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Heywood (Thos) The Hierarchie
of the blessed Angels. Their names & offices.
The fall of Lucifer & the last
Angels. Fol London 1635

The poem is illustrated with by lines
philosophical moral poetical humorous
& emblematical observations. It is printed
in the Repository Review. It was a great
success to Dr Walter Scott, who often
refers to it.

THE HIERARCHIE

of the

BLESSED ANGELS
Their Names Orders and Offices.

with his Angells.

London 1635.



TO THE MOST
EXCELLENT AND IN-
COMPARABLE LADY, AS
FAMOUS FOR HER ILLVSTRIOVS
VERTVES, AS FORTVNAT IN HER
REGALL ISSUE;

HENRETTA MARIA,

Queene:

THE ROYALL CONSORT
AND SPOVSE OF THE PVISSANT
AND INVINCIBLE MONARCH,
OVR DREAD SOVERAIGNE,

King
CHARLES:

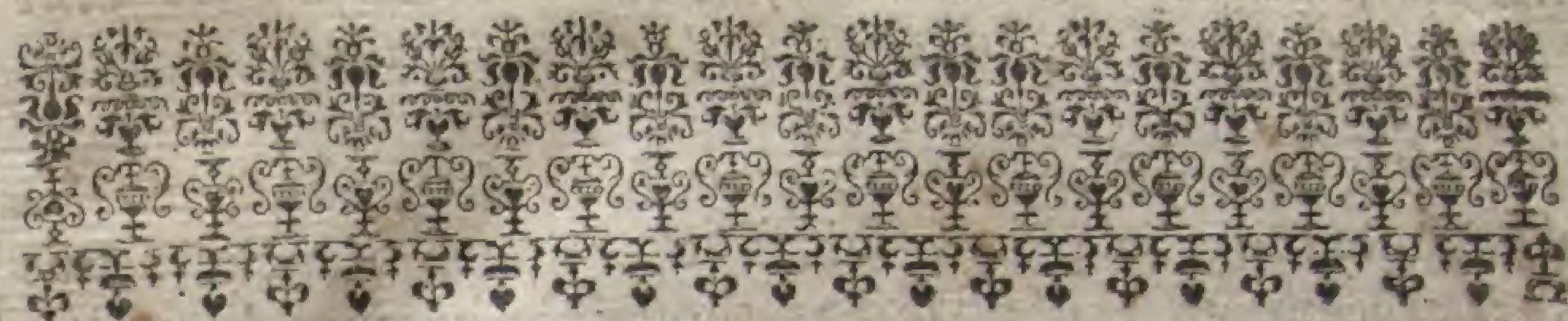
Her Highnesse most lowly and loyall Subiect

THOMAS HEYWOOD,

In all humilitie consecrateth these his well-
wishing, though vnworthy
Labours.

Isaac Jones *Heywood*

The Proem.



To the Reader.

Generous Reader,



Shall not need to apollogise before-hand, either for the height of the subiect, or the manner of handling this Worke; when the Argument of euery Tractat can speake for the one; and a direct proceeding in the course proposed, for the other. Remembring the French Prouerbe,

*Qui edefie en publick place,
Fait maison trop haut on trop basse.*

Who builds ith' way where all passe by,
Shall make his house too low or hye.

I haue exposed my selfe a subiect to all censures, and entreat the Reader not to vndertake me with any sinister prejudice. For my hope is, if he shall fairely trace me in that modest and carefull course which I haue trauelled, he may say in the conclusion, *Facilius currentibus, quam repentibus lapsus*. For I professe my selfe to be so free from all arrogance and ostent, that, *vt caveam timenda, tuta pertimesco*. My *Iuuenilia* I must confesse were futable to my age then, for being a childe, I spake as a childe; but Maruritie hath since better instructed me: remembring that excellent Sentence of *Sophocles*, *Si Iuuenis luxuriat, peccat; si senex, insanit*. Nor forgetting that of *Seneca* the Philosopher, *Ante senectutem curandum, bene vivere; in senectute, bene mori*.

I haue proposed vnto you Good Angels and Bad; the excellencie of the one, still continuing in their created Puritie; the refractorie rebellion of the other, damning themselves to all eternity. In the reading of which, I entreat you to take into your consideration that wholesome obseruation of Saint *Chrysostome*, *Natura rerum sic est, vt quoties bonus malo coniungitur, non ex bono malus melioratur*.

The Proem.

retur, sed ex malo bonus contaminetur, sic unum pomum malum facile centum bonos corrumpit; at centum mala nunquam unum corruptum efficiunt bonum.

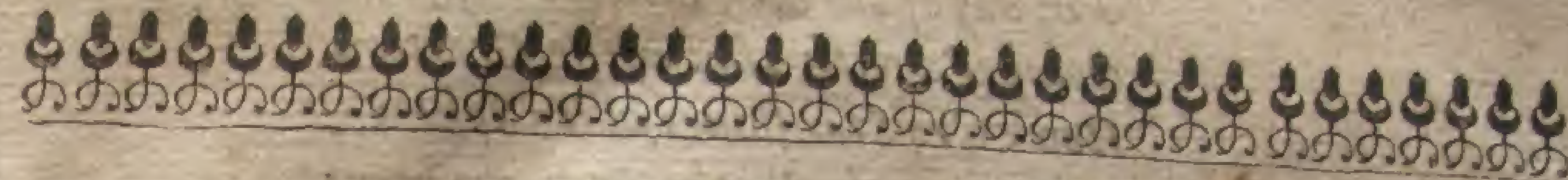
Further, to expect any new conceits from old heads, is as if a man should looke for greene fruit from withered branches. But as Time the producer of all things, though he be aged himselfe, is euery houre begetting something new; so we, on whose heads he hath cast such a snow, as no radicall or naturall heate can melt, in imitation of him, (who as sure as he knowes vs borne, will as certainly prouide vs buriall) will neuer suffer our braines to leaue working, till our pulses cease beating. But howsoeuer the manner of our working be, so the matter which is wrought vpon be worthy, the value of the subiect dignifieth the invaliditie of the Vndertaker. And thus I take my leaue of thee with this gentle admonition,

*Heu heu, ai mortalibus neeunt malum,
Quando bonum videt quispiam & non utitur.*

Thine,

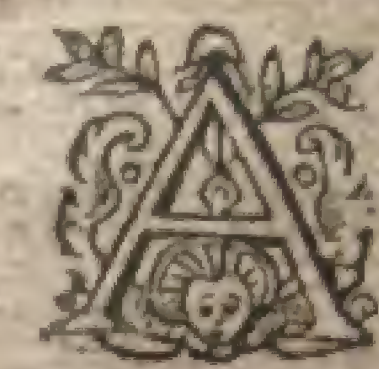
THO. HEYWOOD.

The Arguments.



The Argument of the first Booke.

VRIEL.



*Love Principium the Creator,
Of all that liue sole Animator.
Atheisme and Saducisme disputed,
Their Tenents argued and refuted.
A Deitie approv'd by all
Gods Creatures in generall.
Into the world how false gods came,
And first begun to usurpe that name.
A Quære made the world throughout,
To finde this GOD, of whom some doubt.*

The Argument of the second Booke.

IOPHIEL.

*A GOD bee'ng found, deny'd by none,
It followes there can be but One:
By the Philosophers confest,
And such as were of Poets best.
Him, not the Oracle denies,
Nor those the ancient World held wise;
Sage, Sybill, Mage, Gymnosophist,
All in this Vnitie persist.
Next, That this Pow'r so far extended,
Can by no Sence be comprehended;
Neither his Essence, most Diuine,
Be sounded by weake Reasons line.
And last, what names most properly
Belong to this great Deity.*

The Argument of the third Booke.

ZAPHKIEL.

*OF th' Vniuerse the Regions three,
And how their parts disposed bee:
How governed, and in what order,
In which no one exceeds it's border.
That Moses Arke in all respects
Vpon this worlds rare Frame reflects.
Both how and when, by Pow'r Diuine,
The Sun and Moone began to shine.*

The

The Arguments.

*The day of our blest Saviors Passion
Compar'd with that of the Creation.
How ev'ry Star shines in it's Spheare,
What place they in the Zodiacke beare.
And of the twelve Signes a narration,
Their influence, aspect, and station.
To proue no former worlds haue bin,
And this must perish we liue in.
The vaineſſe laſtly doth appeare,
Of Plato's Great and Vertent Yeare.*

The Argument of the fourth Booke.

ZADCHIEL.

WHat Ternions and Classes bee
In the Caeſtiall Hierarchie.
In what degrees they are inſtated,
How'mongſt themſelues concatenated.
Angels and Daemons made apparant
By Ethnicks and the Scriptures warrant.
Of Viſions, and ſtrange Dreames, that proue
Spirits each where at all times moue;
Againſt their infidelitie
That will allow none ſuch to bee.
Diſcourſe of Favour, Loue, and Hate,
Of Poetry, of Deaths eſtate.
Th' Eſſence of Spirits; how far they know;
Their pow'r in heav'n and earth below.

The Argument of the fifth Booke.

HANIEL.

THe conſonance and ſympathie
Betwixt the Angels Hierarchie.
The Planets and Caeſtiall Spheares,
And what ſimilitude appeares
'Twixt one and other. Of the three
Religions that moſt frequent bee,
Iew, Chriſtian, and Mahometiſt:
Vpon what grounds they moſt inſiſt.
Ridiculous Tencnts ſtood vpon
In Mahomets blinde Alcaron;
Where he diſcourſeth the creation
Of Heav'n and Angels. A relation,

What

The Arguments.

*What ſtrange notorious Heresies,
By th' Priſcillians and Manichees
Were held. The truth made moſt apparant
By Text, and holy Scriptures warrant.*

The Argument of the fixt Booke.

RAPHAEL.

THe Heart of Man bee'ng ſo aduerſe
To Goodneſſe, and ſo apt to pierce
Things moſt retruſe; a courſe expreſt,
On what it chiefly ought to reſt.
A ſcrutinie made, where and when
The Spirits were created. Then,
Of Lucifer, the chiefe and prime
Of Angels, in the firſt of time:
His Splendor, Pride, and how he fell
In battell by Prince Michael.
Their Fight, their Armes, the triumph great
Made in the heav'ns for his defeat.
The number that revolted; and
How long they in their grace did ſtand.
Some other doubts may plaine appeare,
Which to this Argument cohere.

The Argument of the ſeuenth Booke.

CAMAEL.

OF Gods great Works a ſerious view,
For which all praiſe to him is due.
The ſeu'rall Classes that are held
Amongſt the Angels that rebel'd.
Of Lucifer the principall,
And his ſtrange figure ſince his Fall.
Of ſuch as moſt in pow'r excell,
And of their gouernment in hell,
Their Order, Offices, and Names,
With what prioritie each claimes.
The liſt of thoſe that fell from bliſſe.
The knowledge that in Daemons is,
And how far ſtretcht. Next, of their wrath
Tow'rds Mankinde, and what bounds it hath.
Diſco'ry of thoſe ginnes and ſnares
They lay t' entrap men vnawares.

of

The Arguments.

*Of Compacts common in all Ages,
And of the Astrologomages.*

MICHAEL.

The Argument of the eighth Booke.

OF Sathans Wiles and Feats prestigious,
Appearing wondrous and prodigious;
Confirm'd by histories far sought;
Of Novels by bad Dæmons wrought:
And first of such is made expression,
That still with Mankinde seeke congression,
(To whose fall they themselves apply)
Call'd Succubæ and Incubi.
To finde those further we desire,
Of Water, Earth, the Aire, and Fire;
And what their workings be, to know,
As well above, as here below.
How Authors' amongst themselves agree,
What Genij and Spectars bee,
Faunes, Syluans, and Alastores,
Satyrs, and others like to these.
With stories mixt, that grace may win
From such as are not verst therein.

GABRIEL.

The Argument of the ninth Booke.

OF Spirits call'd Lucifugi
(From flying light) I next apply
My neere-tyr'd Pen: of which be store
In Mines where workmen dig for oare.
Of Robin Good-fellow, and of Fairies,
With many other strange vagaries
Done by Hob-goblins. I next write
Of a Noone-Diuell, and a Buttry-Sprite.
Of graue Philosophers who treat
Of the Soules essence and her seat.
The strange and horrid deaths related
Of learn'd Magitions, animated
By Sathan, the knowne Truths' abjure,
And study Arts blacke and impure.
Of Curious Science last, the vanitie,
Grounded on nothing but incertaintie:
And that no Knowledge can abide the Test
Like that in sacred Scripture is exprest.

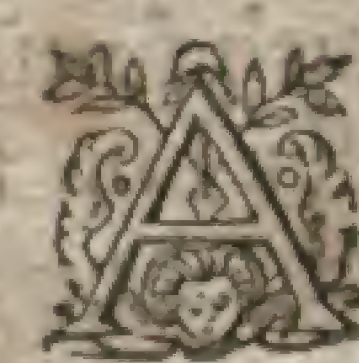
LIB. I.

The Seraphim.

Fol. 3



THE ARGVMENT OF the first Booke.



Ioue Principium, the Creator,
Of all that liue, sole Animator.
Atheisme and Sadducisme disputed;
Their Tenents argued, and refused.
A Deitie approv'd by all
Gods Creatures in generall.
Into the world how false gods came,
And first began' usurpe that Name.
A Quere made the world throughout,
To finde this God, of whom some doubt.

1 Argument.

The blessed Seraph doth imply
The lone we owe to the most High.



Inspire my Purpose, fauour mine Intent,
(O thou All-knowing and Omnipotent)
And giue me leaue, that from the first of daies,
I (Dust and Ashes) may resound thy praise:
Able me in thy quarrell to oppose,
And lend me Armor-prooffe t' encounter those
Who strue t' eclipse thy glory all they can;
The Atheist, Sadduce, and Mahumetan.
That there's a God, who doubts? who dares dispute?
Be'ng in it selfe a maxime absolute:
Which fundamentall Truth, as it is seen
In all things, Light or Darke, Wither'd or Green;
In Length, Breadth, Height, Depth; what is done or said,
Or hath existence in this Fabricke, made
By the word Fiat: so amongst the rest,
In mans owne Conscience it is deep't exprest.

A 2

Be t

God in the
Conscience.

In the Stars.

Who's he looks vp, and sees a glorious Star
(Be't fixt or wandering) to appeare from far
In bright refulgence; can so stupid be,
Not to acknowledge this great Deity?

The Sun.

Who shall the Sun's vnwearied progresse view,
As at the first creation, fresh and new,
In lustre, warmth, and power, still giuing chere
To Plants, to Beasts, to Mankinde euery where?

The Moon.

Wh' obserues the Moon a lower course to range,
Inconstant, and yet constant in her Change;
(Ty'd to her monthly vicissitude)

The Earth.

And doth not thinke she also doth include
A soueraigne power? Looke downe, the earth suruey,
The Floures, Herbs, Shrubs, and Trees, and see how they
Yearely produ't: The store of Herds and Flocks
Grafing on pastures, meadowes, hills and rocks;
Some wilde beasts; others to mans vse made tame;
And then consider whence these creatures came.

The Beasts.

Riuers.

Ponder the Wells, Ponds, Riuers, Brooks & Fountains,
The lofty Hills, and super-eminent Mountains,
The humble Valley, with the spacious Plaine,
The faire cloth'd Medowes, and full fields of graine;
The Gardens, Desarts, Forrests, Shelues, and Sands,
Fertilitie and Barrenesse of Lands;

Fields.

Seas.

Th' vnbounded Sea, and vastitie of Shore;
"All these expresse a Godhead to adore.

The globe of the Earth.

Be not in thy stupiditie deluded:
Thinke but how all these, in one bulke included,
And rounded in a ball, plac'd in the meane
Or middle, hauing nought whereon to leane;
So huge and pond'rous! and yet with facilitie,
Remain immov'd, in their first knowne stabilitie!
"How can such weight, that on no Base doth stand,
"Be sway'd by lesse than an Almighty hand?

Man.

Homo microcosmus.

Obserue the Sea when it doth rage and rore,
As menacing to swallow vp the Shore;
For all the Ebbs and Tydes, and Deeps profound,
Yet can it not encroch beyond his bound.
"What brain conceiues this, but the Power respects,
"Which these things made, moues, gouerns, and directs?
Do but, o man, into thy selfe descend,
And thine owne building fully apprehend;
Comprise in one thy Body and thy Mind,
And thou thy selfe a little World shalt find:

Thou

Thou hast a nimble body, to all motion
Pliant and apt: thou hast at thy deuotion
A soule too, in the which no motion's scene,
But from all eyes hid, as behind a skreene.
Th' effects we may behold; from whose command
The gestures come: yet see we not the hand
By which Th' are mov'd, nor the chiefe Master, He
Who is prime Guide in our agilitie.

Is not so great, of these things, th' admiration;
So excellent a Worke, of power to fashion
Atheists anew, and bring them to the way?
Let's heare but what their owne Philosophers say.
One thus affirms: There's no capacious place
In Mans Intelligence, able to embrace
Th' incomprehensible Godhead: "and yet trace
"His steps we may, his potencie still seeing
"In euery thing that hath on earth a being.

Saith *Auicen*: He reason wants, and sence,
That to a sole God doth not reuerence.
A third: Who so to heav'n directs his eies,
And but beholds the splendor of the skies,
(Almost incredible) and doth not find,
There must of force be an Intelligent mind,
To guide and gouerne all things? A fourth thus:
(and the most learned of them, doth discusse;
Seeming amongst the Heathen most to know)
There is a God, from whom all good things flow.

To sing to the great God let's neuer cease,
Who gouerns Cities, People, and gown'd Peace:
He the dull Earth doth quicken; or make tame
The Tempests, and the windy Seas reclaime:
He hath the gouernment of States, can quell
Both gods and men; his pow'r is scene in Hell:
Whose magnitude all visible things display,
He gouerns them with an impartial sway.

Where e're thou mov'st, where so thou turnst thine eie,
Evn there is God, there *loue* thou may'st espie:
His immense pow'r dorth beyond limit run,
It hath no bound, for what he wills is done.

What so thou see'st throughout the world by day,
Euen that doth him and only him obey.
If he please, from the dull or fertile Earth,
Or Floures or Weeds spring, Fruitfulnesse or Dearth:
If he please, into Rocks hee'l water poure,

A 3

Which

Hermes Tres-
m. gis.Cicer. de Nat.
Deor. lib. 2.

Arist. Metaph.

The Poets
concerning
God.
Tit. Calphurn.
Eglog. 4.
Hor. lib. 3. Od. 4.Lucan, lib. 3.
de Bel. Ciuil.
Metamor. lib. 8.Petron. Arbit.
in Fragm.

Stat. Sylv. li. 5.

Meaning the
Angels.

Arist. ad Antip.

Aeneas

Numa Pompil.

Virg. Aeneid.

Epirus

Brennus.

Which (like the thirsty Earth) they shall deuoure,
Or from the dry stones he can water spout:
The wilderness of Seas the world throughout
Submits to him. At his Imperious will
The rough and blustering Winds are calme and still.
The Flouds obey him: Dragons he can slaue,
And make th' Hyrcanian Tygres cease to rane.

He is in the most soueraigne place instated;
He sees and knowes all things he hath created.
Nor wonder if he know our births and ends,
Who measures *Arcos*, how far it extends;
And what the Winters *Boreas* limits are.
What to this Deity may we compare?
Who doth dispose as well the Spade as Crowne,
Teaching the counsels both of Sword and Gowne:
For with inuisible Ministers he traces
The world, and spies therein all hidden places.

Of *Alexander*, *Aristotle* thus writes:
It is not numb'red 'mongst his chiefe delights,
That he o're many Kings hath domination;
But, That he holds the gods in adoration.
Who iustly on their proud contemners lower;
But vnto such as praise them, they giue power.

The Times of old, *Aeneas* did admire,
Because he brought his gods through sword and fire,
When Troy was sackt and burnt: for that one pictie,
They held him after death worthy a Dietie.

Pompilius for his reuerence to them done,
An honor from his people likewise wone:
He reign'd in peace, and (as some writers say)
Had conference with the Nymph *Egeria*.
For him, who knew the gods how to intreat,
And truly serue, no honor was too great.

But the gods Hater, impious and prophane
Mezentius, was in battell rudely slaine.
And *Capaneus*, after that he had
Assaulted *Thebes* wall (which the gods forbad)
Euen in the midst of all his glory fell,
And by a bolt from Heauen was strooke to Hell.

The great *Epirus*, *Arcades* King, we find,
For spoiling *Neptunes* Temple was strook blind.
And the Duke *Brennus*, after many an act
Of strange remarke (as proud *Rome* hauing sackt,
And conquering *Delphos*) yet because he dar'd

To

Sacrilege
punished.Religion from
the beginningThe multipli-
citic of gods a-
mong the Gen-
tiles.As twice
borne.Priap. god of
Gardens, and
one of the Se-
mones, i. semi-
homines: That
were halfe
gods, halfe men

To rob that Church *Apollo* would haue spar'd;
The god strooke him with madnesse; who straight drew
His warlike sword, with which himselfe he flew.

The Temple of *Tolossa* (in their pride)
Great *Scipio's* souldiers spoil'd, and after dy'de
All miserably. And *Alexander's*, when
They *Ceres* Church would haue surpriz'd, euen then
Fell lightning from the skies, which soon destroy'd
All in that sacrilegious Act imployd.

Religion from the first of Time hath bin,
Howeuer blended with idolatrous sin:
Temples, Synagogues, Altars, and Oblations,
Lustrations, Sacrifices, Expiations;
Howe're their zeale with many errors mixt,
None but vpon some god his mind hath fixt.

The *Lybians*, *Cretans*, and *Idaans*, they
Had *Ioue* in adoration: None bare sway
Amongst the *Argiues* in *Miceane*, but she
That shares with *Ioue* imperiall souerainty
Iuno. The *Thebans* honor'd *Hercules*:

They of *Boetia* the three *Charites*:
Th' *Egyptians*, *Isis*, figured like a Cow:
The *Thebans* and the *Arabes* all bow
To *Bacchus* * *Bimater*, the god of Wine.

Ionia, *Rhodes*, and *Delphos* held diuine,
Apollo solely: *Cyprus* and *Paphos* boast,
Their *Venus*, as amongst them honor'd most.
Th' *Athenians* and *Aetolians* celebrate
Minerva: Vnto *Vulcan* dedicate
The *Imbrians* and the *Lemnians*, all their vows.

Fertile *Sicilia* no goddesse knowes,
Saue *Proserpine*: Th' *Eleans*, *Pluto* make
Their Soueraigne: And the *Boetians* take
The *Muses* for their Guardiēns. All that dwell
Neere to the *Hellepont*, thinke none t' excell,
Saue *Priapus*. In *Rhodes*, *Saturn* hath praise:
Osiris, aboue all, th' *Egyptians* raise.

The *Latians* and the warlike *Thracians* run
To *Mars* his Shrine: the *Scythians* to the *Sun*.
All the inhabitants of *Delphos* Ile
Pray, That *Latona* on their coasts will smile.
'Mongst the *Lacones*, *Neptune* sacred is:
And through all *Asia*, powerfull *Nemesis*.
The *Attici* haue in high estimation

Fortune.

Fortune. Th' Eleusians haue in adoration,
Ceres: The Phrygians, Cybel: Cupid, Those
That dwell at Colchos. Th' Arcades haue chose
Aristeus: Diana, those of Ephesus.
The Epidaurians, Esculapius. &c.

So many gods and goddesses did comber
The Nations of the earth, as that their number
In iust account, (if Hesiod speake true)
Vnto no lesse than thirty thousand grew.

As touching Auguries, and their abuse,
(In the precedent Times in frequent vse)
To proue that study to be meerly vain,
Homer hath made great Hector thus complain:

The winged Birds thou bid'st me to obey;
But how they take their course, or to which way,
I nor regard, nor care: whether their flight
Be made vpon the left hand or the right.
Most requisit it is that I be swaide
By the great thundring Ioues high will, and wade
No farther. He hath empire ouer all,
And whom he list, supporteth, or makes thrall.
That's the best Bird to me, and flies most true,
Bids, For my Countrey fight; my Foes subdue.

E're further I proceed, were not amisse,
If I resolute you what an Idol is,
And where they had beginning. I haue read
Of one Syrophanes, in Egypt bred;
Who as he nobly could himselfe deriue,
So was he rich, and by all means did strue,
Like an indulgent Father with great care,
To make his sonne of all his Fortunes heire.
And when he had accumulated more
Than all his Neighbours: in his height of store,
And fulnesse of abondance, (as his pride
Was to leaue one t' inherit) his Son dy'de;
And with him, all his comfort, because then
(He gone) he thought himselfe the poor'st of men.

In this great sorrow, (which as oft we see,
Doth seeke for solace from necessitie)
He caus'd his statue to be carv'd in stone,
S'exactly made vnto the life, that none
But would haue took it for the childe; agreeing
So neere to him it was, when he had being,
But the sad Father, thinking to restraine

That

Aginst vaine
Auguries.

Ilia 12.

Aligeris auibus
tu me parere
iubes —

Dionys. Lacedaem.
Antiq.
The history of
Syrophanes.

Fulg. Mythol.

That flux of teares which houely pour'd amaine
Downe his moist cheeks; the course he tooke to cease it,
Presented him fresh matter to increase it:
Ignorant, That to helpe the woe begon,
There is no cure like to Obluion.
So far it was his moist eyes to keepe dry,
As that of teares it gaue him new supply.
And this we may from Elisha borrow,
The word to vs implying, Cause of sorrow.
Whilest there this new made Image had abode,
The Seruants made of it their household god.
Some would bring fresh floures and before it strow:
Others, (lest they in duty might seem flow)
Crowne it with wreathes and garlands: others burne
Incense, to soothe their Lord, who still did mourne:
And such as had offended him, would fly
Vnto that place, as to a Sanctuary;
And (after pardon) seuerall gifts present,
As if that had been the sole Instrument
Of their deliury. By which 't may appeare,
'T was not Lones effect, but th' effect of Feare,
To which Petronius seemes t'allude, when he,
Obliquely taxing all Idolatry,
saith, That throughout the world in euery Nation,
Feare first made gods, with Diuine adoration.

Saith Martial: If thy Barber then should dare,
When thou before him sit'st with thy throat bare,
And he his Rasor in his hand; to say,
Giue me this thing or that: Wilt thou say nay
Or grant it him? Take 't into thy beleeve,
He's at that time a Ruffin and a Theefe,
And not thy Barber. Neither can 't appeare
Bounty, that's granted through imperious Feare.

Of the word Superstition, the first ground
Was, To preferue to th' future, whole and sound,
The memorie of Fathers, Sons, and Friends,
Before deceast: and to these seeming ends
Were Images deuiz'd. Which some would bring
(As their first Author) from th' Assyrian King
Ninus; whose father Belus being dead;
That after death he might be honored,
Set vp his statue, which (as most agree)
Was in his new built city Ninuée:
Whither all malefactors make repaire,

And

Sola medicina
misericordiae ob-
liuio.

Idolum ab
Elisha. i. spe-
cies doloris.

Petr. arbit.

Primus in orbe
deus fecit timor
Quid sita Ton-
sor cum strilla
nonacula, &c.
Martialis lib. 11.
Epigram.

Supersticio,
quasi supersti-
tem facere.

Which was
the Image Bel,
which in Da-
niels time was
honored in the
prouince Dura

The originall
of Idolatry.

Vnus reuera
vnus est Deus
qui fabricauit,
Etc.

Aug. lib. 8. de
Ciuit. Dei.

And such offenders whose liues forfeit are
By the Lawes doom: but kneeling to that Shrine,
Were sanctuar'd, as by a thing diuine.
Hence came it, that (as gods) they now abhor'd
The *Sun* and *Moone*, which they before ador'd
With *Stars* and *Planets* they are now at strife:
And since by it they had recouered life,
(Late forfeit) hold it as a sov'raigne Deitie;
And therefore as it were in gratefull pietie,
They offred sacrifice, burnt Incense, gaue
Oblations, as to that had power to saue.

This, which in Theeues and Murd'ers first began,
In time so generall grew, that not a man,
But was of that beleefe; and so withdrew
That diuine worship which was solely due
To the Creator, (and to him alone)
And gaue't to *Idols* made of wood and stone.
And yet the Poet *Sophocles*, euen then
When the true God was scarcely knowne to men,
In honour of the supreme Deitie,
Much taunted the vain Greeks Idolatrie.

One God there is (saith he) and only one,
Who made the Earth his Footstool, Heav'n his Throne:
The swelling Seas, and the impetuous Winds;
The first he calmeth, and the last he binds
In prison at his pleasure: and yet wee,
Subiects vnto this fraile mortalitie,
Of diffident hearts determin, and deuise
To the Soules dammage, many fantasies.
The Images of gods we may behold,
Carv'd both in stone and wood; some left in gold;
Others in Iv'ry wrought: and we (vnwise)
By offering to them solemne Sacrifice,
Thinke we do God good seruice. But the Deity,
(Sole and supreme) holds it as meere impiety.
Saint *Austin* neuer could himselfe persuade,
That such who mongst the antient Gentiles made
Their Idoll gods, beleeu'd in them: for he
Saith confidently; Though in *Rome* there be
Ceres and *Bacchus*, with a many more,
Whom they in low obeisance fall before;
They do it not as vnto absolute things,
That haue in them the innate seeds and springs

Of

The Seas and Flouds, Fish in abundance store:
Fowles numberlesse within the Aire do soare:
And all these in their seuerall natures clad
So fairely, that her selfe can nothing add.
From whence haue these their motion? Shall we say,
From th' Elements? "How comes it then that they
"Should so agree, (being 'mongst themselves at strife)
"To giue to others [what they haue not] Life?

Haue they then from the Sun their generation?
Resolue me then, what Countrey or what Nation
Can shew his issue? Haue they power innate,
As in themselves, themselves to procreate?
If any of them? tell me; mongst them all,
Of what extension are they, great or small?

In new discov'ries; if after some while,
We touch vpon an vnfrequented Isle:
If there we sheds or cottages espy,
(Though thatcht with Reed or Straw) we by and by
Say, Sure men here inhabit, 't doth appeare;
The props and rafters plac'd not themselves there;
Nor of their owne accord, the reed or straw,
Themselves into that close integument draw.
Nor could the sauage beasts themselves inure
Vnto a worke so formal and secure.

And you, o Fooles, or rather Mad-men, when
You view these glorious Works, which Beasts and Men
So far from framing are, that their dull sence
Can neuer apprehend their eminence;
And do not with bent knees, hearts strook with terror,
And eyes bedew'd with teares, lament their error,
Submissiue acknowledge their impiety
And blasphemies 'gainst that inuisible Diety.

If but to what you see, you would be loth
To giue faith to? In Plants, a daily growth
You all confesse: but of you I would know,
When any of your eyes perceiv'd them grow?
In Animals we may obserue increase,
And euery member waxing without cease:
But when did euer your acute eye
Distinguish this augmenting qualitie?

Force vegetiue and sensatiue, in Man
There is: with Intellect (by which he can
Discerne himselfe and others) to this houre,
Tell me, Who euer hath beheld that Power?

B

We

Nihil dat qd
non habet.

An illustrati-
on against A-
theisme.

A familiar
demonstra-
tion from
Plants.

From Ani-
mals.

We with our outward senses cannot measure
The depth of *Truth*, nor rife her rich treasure:

"Let that *Truths* spirit then be our Director,
"To bow vnto the worlds great Architector.

Or will you better with your selues aduise,
And beleue those the antient Times held wise;
And not the least 'mongst these, Th' *Egyptian Mages*,
The *Indian Brachmans*, and the *Grecian Sages*;

"Evn these approv'd a God, before Time liuing,
"Maker, Preseruer, and all good things giuing."

The Poets and Philosphers, no lesse,
In all their works ingeniously professe;
Theoginis, Homer, Hesiod, Orpheus, All
Vpon this great Power inuocate and call
To their Assistants. In the selfe same line,
Rank't *Plato*, and *Pythagoras* (both Diuine
Held for their reuerence done it.) Let these passe:

To speake of your great man, *Diagoras*,
The Prince of Fooles, of Atheisme the chiefe Master:
(As was, of Magicke, the learn'd *Zoroaster*)

Peruse his Booke, you in the Front shall reade
These very words: *From a sole soueraigne Head,*
All things receiue their Being and Dispose.

What more could he confesse? Which the most knowes,

He, on whose shrinking columes you erect
The whole frame of your irreligious sect;
Holding the statue of *Alcides* (then
Numb'd amongst the deified men)
It being of wood: To take away the glory
From Idols; in a frequent auditorie
Of his owne Scholers, cast it in the fire:

Thus speaking; Now god *Hercules* expire
In this thy thirteenth Labour; 't is one more
Than by thy stepdame was enioyn'd before.

To her (being, man) thou all thy seruice gaue;
Thou now being god, I make thee thus my slave.

The Atheist *Lucian* held Gods Sonne in scorne;
And walking late, by dogs was piece-meale torne.

Yet for the loue I to his learning owe,
This funerall Farewell I on him bestow.

Vnhappy *Lucian*, what sad passionate Verse
Shall I bestow vpon the marble stone
That couers thee? How shall I deck thy Herse?
With Bayes or Cypresse? I do not bemone

The poets and
Philosphers,
of God:

Diagoras

The death of
Lucian, Syr-
named *Alcibiades*

Thy

Thy death; but that thou dy'dst thus. Had thy Creed
As firme been, as thy wit fluent and high,
All that haue read thy Works would haue agreed,
To haue transfer'd thy Soule about the sky,
And Sainted thee. But o, 't is to be doubted,
The God thou didst despise, will thee expell
From his blest place; & since thou Heav'n hast flouted,
Confine thy Soule into thine owne made Hell.
But if thou euer knew'st so great a Dietie,
A Saviour who created Heauen and thee;
And against him durst barke thy rude impietie,
He iudge thy cause, for it concernes not me.

But for thy Body, 't is most iust (say I)

If all that so dare barke, by Dogs should dy.

Thus saith the Atheist: Lo, our time is short,
Therefore our few dayes let vs spend in sport.
From Death (which threatneth vs) no Power can saue,
And there is no returning from the graue.
Borne are we by meere chance, a small time seen,
And we shall be as we had neuer been.

Our breath is short: our words a sparke of fire,
Rais'd from the heart, which quickly doth expire;
And then our bodies must to dust repaire,
Whilest life and spirit vanish into aire.

We shall be like the moving Cloud that's past,
And we must come to nothing at the last:
Like Dew exhal'd, our names to ruine runne,
And none shall call to mind what we haue done.
Our Time is as a shadow, which doth fade;
And after death (which no man can euade)
The graue is seal'd so fast, that we in vaine
Shall hope, thence, euer to returne againe.

Come then; the present pleasures let vs tast,
And vse the Creatures as in time forepast:
Now, let vs glut our selues with costly wine,
And let sweet ointments in our faces shine.
Let not the floure of life passe stealing by,
But crowne our selues with Roses ere they dy:
Our wantonnesse be counted as a treasure,
And in each place leaue tokens of our pleasure:
For that's our portion; we desire no more.
Let vs next study to oppresse the Poore,
(If they be righteous) nor the Widow spare:
Deride the Ag'd, and mocke his reuerend haire.

B 2

Our

A Paraphrase
vpon the se-
cond Chap. of
the wisdom
of Salomon:
Iob. 7. 14

Cbr. 1. 19. 15.
Isay 22. 13. &
56. 12.

Job 7. 7.
Ephes. 5. 23.
Huy 53. 3.

Psal. 22. 8, 9.
Mat. 27. 43.
Jer. 11. 19.

Gen. 1. 27.
Gen. 3. 12.

Gen. 1. 27.

Our strength, make Law, to do what is iniust;
For in things feeble't is in vaine to trust:
Therefore the good man let's defraud; for he
(We know) can neuer for our profit be,
Our actions in his eies gets no applause:
He checks vs for offending 'gainst the Lawes,
Blames vs, and faith, We Discipline oppose.
Further he makes his boasts, That God he knowes;
And calls himselfe his Sonne. Hee's one that's made
To contradi& our thoughts: quite retrograde
From all our courses; and withall so crosse,
We cannot looke vpon him without losse.
Hereckons vs as Bastards, and withdrawes
Himselfe from vs: nor will he like our Lawes,
But counts of them as filthinesse. The ends
Of the iust men he mightily commends;
And boasts, *God is his father*. Let's then see,
If any truth in these his words can be;
And what end he shall haue. For if th' Vpright
Be Sonnes of God, hee'l aid them by his might.

With harsh rebukes and torments, let vs then
Sift and examine this strange kinde of Men;
To know what meeknesse we in them can spy,
And by this means their veriest patience try.
Put them to shamefull death, bee't any way;
For they shall be preserv'd, as themselues say.

Thus do they go astray, as ev'ly minded,
For they in their owne wickednesse are blinded.
For, nothing they Gods mysteries regard,
Nor of a good man, hope for the reward:
Neither discern, That honour doth belong
Vnto the faultlesse Soules that thinke no wrong.
For God created Man pure and vnblam'd,
Yea, after his owne Image was he fram'd.
But by the Diuels enuy, Death came in:
Who holds with him, shall proue the Scourge of sin.

But in great boldnesse shall the Righteous stand,
Against the face of such as did command
Them to the torture; and by might and sway,
The fruits of all their labors tooke away.
When they shall see him in his strength appeare,
They shall be vexed with an horrid feare;
(When they with an amazed countenance
Behold their wonderfull deliuerance)

And

Cap. 3. 22

Chr. 29. 15.
Cap. 2. 5.
Prov. 30. 19.

Job. 8. 9. Isa. 14.
Ez. 14. 3. Pro. 10.
25. & 11. 7.
Iam. 1. 10. 11.

And change their mindes, and sigh with grieve, and say,
Behold these men we labour'd to betray!
On whom, with all contempt we did incroch,
And held them a meere by-word of reproch:
We thought, their liues to madnesse did extend,
And, there could be no honour in their end:
How come they now amongst Gods Children told;
And in the list of Saints to be inrol'd?
Therefore, from *Truth's* way we haue deuious bin,
Nor trod the path the Righteous haue walkt in:
From the true Light we haue our selues confin'd;
Nor hath the Sun of Knowledge on vs shin'd.
The way of Wickednesse (which leadeth on
To ruine and destruction) we haue gon:
By treading dangerous paths, our selues w' haue tyrd;
But the Lords way we neuer yet desir'd.

What profit hath our Pride, or Riches, brought?
Or what our Pompe? since these are come to nought.
All these vaine things, like shadowes are past by;
Or like a Post, that seems with speed to fly:
Or as a Bird (the earth and heav'n betweene)
Who makes her way, and yet the path not scene:
The beating of her wings yeelds a soft sound;
But of her course there's no apparance found.
As when an Arrow at a marke is shot,
Finds out a way, but we perceiue it not;
For suddenly the parted aire vnites,
And the fore-passage is debar'd our sights.
So we, no sooner borne and take our breath,
But instantly we hasten on to death.
In our liues course we in no vertue ioy'd,
And therefore now are in our sinnes destroy'd.

Th' Vngodlie's hopes to what may we compare?
But like the dust, that's scattered in the aire:
Or as the thin foame gathered on the waue,
Which when the tempest comes no place can haue:
Or as the smoke, dispersed by the wind,
Which blowne abroad, no rest at all can find.
Or else; As his remembrance steales away,
Who maketh speed, and tarieth but a day.
But of the iust, for euer is th' aboad;
For their reward is with the Lord their God:
They are the charge and care of the most High,
Who tenders them as th' Apple of his eye.

B 3

And

And therefore they shall challenge as their owne,
From the Lords hand, a Kingdome and a Crowne:
With his right hand hee'l couer them from harme,
And mightily defend them with his arme.
He shall his *Ielousie* for Armor take,
And put in armes his Creatures for their sake,
His and their Foes to be reueng'd vpon.
He for a glorious breast-plate shall put on,
His *Righteousnesse*: and for an Helmet beare
True *Iudgement*, to astonish them with feare:
For an invinc'd shield, *Holinesse* he hath:
And for a sword, he sharpenes his fierce *Wrath*.
Nay, the whole World hee'l muster, to surprise
His Enemies, and fight against th' Vnwise.

The thunderbolts, by th' hand of the most High,
Darted, shall from the flashing lightnings fly;
Yea fly ev'n to the marke: as from the Bow
Bent in the clouds: and in His anger go
That hurleth stones, the thicke Haile shall be cast,
Against them shall the Flouds and Ocean vast
Be wondrous wroth, and mightily o'eflow:
Besides, the fierce Winds shall vpon them blow,
Yea, and stand vp against them with their God,
And like a storme shall scatter them abroad.
Thus Wickednesse th' earth to a Desart brings;
And Sinne shall ouerthrow the Thrones of Kings.

You heare their doome. It were not much amisse,
If we search further, what this Atheisme is.
Obserue, That sundry sorts of men there be
Who spurne against the sacred Deitie:
As first, Those whom Idolaters we call,
Pagans and Infidels in generall.

These, though they be religious in their kinde,
Are, in the manner of their worship, blinde;
And by the Diuel's instigation won
To worship Creatures, as the Moon and Sun.

Others there be, who the true God-head know,
Content to worship him in outward show:
Yet thinke his *Mercy* will so far dispence,
That of his *Iustice* they haue no true sence:
His *Pitty* they acknowledge, not his *Feare*,
Because they hold him milde, but not austere.

Some, like brute beasts, will not of sence discusse:
With such Saint *Paul* did fight at Ephesus.

Others

What Atheism
is, Doctor
Doue in his
Confutation
of Atheisme,
cap. 1.

Gal. 4. Euen
then when yee
knew not God
you did seruice
vnto them
which by Na-
ture are not
Gods.

Rom. 1. They
worship the
Sun & Moon,
Psal. 10. Who
say, God hath
forgotten; hee
hideth his face
and will not
see.
Cor. 1. 15.

Others are in their insolence so extreme,
That they deride Gods name, scoffe, and blaspheme:
As *Holophernes*, who to *Achior* said;
Albeit thou such a vaine boast hast made,
That *Israels* God his people can defend
Against my Lord, who doth in power transcend;
Where th' Earth no greater pow'r knowes, neere or far,
Than him whom I serue, *Nabuchadnezzar*.

Diuers will seeme religious, to comply
With time and place: but aske their reason, Why
They so conforme themselves? They know no cause
More than, To saue their purse, and keepe the Lawes.

There be, to Noble houses make resort;
And sometimes Elbow Great men at the Court,
Who though they seeme to beare things faire and well,
Yet would turne *Moses* into *Machinel*;
And, but for their aduantage and promotion,
Would neuer make least tender of deuotion.
For their Diuinitie is that which we
Call *Politic*: their Zeale, *Hypocrisie*:
Their God, the Diuell: whose *Imagination*
Conceits, That of the world was no *Creation*.
These haue into Gods Works no true inspection,
Dreame of no *Iudgement*, Hell, or *Resurrection*:
Reckon vp *Genealogies* who were
Long before *Adam*; and without all feare,
(As those doom'd to the bottomlesse *Abisme*)
Hold, There was no *Noes* Arke, no *Cataclisme*.

Besides; How busie hath the Diuell bin,
Ev'n from the first, to encrease this stupid Sin?
Not ceasing in his malice to proceed,
How to supplant the Tenents of our Creed.
Beginning with the first, (two hundred yeares
After our Sauours Passion) he appeares
In a full (seeming) strength; and would maintaine,
By sundry obstinate Sectists, (but in vaine)
There was not one Almighty to begin
The great stupendious Worke; but that therein
Many had hand. Such were the *Maniches*,
Marcionists, *Gnostyes*, and the like to these.
The second Article he aim'd at then;
And to that purpose pickt out sundry Men,
Proud Hereticks, and of his owne affinitie;
Who did oppose the blessed Sonne's Diuinitie.

But

Iud. 6.

Such was Pha-
raoh, Exod. 5.
and Rabshakeh,
Reg. 2. 18.

Doctor Doue,
in his booke a-
gainst Atheism

1 Article; I
beleue in
God the Fa-
ther.

Against God
the Sonne, the
second person.

God the ho-
ly Ghost, the
third person.

Mary the blef-
sed Virgin.

Nature will
reach men,
That there is
Heaven and
Hell.

A familiar but
necessarie ex-
ample.

But knowing his great malice to his mind
Did not preuaile; he then began to find
A cauill gainst the Third: and pickt out those
Who stiffely did the Holy-Ghost oppose.
Him from the holy *Trias* they would leaue;
Nor yeeld, The *Blest-Maid* did by him conceiue.

But herein failing; with a visage sterne,
That roaring Lion, Those which did concerne
The Churches Faith, aim'd at: still raising such,
As building on their owne conceit too much,
The other Maximes of our knowne Beleeve
Mainly withstood. Nay after, (to his grieve)
Finding, that in no one he could be said
To haue preuail'd; he after 'gins t' inuade
All, and at *once*: to that great God retyring,
Who cast him downe from Heav'n for his aspiring.
And to cut off Mans hoped-for felicitie;
Where he before persuaues a multiplictie
of gods to be ador'd: He now from *Many*,
Blinds the dull Atheist, not to confesse *Any*:
Striuing (if possible it were) to make
Him, a worse Monster than himselfe; To take
No notice of his God, nor vnderstand,
That both his life and breath are in his hand:
Insensible, That he who from his *Treasure*
Leant them at first, can take them backe at pleasure:
That Hee created Sorrow, who made Ioy:
(Who reare's, can ruine; and who builds, destroy.)
Which they might gather from bare Natures light;
Observing, That t' each day belong's a night:
That as in th' one there is a glad some cheare;
So, to the other doth belong a feare:
One figuring the Glory of the Iust;
Th' other, that Hell where Atheists shall be thrust.
Next; Let a man be mounted ne're so high,
Were't on a spire that's mid-way to the sky;
Whilest he look's vp, with comfort he doth gaze
Vpon the clouds and the Sun's fulgent raies;
Nor is he troubled, whilest his eies are bent
Vpon the splendor of the Firmament.
But let him thence suruey the Earth below,
His heart will pant with many an irksome throw;
His body tremble; sinewes and nerues all
Contract themselues, with feare from thence to fall.

The

The Emblem is; That there's aboue, a place
Long since prepar'd for all the Sonnes of Grace;
Who by a blest and heav'nly contemplation
Looke vpward, even from whence comes their saluation.
But vnto them who seeke not God to know,
And only fix their thoughts on things below;
Although no such place visibly appeare,
Yet there's an Hell that's full of dread and feare.

Which how can These escape, who beleue lesse
Than do the Diuels? for they both confesse
And know there is a God; a Heav'n, where plac't
They once had been; and for their pride thence cast.
Likewise an Hell, (not threatned them in vaine)
Where they both now and euer shall remaine.
Shall He who giues vs life and length of daies,
Passe vs without due thanksgiuing and praise?
And shall not God be truly vnderstood,
Who in his bounty giues vs all that's good?
Or, Shall he nothing from our hands deserue,
Who, what he makes is carefull to preferue.

We reade of some Beasts, who oppress with thirst,
And hastning to the riuers margent, first
Bow downe their bodies at the waters brinke,
And fall vpon their knees still when they drinke.
Birds (as we daily may obserue) being dry,
At euery drop they taste, looke vp on high;
As vnto Him who sends it them: which speakes,
That without thanks they neuer wet their beakes.
If Beasts and Birds so gratefull be; What then
Shall we imagine of these thanklesse Men,
But, That there's a *Gehinnon* to contrude
All guilty of such base ingratitude?

That this God is, to Atheists may appeare;
Because by Him so frequently they sweare:
For, Who's so senselesse and obtuse a Sot,
To call to witnesse that thing which is not?
For, By what Power fouer they protest,
Th' Essence thereof is euen in that confest.

Ev'n Reasons selfe (maugre this grosse impietie)
Illustrates vnto vs, th' eternall Dietie.
If we behold a Barke in th' Ocean swimming,
We say, Some Ship-wright gaue it shape and trimming:
Or, if a Picture in a costly Frame;
It from the Penill of some Painter came.

Or,

Marke 1. The
Diuell saith to
our Sauiour;
I know thee,
that thou art
euen that Ho-
ly one of God:
The like wee
reade, *Jam. 2.*
Acts 19.

Beasts & Birds
teach men gra-
titude toward
God the giuer
of all good
things.

The Atheists
confuted by
their owne
Oathes.

By Reason.

Or, where we see an House or Temple stand,
We presuppose some skilfull Workmans hand.
Then, If *Below* we marke the Earth and Ocean:
Above, the Planets in their houely motion:
So many Winters, Autumnes, Sommers, Springs,
And in them, the vicissitude of things:
When we shall all his glorious Creatures view,
Shall we deny him a bare Artists due?
Or, Can we this high potent Vndertaker
(Who made both Them and Vs) esteeme no Maker?

By Philosophy

Philosophy will tell vs by her Lawes,
That no Effect can be without a Cause:
That euery action doth an Agent claime:
And euery motiue, That which moues the same,
Though many Causes, Agents, Motions, be;
They are subordinate: and onely He
Prime Cause, Agent, and Mouer, who (t' our notion)
Is *First*, of all effect, action, or motion.

Psal. 104.

Concerning whom, the Psalmist doth thus treat:
O Lord my God, thou art exceeding great
In honour, and in Glory shining bright,
Who couers thy great Maiestie with light,
As with a garment: that Almighty God,
Who, like a curtaine, spreads the Heav'ns abroad;
And in th' vnfounded bosome of the streames
Of thy great chambers, hast dispos'd the beames:
Who for thy Chariot, hast the Clouds assign'd;
And walk'st vpon the swift wings of the wind.
When Man committeth euill, he shall find
A God euen in the terror of his mind.

Gen. 3.

For, *Adam* tasting of the Fruit forbid,
(Asham'd) himselfe within a Thicket hid.
When *Herod*, *John* the Baptist had beheaded,
He for that act some fearefull vengeance dreaded:
For, hearing of *Christs* Miracles, he sed,
Surely that *John* is risen from the dead;
Fearing his ghost did haunt him. So when *Cain*
Had in his wrath his brother *Abel* slain,
His countenance was dejected and cast downe.
For, were there no Accuser but mans owne
Conscience it selfe, he Feare could not eschew;
Because, *The Wicked fly when none pursue*.
And what are Feares, vnto that height extended,
But a meere dread of a iust God offended?

Mat. 14.

Gen. 4.

Prov. 28. Impi-
us fugit nemine
persequente.

Euen

Euen by Idolaters a God's confest;
Who rather will adore a Bird, a Beast,
A Fish, a Serpent, Planet, or a Stone,
Nay, euen the basest things, rather than none.
Mans appetite, that neuer can be sated,
Approues a God: for let him be instated
In a small means, a greater he desires:
Giue him a Prouince, and he then aspires
Vnto a Realme: a Kingdome let him haue,
(Not yet content) he then a World will craue:
Nor rests he there; for, were 't in his possession,
Yet bring him in the end to his confession,
He will acknowledge, There is somewhat more
To be acquir'd; ev'n *God*, whom we adore.

That men of knowledge should be so ambitious,
And in the quest thereof so auaritious;
Yet in that amplitude finding such scant,
That still the more they haue, the more they want.
(For in that progresse, as they further go,
The more they learne, the more they search to know:)
Besides, that in this search each one pursu'th
With labour, to inuestigate the Truth.
That simple and pure Truth (th' Atheists deny)
Can be no other thing than the *Most-High*.

Ev'n these, to whom himselfe he had not showne,
(Saue in his Works) confest him, though vnknowne.
Saith one: Each place hath of Gods Center sence,
But none can challenge his circumference.
The *Stagerite* giues him the due applause,
Of the *first Cause*, and, *Of all Causes, Cause*;
Th' Essence of things, *Of whom all things subsist*;
Author, first Mouer. And vnto the list
Of his due titles add's, *Th' Eternall Light*,
The most pure Act, *Immense*, and *Infinite*. &c.
Whom, the great Flamin *Hiero* did accuse;
That, 'gainst the Countries custome, he should vse
The name of one sole God: when all saue he
Acknowledged a multiplicitie.

* Goodnesse Inimitable, He's likewise stil'd
By him, who said, The World was first compil'd
For Man, and Man for God. There is no doubt
Of God (saith *Cicero*): The earth throughout
Search, and there is no Nation, in whose brest
A God is not by Natures selfe imprest.

To

calv. Instit.
Lib. 1.Arist. Metaph.
Lib. 1. cap. 1.
Omnes homines
naturaliter sei-
re desiderant.

Cic. Offic. Lib. 1.

Empedocl. Deus
est cuius centrū
est ubiq; cir-
cumferentia
autē nusquam.
Arist. de Caelo,
Lib. 1. Cap. 9.
Lib. 2. Cap. 3.
Metaph. lib. 11.
cap. 7.Lact. de Vita
Aristot.Mercur. Tres-
megist. Deus est
immutabile bo-
num. Mundus
factus est prop-
ter hominem:
Homo propter
Deum.
Cic. de Nat. De-
or. lib. 1.
Arnob. aduers.
Gentil. lib. 3.

Niceph. Histor.
Lib. 1. Cap. 17.
Suidas, Suet.
in Octav. ca. 94
70, 29.

Me, Puer He-
braeus diuus de-
us ipse, gaber-
nat, Cedere se-
de iubet tri-
stemq; redire
sub arcum A-
ris ergo debinc
tacitus abse-
dito nostris:
Ara primoge-
niti Dei.
Iffay 9. Natus
est nobis Puer.
Heb. 2.

De Diuin. lib. 2.

Lucius Flavius,
Lib. 4. Cap. 1.
Virg. Eclog. 4.

Antiq. lib. 15.
Cap. 13.
This was Con-
stantine, syroa-
med the great.

To what can any Atheist this impute;
That at Christs birth all Oracles were mute,
And put to lasting silence? Whence't might grow,
The Emperor *Augustus* sent to know,
When all the superstitious Rites were past.
The Oracle thus spake, (and spake it's last:)
An Hebrew Childe, God, who all gods doth quell,
Bids me giue place, be silent, packe to hell:
Henceforth forbear these Altars to adore;
He speaks to you, who neuer shall speake more.
Vpon which answer, his great power't extoll,
He did erect in *Romes* great Capitoll,
A Shrine, whereon th' Inscription thus doth run;
The Altar of Gods first begotten Son.

A Childe is borne to vs, I say saith plaine:
An Hebrew Childe, saith Paul; not of the straine
Of Angels; but of Abrahams blessed seed,
And God: There his diuine nature is decreed.
God is become a Childe: which who shall scan,
Must needs conclude, That Christ is God and Man.

The Oracle, you heard, made that reply:
Heare fully now from *Sybel's* Prophecy;
There shall be borne a King, the World to saue.
Yet neither He, nor any Roman, gaue
That honour to him liuing: this they xprest,
But lent no faith to that which they confest.
For *Lentulus* thinking she did diuine
Of him, tooke part with factious *Cateline*;
In hope, most of the Senat to remoue,
And by that meanes, his Countries Sauour proue.

Virgil, to *Saloninus* it apply'd,
(The sonne of *Pollio*) whom he Deify'd,
Because the Father to that hopesfull Lad
Was his great Patron. Some suggest, He had
Knowledge of a *Messias*, to be borne
Iust at that time, the blest Age to adorne.
Because when *Herod* (who at that time raignd
King of the *Iewes*) was vnto *Rome* constrain'd
To tender his Allegiance; alwaies gusted
At *Pollio's* house, where he was nobly feasted.
To which place *Virgil* frequently resorted;
(For so of him *Iosephus* hath reported.)
But *Constantine* was first, made Proclamation
Mongst all the *Romans*, of *Christs* Incarnation.

Some

Some of their Prophets, in an Enthean fury,
Predicted, That a King should come from *Iury*,
To Monarchise the World: which when they knew,
They gaue it not to *Iesus*, (as his due)
But to *Vespasian* did the stile resigne,
Because 'twas he that conquer'd *Palestine*.

At *Christs* Natiuitie (as some relate)
Those Heathen gods whom they did celebrate
With diuine Worship, and did most extoll,
Fell from their Shrines in the high Capitoll.
Their Stiles in Brasse gra'd, and in Marble rac't,
That Time, by Lightning, blemisht and defact.
Which had a president of like remarke,
When *Dagons* Image fell before the Arke.

In the first moneth, and sixt day of the same,
When great *Octanius Caesar* tooke the name
Augustus; did the Wise-men Offerings bring
To *Christ*, saluting him both God and King.
What time, all Forfeits, Debts, Bills of Account,
(Which did vnto an infinite surmount)
Kept in the Empires Chamber, were by fire
To ashes burnt. Which shew'd (if we retire
Into our selues) He came into the World,
That Sauior of Mankinde; on whom were hurl'd
All our transgression, trespassse, sinne, offence:
With which He, and He only can dispense,
Who, to repaire the former *Adams* losse,
Had all these with him nail'd vpon the Crosse.
Then, out of Wells and Fountains issu'd Oile,
Which from the Earths moist intrals seem'd to boile:
Which did expresse, Hee was the Sole appointed
To beare the title of, *The Lords Anointed*.
Vpon wch miracle, *Augustus* made
A solemne Edict to be drawne, which said,
That he no more a Lord would called be,
Since there was borne a greater Lord than he.

Herods great Temple, which did seeme t'aspire
Euen to the clouds aboue, was set on fire
By *Titus* souldiers; and to such a flame
It grew, no humane helpe could quench the same.
Iust at that time th' Oraculous Temple fell,
In *Delphos* rear'd; where many a doubtfull Spell
Was vtter'd, (by a fearefull Earthquake shooke
And torne asunder, as being Thunder-strooke:)

C

And

Ios. de bell. Jud.
lib. 7. Cap. 12.

Dio. Rom. Hist.
lib. 37.

January 6.

Oros. hist. lib. 6.
cap. 2.

Coloss. 2.

Doctot Doue
against A-
theisme, ca. 13.

Th. Godwin, in
Moses and Aa-
ron.

Genebr. Chron.
li. 2 an. Ch. 69.

Theod. lib. 30.
cap. 11.

Sorimen. lib. 5.
cap. 19, 20, 21.

Against the
Sadduces, who
deny the resur-
rection.

Mat. 22, 31.

Exod. 3, 6.

In Schola Pere-
gratorum.

A ridiculous
assertion of
the Atheist.

And neither of them could be since repair'd,
It being an attempt that no man dar'd.
Th' apparancie of which miraculous ruin,
(In both so famous) to the Times ensuing
Left it to be remark't, That from their fall,
The Gentile Customs were abolisht all;
And the idolatrous worship (frequent then)
Began to steale out of the hearts of men:
That *Christ* his doctrine, newly set on foot,
Might in our soules take deepe and prosp'rous root.

What thinke you of the pestilent infection
Of those which did deny the Resurrection,
In our blest Sauiors and th' Apostles daies?
A Sect the *Sadduces* began to raise:
A people of dull braine and diuelish quality,
Denying God, and the Soules Immortality.
These, when they listned to his blessed tongue,
And heard him preach aloud to old and young;
How far his Fathers power and might extended,
With Maieftie not to be comprehended;
The glory of the Saints; and wretched state
Of th' Vnregenerate and the Reprobate:
Mathew can tell you how they did behaue them,
And what reproofe the mouth of *Wisedome* gaue them.
Thus our blest Sauior said: Haue you not read,
Touching the resurrection of the Dead,
What God hath spoke to *Moses*? I am the God
Of *Abraham*, of *Isaac*, and *Iacob*:

(So much to your dull vnderstandings giuing)
God is not of the Dead, God, but the Liuing. &c.
Amongst those, with blind Will seduced thus,
Was *Theodorus Cyrenaius*

Accounted; one that seeming to looke high
In knowledge grounded on Philosophy,
Would by his Inferences make't appeare,
We had no God at all to gouerne here;
But all things by meere Nature did subsist
(Which shew'd, he was no good Theologist:)
But when his vaine Positions were disputed
In *Athens*, they not only were confuted;
But (his weake Tenents hist out of the Schooles)
He rank't in the Nomenclature of Fooles:

For thus he argu'd: If a God there be,
He must be a thing liuing (such as we)

Call'd

Call'd *Animal*: If liue, he must haue sence:
If sensible, ('t was his next inference)
He must of force be subiect to mutation:
If mutable; then, by that transmigration,
Capable of corruption: And if so,
Subiect to perish. Then from hence must grow
This full conclusion; That it may befall
In time, this *Being* not to be at all.

Nay thus he will not leaue it, but proceeds;
(For Ignorance, an Insolence still breeds)
If to this God (saith he) no body's lent,
He then can haue no soule, by consequent:
Hauing no soule, all action hee's depriv'd.
Or if he haue a body, that's deriv'd
From substance; therefore subiect vnto change.

Appeares not this as friuolous, as strange,
To any Vnderstander? Who but knowes,
That euery action of the body growes
From the Intelligent Soule? whose facultie
Allows it motion and dexteritie.
Therefore, o miserable Worme, I can
In this afford thee scarce the name of Man.
Ope but the eyes of Nature, and looke out
Meerely with them, (none else) and thou no doubt
Wilt find thy selfe s' obfuscate and obscur'd
So void of sens'ble light, and so immur'd,
With palped darknesse, to be blind at least,
And nothing differing from th' irrational Beast.

And therefore that of *Zenophanes* may
Bewell confer'd on thee. Heare him thus say:
Had Brutes the art of Painting, they of force
Must draw themselues; a Horse, figure a Horse;
An Asse or Mule, their Like: the reason, why
They're capable of no sublimitie
Beyond themselues; nor haue further extension,
Than meerely their owne brutish apprehension.
Such childish and vnmomentary grounds
These Atheists build vpon: which who so sounds
But with the line of Reason, shall descry
Their irreligious fond impiety.

He that shall with himselfe exactly way
Those grosse and absurd lies, may soone display,
That they are arrogant, full of vain-glory,
Irregular from truth, and refractorie;

C 2

Vnlearn'd,

A refutation
of the former
Argument.

Zenoph. against
Atheisme.

What Atheists
are.

The Tenents
of Atheists.Ede, bibe, lude,
post mortem
nulla voluptasAristotle at his
death.Eni Entium,
vel ut alij, cau-
sa causarum.

Vnlearn'd, replenisht with all lust and vice;
Seducers, Mockers, full of Riotise;
Time-soothers, Flat'ers, perfidious all,
In word, deed, thought, meere diabolicall.
Now these, because themselues haue left the best,
And, against Nature, heinously transgress;
Of the Creator hauing no respect,
And casting on their owne foules a neglect;
By ill example, others would persuaide,
That Diuine Lawes for policie were made;
That Hell's a Bug-beare to keepe men in feare;
That Scriptures to that end deuised were:
Persuading others, to eat, drinke, and play,
Since after death, there is no further day
To be Accountant in: Their lusts to cherish,
Since that the Soule must with the body perish.
That Man was made vnto no other end,
Than please his appetite, be his owne friend:
And, That all euills, euen with good things runne,
If politiquely, and in priuat done.

Such are their actions and their liues: but when
They're brought vnto the Test, behold them then!
At the last gaspe most ready to catch hold
Vpon the least hope, durst they make so bold.

Looke on your father *Aristotle*, the best
(And *Ipe*) that Philosophy profest:
When vnto him (who all strange Nouels sought)
'Mongst others, *Moses* his first booke was brought,
Cal'd *Genesis*: Those few words hauing read;
God in the first beginning created
The Heav'ns and Earth, [8cc.] Away with this, saith he,
'Tis full of fables and new fantasy,
That speakes of many things, but nothing proues;
And that a true Philosopher not loues.

But drawing neere his end; when he began
More truly to consider, What was man;
He into strange anxieties doth grow,
Whether the Soule, immortall were, or no?
His body trembles, euery ioynt doth shake;
And these ('t is said) were the last words he spake:
Pollutedly into the world I came;
Sad and perplext I liu'd; and from the same,
Much troubled I depart. O, pittie me,
Thou, of all Beings onely knowne to Be.

If

If from the wisest of you all, this came;
Learne to know Him who onely writes, *I am.*

He is Heav'ns King, and Lord of Earth alone;
In Person three, but yet in Godhead one;
Truly Omnipotent, All-knowing, and
In Heav'n and Earth, of soueraigne sole command:
His Nature, simple, bodiless, vnscene;
Vncircumscribed, t'whom nothing hath beene,
Is, or shall be superior vnderstood:
Great, without quantitie; without quality, good;
Most perfect, without blemish; without Time,
Eternall; in his potencie sublime:
Strength, without Weaknesse; Life, without Decay;
Present each where, and yet doth nowhere stay;
All things at once, without aduice, directing;
All things at once, without least paine, protecting:
He is without beginning, and yet giues
A First, to each thing that subsists and liues:
Who hath made all things changeable; yet He
Stable, and free from mutabilitie.
Himselfe without place; all things else instating;
Without materials, all his works creating:
In greatnesse infinite; goodnesse, incomparable;
In vertue, strong; wisdom, inestimable.
So secret, no man can deceiue his trust:
In Counsels, terrible; in Iudgements iust:
Copious in Mercy, glorious in his Name,
Holy in all his Works; (alwaies The same.)
Eternall, Sempiternall, Liuing God;
Inchangeable, in Essence, or Abode:
Whom Space cannot enlarge, nor Place confine;
Constant in Purpose; and in Act, Diuine.
Him, Need compells not; nor can Chances sad
Disturbe: neither can Ioyfull things make glad:
Obliuion takes not; nor can Memory add
To him; Vborne; to whom old Time can lend
No 'ncrease at all; nor casuall Chance giue end:
He before Worlds (Those are, and These must be)
Was, Is, and shall liue to Eternity:
Above all Apprehension, Thought, Opinion.
Therefore to Him be all Praise, Power, Dominion;
All singular Honour, Glory (with Congruity
Of Saints, Angels, and Men) to perpetuity

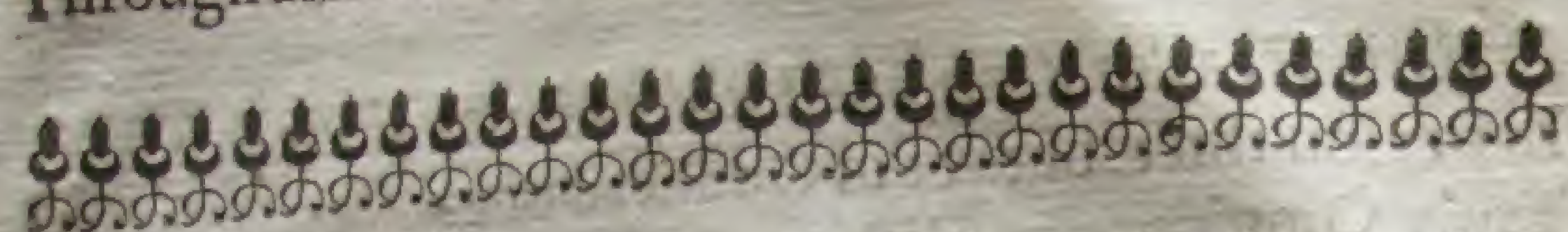
C 3

Be

In Trinitate
est Alius, &
Alius non Ali-
ud & Aliud.
Aug. de Trin.

Gods Infinity.

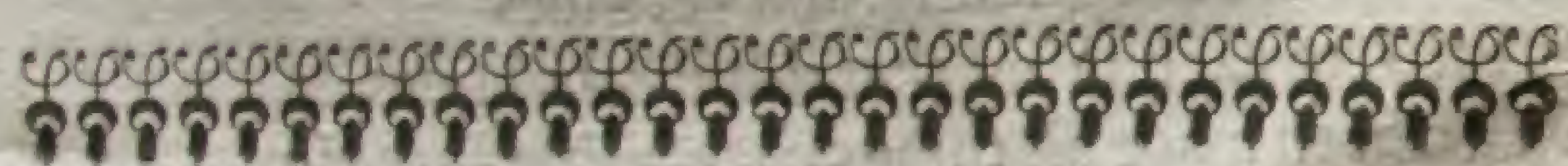
Be ascrib'd; with all the Attributes extending,
Through all vnwearied Worlds, and without ending.



*Q*uod Deus est, scimus: sed quid, si scire velimus;
Ultra nos imus: sed quod sit sumus & imus;
Ultimus & primus, scimus, plus scire nequimus.

The English:

That there's a God, we know:
But what he is, to show,
Beyond our selues we go.
His Height and Depth below.
Him, First and Last, we know;
But more we cannot show.



THEO.



THEOLOGICALL, PHILO-
sophicall, Morall, Poeticall, Historicall, Em-
blematicall, Obseruations, to the further illu-
stration of the former *Treatise*.

THat nothing in these short Treatises may appeare difficult to the Ignorant, I hold it necessarie vnto my present purpose, (as willing to be vnderstood by all) to illustrate whatsoeuer may seem obscure, as well by Precept as Historie. Which though the Learned may passe over, as things to them familiar and well knowne: yet vnto others, (neither frequent in reading, nor well trauelled in language;) no doubt, but some of our marginal Annotations, with other particular Obseruations, may in their carefull perusall, benefit such as reade not onely for fashion, but vse, and make it not their pastime, but their profit. For that was the end to which industrious Authors first aimed their Indea- uors, and spent so much Inke and Oile, in their daies labours, and nights watchings. Nor do I this without president, and therefore am the more willing to pattern my selfe by example.

Atheisme and Impietie (saith *Cardanus Paschal.*) is a meere contempt of Religion, and therefore by consequence, the Foun- taine of Impietie, and Breeder of all Calamitie. The contempt of Diuine Worship is injustice against God, our Parents, and Countrey; as aduerse to Reason, as Goodnesse: and all that are thereunto obnoxious, either belecue not there is a God, or beleue him to be what he is not; or knowing, despise him: by which they become as negligent in Humane actions, as carelesse of Diuine. From hence arise wicked cogitations, blasphemous speeches, and nefarious proiects, al which are abhominable in the sight of God and man, as in all their refractorie courses professing no reuerence or regard of the Creator: by which they can haue no commerce with any thing that is essentially good or honest.

In Athens a strict Edict was made, That all such as were pro-
ued

*Lib. de Virtut.
& Vitijs.*

*A law in A-
thens against
Atheisme.*

Iuv. Satyr. 3.

ned to be *Divum Contemptores*, (i.) Scorners or Despisers of the gods, should be convened before the Areopagita; and being convicted, their goods were sold at a publique out-cry, and their irreligions grauen vpon pillars, to make their persons odible. Those also who aimed their iniuries and insolencies against their Parents, Countries, or any superiour Magistrates, were not onely branded with infamie, but their bodies punished with great seueritie. Of the former *Iuvenal* thus speaks:

*Sunt qui infortuniam casibus, omnia ponunt;
Et nullo credunt mandum rectore moveri:
Natura volvente vices, & lucis, & anni;
Atque ideo intrepidi quacunque altaria tangunt.*

Some, all the Power, to Chance and Fortune giue,
And no Creator of the world beleue.
Say, Nature guide's the Sun's course, and the yeare:
These touch the holy Altars without feare.

Herod. lib. 2.

In Suidas.

What may we thinke then of *Cheopes* King of Egypt, remembered by *Herodotus*; who caused all the Temples throughout his Prouinces to be fast shut and barred vp, lest any of his people should offer diuine sacrifice vnto the gods. We reade likewise of *Diagoras melius*, (before spoken of) who flourished in the eightie eighth Olympiad: This Man, because he perswaded the People from the worship of their gods, was not onely banished Athens, (the city wherein he taught) but after his confinement, a Talent was proposed for a reward to him that would kill him. These and the like were (no doubt) altogether ignorant, That man was created for the seruice of God; and, That there can be no surer signe of the imminent ruine of a Kingdome and Commonweale, than Contempt of Religion: of which (saith *Basil*) no Creature is capable, but Man onely. Where no Religion resteth, there can be no vertue abiding, saith Saint *Augustine*. Therefore, the first Law that ought to be imposed on man, is, The practise of Religion and Pietie: for if wee did truly apprehend the vertue thereof; from thence the Voluptuous man would suppress his pleasures; the Couetous man acquire his wealth; the Proud man deriue his felicitie; and the Ambitious man, his glory: being the Bodies health, and the Soules happinesse, and indeed, the onely mean to fill the empty corners of the heart, and satisfie the vnlimited affects of the Desire.

Cap. de Atheismo.

Iosephus Langius reporteth, That diuers learned and religious men supping together by appointment; a profest Philosopher (or rather

rather a prophane Atheist) had intruded himselfe among them; who in all his arguing and discourse spake in the contempt of Religion, and the Soules future felicitie: often vttering these words; *Cælum Cæli Domino: Terram autem dedit filiis hominum*; (i.) Leaue Heauen to the Lord of heauen: but the Earth he gaue to the sons of men. At length he was strooke with an extraordinarie iudgement, being tormented at once in all the parts and members of his body, so that he was forced to exclaime and cry, *ô Deus, ô Deus*; *ô God, ô God*. Which the rest obseruing, one of them vpbraided him in these words: Thinkest thou, *ô Naturall man*, to contemne so great a Deitie, and to vilifie his holy Ordinance, and escape unpunished? Whom another thus seconded, Do'st thou now begin to distrust thy philosophy? and to call vpon, and complain vnto him, whom til now thou either wouldst not, or didst not know? Why do'st thou not suffer that Lord of heauen to rest quietly in that heauen which he hath made, but that thou thus importunest him with thy clamours? Where is now thy *Cælum Cæli Domino*? &c.

Lucian (of whom I before gaue a short Character) was surnamed *Samosatensis*, because borne in Samosata, (a city scituate not far from Euphrates) he was called *Blasphemus*, *Maledicus*, and *Atheos*. He liued in the time of *Traianus Caesar*, and was at first an Advocate or Lawyer, and practised at Antioch, a city in Syria: but it seemes, not thriving by his parsimonious and close-fisted Clients; he forsooke that profession, and retyred himselfe, though to a lesse profitable, yet a more pleasing study, namely, to be a follower of the Muses. *Volaterranus* reports of him, That hee was a Christian, but after prooued a Renegade from that Faith: and being demanded, Why he turned Apostata? his answer was, That he had gained nothing by that profession, more than one bare syllable added to his name, being christened *Lucianus*, where before his name was plaine *Lucius*. His death (as the best approved Authors relate of him) was wretched and miserable: for walking late in the euening, hee was assaulted by band-dogs, and by them worried and torne in pieces. A most condigne punishment inflicted vpon him, because in his life time he spared not to snarle against the Sauour of the world. And me-thinkes the Epitaph which hee composed vpon his owne *Timon* of Athens, surnamed *Misanthropos*, i. Man-hater, might not vnproperly be conferred vpon himselfe:

*Hic iaceo vita, miseraque Inopique solutus
Nomen ne querās, sed male tale peri.*

Here

Volat. in Antropoli.

The death of Lucian a profest Atheist.

Here do I lie depriv'd of life,
Most miserable and poore:
Do not demand my name, I dy'de,
Remember me no more.

Superfluous it were to make much forreine inquisition abroad, seeing so many domesticke iudgements at home. Far be it from me to iudge, but rather to feare, that many of them haue beene made remarkable among vs, by reason of Irreligion and Atheism. I forbear to nominate any, both for the dignitie of their places, and greatnesse of their persons: yet hath it beene no more than a nine dayes wonder, to see the losse of heads, the breaking of necks from horses, some pistoll'd when they haue beene least prepared; some stab'd with their own poniards, others prouiding halters for their owne necks; a sonne thrusts his sword through the womb of the mother which conceiued him; one brother insidiates the life of another; the husband hath killed his wife, the wife slaine her husband, and both of them their children; the master his seruant, the seruant his master; the mistresse her maid, the maid her mistresse. And what can all these be, but the fruits of the neglecting of the Lord God, and the contempt of his Sabbath.

Much to be lamented it is, that these things should be so frequent amongst Christians, nay our owne kingdome; when euen the Ethnick Poets in their writings haue exprest not only an honour due to their gods, but euen vnto the daies dedicated vnto their memories. *Plautus* useth these words; *Quod in diuinis rebus sumas sumptus sapienti lucro est*, &c. i. That which a wise man bestoweth vpon Diuine worship, is no losse but a gaine vnto him. And *Ouid* speaking of their holy-daies,

*Postera lux oritur, linguisque animisque fauete:
Nunc dicenda bono, sunt bona verba die.* &c.

The Feast is come, your tongues and mindes compell
To speake good words, this day becomes them well.
Keepe your eares free from vaine and mad contention;
Workmen cease worke, be free from reprehension.

And *Tibullus* vpon the like occasion and argument;

Luce sacra requiescat humus requiescat Arator. &c.

Vpon the sacred day let the ground rest,
Nor let it be with the rude Plow oppress.
Your yokes vnloose; of labour there's no need;
Let your crown'd Oxen at the manger feed.

All

The strange
prodigious
eff-cts of
Atheisme,

*Plaut. in Mi.
lita*

Lib. Faß. 1.

*Tibul. Eleg.
lib. 2. Eleg. 1.*

All Holy-daies a priuiledge should win,
In which let not the handmaid card or spin.

How people ought to come prepared to their sacrifices and offerings, is thus lively expressed in *Ouid*:

*Innocui veniant, procul hinc, procul impius esto
Frater, & in partus Mater, &c.*

¶ Thus interpreted:

Th' Innocuous hither come; Brothers prophane
And impious Mothers from this place abstaine.
He that shall thinke his father liues too long,
Or that his mothers life may his state wrong;
The moth'r in law, that hates her step-sonnes life;
And the Tantalidan brothers (still in strife)
Be banisht hence: *Medea* come not here,
Nor *Progne*, nor her sister, let appeare
In that choise place where we the gods applaud;
Nor any that hath gain'd his wealth by fraud.

So carefull were the Poets to commend Vertue to posteritie, and to lay a blacke aspersion on Vice to all perpetuities, that such as were pious and addicted to goodnesse, they strived to memorise, if not immortalise; and those of the contrary that were irreligious, and despisers of the gods, they laboured in all their Records to expose their liues and actions to aspersion and obloquie. For example:

For their chastitie these were made remarkeable: *Penelope*, the daughter of *Icarus*, and wife to *Ulysses*. *Evadne*, daughter to *Philoanax*, and wife to *Capaneus*. *Laodamia*, daughter to *Acastus*, wife to *Protesilaus*. *Hecuba*, daughter of *Cissus*, wife to King *Priamus*. *Theone* daughter of *Thestor*, wife to King *Admetus*. And amongst the Romans, *Lucretia*, daughter of *Lucretius*, wife to *Collatine*. &c.

For their Pietie these: *Antigone* the daughter of *Oedipus*, who gaue sepulture to her brother *Polynices*. *Electra* daughter of *Agamemnon*, for her loue to her brother *Orestes*. *Iliona*, daughter of *Priam*, for her goodnesse extended toward her brother *Polidore* and her parents. *Pelopaea*, daughter of *Thiestes*, for reuenging the injuries done vnto her father. *Hypsipila*, daughter of *Thoas*, for preserving the life of her Parent. *Calcioppe*, for not forsaking her father in his miserie, after the losse of his kingdome. *Harpalice*, daughter of *Harpalicus*, for interposing her selfe in battell, preserving her Father, and chasing his enemies. *Agave*, the daughter of *Cadmus*, who in *Illyria* slew the King *Lycotherpes*, by which she restored her Father

Faß. lib. 2.

Those famous
for Chastitie.

Those famous
for Pietie.

Lib. 5. cap. 4.

ther to his kingdome. *Xantippe*, who when her father *Myconus* (or as it is read in *Valerius, Cimonus*) was shut vp in close prison there to be famished, preserved his life with the milke from her breasts. *Tyro*, the daughter of *Salmonus*, who to saue her father, sacrificed the liues of her owne children. &c.

And of men, *Damon*, who snatcht his mother from the fire. *Aeneas*, for bearing his father on his shoulders through swords and flames. *Cleops* and *Bitias* (or according to *Herodotus, Cleobis* and *Biton*) the sonnes of *Cidippe*, Priest vnto *Iuno Argiua*, for drawing their mother in her Chariot vnto the Temple, when her Oxen were absent, and the penaltie of her not being there was no lesse than the losse of her life. &c.

Some they haue eternised for erecting of Temples; as *Pelasgus* the sonne of *Triopa*, who was the first that built a Church consecrate to *Iupiter Olympius*, in *Arcadia*. *Thessalus* reared another to *Iupiter Dodonius*, in *Macedonia*, situate in *Molossus*. *Eleuther* was the first that erected an image vnto *Liber pater*, and taught how it should be honored. *Phronaus*, the sonne of *Inacus*, was the first that built a Temple to *Argiue Iuno*. *Otrira* the Amazon, and wife of *Mars*, laid the foundation of that in *Ephesus*, and dedicated it vnto *Diana*. *Lycan*, the son of *Pelasgus*, erected another to *Mercury Cillenius*, in *Arcadia*. &c.

Some for diuers vertues knowne to be in them, they haue immortalised, and of men, made gods: to encourage others by their example. As *Hercules*, the sonne of *Iupiter* and *Alcmena*, for his justice in supplanting Tyrants and Vsurpers. *Liber Pater*, or *Bacchus*, the sonne of *Iupiter* and *Semele*, for being supposed to be the first that planted the Vine. *Castor* and *Pollux*, the sonnes of *Iupiter* and *Lada*, and brothers to *Helena*, for their valour and vertue. *Perseus* the sonne of *Iupiter* and *Danae*, was for the like, translated into a star. So was *Arcas*, the sonne of *Iupiter* and *Calisto* (who first gaue that prouince the denomination of *Arcadia*) related into one of the Septentriones: and *Cynosura* the Nurse of *Iuno* into another. The like we reade of *Aesclepius* the sonne of *Apollo*; *Erodine*, and *Ariadne*, the daughter of *Minos* and *Pasiphae*; who being forsaken by *Theseus* in the Isle *Naxos*, and found by *Liber Pater*, was placed amongst the stars, by the name of *Libera*. *Pan*, the son of *Mercury* and *Penelope*, was for his care ouer the herds and flocks, made one of those gods called *Semones*, i. *Semi homines*. So *Croton*, the son of *Pan* & *Euphemes*, (who was said, in his infancie to haue suckt with the Muses) was transferred into the star called *Sagittary*. So were *Icarus*, with his daughter *Erigone*: he, changed into *Arcturus*; and she, into the celestial Signe *Virgo*. As *Ganimed* the son of *Assaracus*, into *Aquarius*. &c.

Others

Those that haue built Temples.

Such as of mortall men haue bin immortalised.

Halfe gods, halfe men.

Those that returned from Hell.

Others for other causes haue had free ingresse and regresse in and from Hell. As *Ceres*, when in her maternall piety she sought her daughter *Proserpina*, and found her in the armes of *Pluto*. *Liber Pater*, when in his filiall duty he made descent to visit his mother *Semele*. *Hercules*, when he brought thence *Cerberus*. *Protesilaus*, to re-visit his wife *Laodamia*. *Alceste*, for her husband *Admetus*. *Theseus*, in search of his deare and entired friend *Perithous*. *Orpheus* the sonne of *Oeagrus*, to fetch thence his best beloued wife *Euridice*. *Castor* and *Pollux*: *Vlysses* and *Aeneas*, (the one the son of *Laertes*, the other of *Anchises*) to visit their fathers. *Hippolitus* the son of *Theseus*, who was after called *Virbius*. *Adonis* the sonne of *Cymixes* and *Smirna*, by the intercession of the goddesse *Venus*, whose Paramour he was. *Glaucus* the sonne of *Minos*, restored to life by *Polydus* the sonne of *Caranus*. &c.

Now of the contrary; such whose barbarous cruelties and strange impieties were related vnto vs, were, *Sylla* the daughter of *Nysus*, who by cutting off his purple locke, betrayed vnto the Enemy his life and kingdome. *Ariadne* the daughter of *Minos*, who slew her brother and sonnes. *Progne* the daughter of *Pandion*, who murdered her sonne *Itis*, begot by her husband *Tereus*. The *Dai-edes* or *Danaes*, daughters of *Danaus*, for cutting the throats of their husbands and kinsmen, the sonnes of *Aegyptus*. The *Lemniades*, or women of *Lemnos*, who in the same Island most cruelly slew their sonnes and fathers. *Harpalice* the daughter of *Climenus*, who killed the childe which her incestuous father begot on her owne body. *Tullia* the daughter of *Servius* King of the Romans, who caused her chariot to be drawne ouer the body of her dead father: for the horridnesse of which fact, the street in the citie Rome where this was done, was called *Vicus sceleratus*.

Of those abhorred for Incestuous congresses, the most remarkable were, *Iocasta*, who had issue by her sonne *Oedipus*: and *Pelopaa*, by her father *Thiestes*. *Harpalice*, with her Sire *Climenus*. &c.

Some are to this day made infamous for killing their husbands: As *Clitemnestra* the daughter of *Thiestus*, for conspiring with *Egistus* in the murder of her Lord *Agamemnon*, the son of *Atreus*. *Iliona* the daughter of *Priam*, for killing her husband *Polymnestor* K. of *Thrace*. *Semyramis* Queen of *Babylon*, for the death of *Ninus* King of *Assyria*. *Helena*, (after the death of *Paris*) *Deiphobus* the sonne of *Priam*. *Agave*, her husband *Lycotherfis* in *Illyria*: and *Deianaira*, for sending the poysonous Shirt to her Lord *Hercules* of *Lybia*. &c.

Others for killing their wiues: As the same *Hercules* his wife *Megara*, the daughter of *Creon* King of *Thebes*. *Theseus* *Antiope* the Amazon, and daughter of *Mars*. *Cephalus* the son of *Deionis*

D

or

Of those branded for their impieties.

Of the Incestuous.

Wiues that slew their husbands.

Men that slew their wiues.

Fathers that
flew their
daughters.

or of *Mercury*, *Procris*, the daughter of *Pandion*, by his vaine jealousie, &c.

Fathers for killing their daughters: As *Agamemnon* the great General of the Grecian Army, in their famous expedition against Troy; who sacrificed his daughter *Iphigenia* to the goddess *Diana*. *Climenus* the sonne of *Oeneus*, flew his daughter *Harpalice*, because she killed her child, and serued it in vnto him at a banquet. *Hyacinthus*, his daughter *Spariantides*, vpon an answer returned from the Athenians. *Erichtheus* the sonne of *Pandion*, his daughter *Colophon* vpon the like occasion. *Cercyon* the sonne of *Vulcan*, his daughter *Alopes*, for committing incest with *Neptune*. *Aolus*, his daughter *Canace*, for the like done with her brother *Mallareus*. &c.

Mothers that
flew their
children.

Of mothers that most cruelly and vnnaturally haue murdered their owne children; we reade, That *Medea* the daughter of *Oetes* King of *Colchos*, flew her two sonnes, *Machareus* & *Pherelus*, begot by *Iason*. *Progne* the daughter of *Pandion*, killed her son *Itis* which she had by *Tereus*. *Ino* the daughter of *Cadmus*, yong *Melicertes*, begat by *Athamas* the sonne of *Aolus*. *Althea* the daughter of *Thestius*, *Meleager*, by *Oeneus* the sonne of *Parthaon*. *Themisto* the daughter of *Hypseus*, *Plinthius* and *Orchomenes*, her two sonnes by *Athamas*. *Tyros* the daughter of *Salmon*, two sonnes begot by *Sisiphus* the sonne of *Eolus*. *Agave* the daughter of *Cadmus*, *Pentheus* the sonne of *Echion*, at the imposition of *Liber Pater*. &c.

Of men Selfe-
murderers.

So likewise of Selfe-murderers; *Egeus* the sonne of *Neptune*, and father of *Theseus*, cast himselfe headlong into the sea; from whose death it still retaines the name of *Mare Egeum*, i. the Egean sea. *Eubemus* the sonne of *Hercules* precipitated himselfe into the riuer *Lycorma*, which is now called *Chrysorroas*. *Ajax* the sonne of *Telamon*, flew himselfe for the losse of *Achilles* his armor. *Lycurgus* the sonne of *Briantus* being strooke with madnesse by *Liber Pater*, laid violent hands vpon himselfe. *Agrius* the son of *Parthaon* being expelled from his kingdome by *Diomedes* King of *Aetolia*, flew himselfe. So *Ceneus* the sonne of *Elatus*, *Meniscus* the father of *Iocasta*, (or as some call him, *Menatis*) precipitated himselfe from the walls of *Athens*. *Nisus* the son of *Mars*, hauing lost his purple locke, cast himselfe vpon his sword and so died. As likewise *Climenus*, the sonne of *Coeneus* King of *Arcadia*, after he had committed incest with his daughter. *Cyniras* the sonne of *Paphus* King of *Assyria*, after hee had committed the like with his owne naturall childe. *Hercules* cast himselfe into the fire, and so perished. *Adrastus* with his sonne *Hipponous* did the like. *Pyramus* the Babylonian flew himselfe for the loue of *Thisbe*. And *Oedipus* the sonne of *Laius* destroyed his owne life, for hauing incestuous

Issue

Issue by his mother, whose name was *Iocasta*. &c.

Of Women that so despairingly died, these: *Hecuba* the wife of *Priam* cast her selfe into the sea: as *Ino* the daughter of *Cadmus* did the like, with her sonne *Melicertes*. *Anticlia* the mother of *Vlysses*, and daughter of *Antolychus*, strangled her selfe, because she heard a false rumour of her sonnes death. The like did *Stenobaa* the daughter of *Iobates*, and wife of King *Pratus*, for the loue of *Bellerephon*. *Evadne* the daughter of *Philaenus*, because her husband *Capaneus* was slaine at *Thebes*, cast her selfe into the same funeral fire in which his body was burned. *Aethra* the daughter of *Pythaus*, for the death of her children: *Iliona*, for the death of her parents: *Themisto*, for her children: *Erigone*, for her father. *Phedra*, for the incestuous loue borne to her step-sonne *Hyppolitus*: *Phyllis*, for *Demophoon*: *Calypso* daughter to *Atlas*, for the loue of *Vlysses*: *Dido* the daughter of *Belus*, for *Aeneas*. &c. Time would sooner faile me than Historie: yet these I haue introduced to this purpose, to shew, That Atheisme, and want of the true knowledge of God, hath bin the cause of so many Murthers and Incests; & hath made so many Parricides and Fratricides, and indeed hath beene the ground of all prodigious acts and inhumanities whatsoever.

Something is requisite to be spoken of Idolatry. The word is deriued from *Εἰδωλόν*, and *ἱερόν*, i. *Cultus*, and *Colo*: The definition thereof is, *Cultus Deo debitus, & Creatura exhibitus*: i. The worship that is due onely to God, conferre vpon the Creature. An Idol is, when any Statue or Image (in which either some Deitie or any other thing shall stand for a Power, a Patron, Protector, or Sauour) is represented and worshipped: Of which kind was the golden Calfe. *Basil* saith, vpon the third of *Esay*; *What thing can appeare more vain and ridiculous, than for a man to professe himselfe to be the workeman of his God and Maker.*

To shew how abhominable Idolatry was in the eyes of the Almighty, I will only quote you one place out of many, in the holy Text: *Take therefore good heed vnto your selues; for you saw no Image in the day that the Lord spake to you in Horeb, out of the midst of the fire: that you corrupt not your selues, nor make you a grauen Image, or representation of any figure, whether it be likenesse of male or female, the likenesse of any beast that is on the earth, or of any feathered fowle that flieth in the aire, or of any thing that creeper on the earth, or of any fish that is in the waters beneath the earth. And lest thou lift up thine eyes to heauen, and when thou seest the Sunne, the Moone, and the Stars, with all the Host of heauen, shouldst be drinen to worship them and to serue them, which the Lord thy God hath distributed vnto all people vnder the whole Heauen. And againe: If you corrupt your selues, and make any grauen Image, or likenesse of any thing, and worke euill in the sight of the Lord thy God, to*

D 2

pronoke

Women that
flew them-
selues.

Of Idolatry.

Exod. 32.4.

A. 7. 41.

Deut. 4.5.

vers. 25.

prouoke him to anger; I call Heauen and Earth to record against you this day, that you shall shortly perish from the land whereunto you go over Iordan to possesse it; you shall not prolong your daies therein, but shall utterly be destroyed, and the Lord shall scatter you among the people, and you shall be left few in number amongst the Nations whither the Lord shall bring you; and there you shall serue gods, euen the worke of mens hands, which neither see nor heare, nor eate, nor smell. &c.

Lib. 2. cap. 1.
Deuin. Instit.

Men (saith *Lactantius*) both forgetfull of their Name and Reason, deiect their eyes from heauen, to fix them vpon the earth, fearing the workes of their owne fingers; as if it were possible the thing made, could be more noble and worthy than the Artificer that made it. The Poet *Sedulius* writes thus:

*Hec miseri! qui vana colunt, qui corde sinistro
Religiosa sibi sculpunt simulacra. &c.*

O wretched men, that such vaine things adore,
And your religious sculptures fall before,
With corrupt hearts: who not the God that laid
The worlds great frame; but what your selues haue made,
Honour and feare. What madnesse is't, or folly,
Man should imagine his owne Worke so holy,
To worship it? Or to a Bird or Brute,
Serpent, or Dog, himselve to prostitute?

Saint *Augustine*, de Bono Coniugali & Habitu, hath these words; *Sati-
us est fame mori quam idolothytis vesci.* And *Hieron.* ad *Damas.* *Ap-
tandus est omnis sermo ad destructionem Idololatriæ: (i.)* All speech
ought to be fitted and applied to the subuersion and destruction
of Idolatry.

Idolls named
in the Scrip.

The names of the Idols mentioned in the sacred Scripture be
these; *Adonis*, *Adramelech* the Idol of the Sepharuaims, it bore the
figure of a Peacock or a Mule: *Asdod* of the Philistines, which is
likewise called *Dagon*: *Anamelech*, which bore the semblance of
a Horse or Pheasant Cocke, belonging to the inhabitants of Se-
pharuaim: *Arza*, an Idol worshipped by King *Ela* in his owne
house. *Asima* adored by the Hemathæans, like a wild Goat. *Aste-
roth* the goddesse of the Sydonians, in the figure of a Sheepe: *Baal*
a common Idol among the Gentiles: *Baal Berot* the god of the
Sichemites: *Baal peior* or *Baal phegor*, of the Moabites, which some
haue said to be *Priapus*: *Baal Zebub*, of the Accaronites and the
Ecronites: *Baal zephon* of the Egyptians: *Bel* of the Babylonians:
Chamos (vel *Chemosh*) of the Ammoreans and Ammonites, which
was otherwise called *Baal peior*: *Canopus* of the Egyptians: *Chium*
an Idol of the Israelites, which some interpret, *Sidus*, a Starre or
Planet;

planet: others, *Saturninus*, like a Fish, but from the waste vward
like a beautifull woman. *Namaa*, which some thinke to be *Diana*,
because worshipped in her Temple at Ephesus: *Draco*, a Babylo-
nian Idol: *Esch*, an Idol in the Temple of Fire, which was wor-
shipped by the Persians: *Gad*, a militarie Idol, which some cal-
led *Mars*; others, *Iupiter*; others, *Fortune*; others interpreted it,
The Host or Army of Heauen. *Hercules*, who was sacrificed vnto
by the Tyrians: *Iupiter Olympius*, *Iupiter Xenius*, gods of the Gen-
tiles: *Malcholme*, (which was also called *Motech* and *Milcholme*) an
Idol amongst the Ammonites: *Meni*, an Idol worshipped most
by Merchants; which some interpret to be *Mercury*; others, the
Fates, the Planets, and number of the Stars. *Niphlezeth*, some in-
terpret it *Priapus*; others, an horrid Effigies; and it was adored by
Maacha the mother of *Asa*. *Nabaam* is the same with *Nibchaz*,
the Idol of the Hevites: *Neabo*, a Babylonian Idol: *Nechustan*
is suppoled to be that which the Iewes worshipped in the form of
a brasen Serpent. *Nergal* the Idol of the Cuthæans, and was fi-
gured like a Wood-Hen or shee-Pheasant. *Orimasda* is the same
with *Vrchasdim*, that is, Holy fire. *Rimmon*, an Idol of Syria: *Rem-
phan*, the Idol of a Planet, of which *Stephen* maketh mention in
the Acts. *Sucot Benoth* a Babylonian Idol: *Sychuth*, one belonging
to the Israelites: *Tbartak* the Idol of the Hevæans: *Thammaz*, one
that was worshipped by the Israelites; which some interpret *Ado-
nides*; others, *Bacchus*. The golden Calfe in the Desert, made by
Aaron: the golden Calfe in Dan, set vp by *Ierobos*: the golden
Calfe in Bethel, instituted by *Ieroboam* the sonne of *Nebat*: and *Vr-
chasdim*, which was called *Ignis Dæmonum*, and *Ignis sacer*, which
the Chaldæans worshipped: and for all these, we haue them ca-
talogued in the holy Text.

The confutation of Atheisme being debated much, and deter-
mined by many, I haue therefore beene the more brieue therein;
though I must confesse, in regard of the great irreligion and im-
pietie practised by prophane persons and licentious liuers of this
Age, it is a Theame that would aske longer circumstance: but it is
my purpose, rather to present you with satietie, than surfet. Yet
when I consider, how carefull and obseruant the very Heathen
were in the seruice and reuerence done to their Idols, and see what
a neglect is now vsed in the adoration of the Creator and onely
true God; it is to be feared, that euen *Aeneas* amongst others will
be called to attest against vs in the later day; who in that terrible
night of the sack and firing of Troy, hauing made his passage thro-
row sword and flame, yet in that extreme exigent not for getting
to take his household gods along, thus spake to his aged and de-
crepit father:

Enlib. 2.
The pietie of
Aeneas

*Tu Genitor, cape sacra manu patriosque penates
Me, bello ex tanto digressum & cade recenti
Atrectare nefas, donec me flumine viuo
Abluero, &c.*

Which I thus paraphrase:

You Father, take these sacred things to beare,
For your innocuous hands are white and cleare.
Once touch my Countrey gods, for me to dare
(But newly rusht out from so great a War
And recent slaughter) were a wicked thing,
Till I haue lav'd me in some living Spring.

The subtilty of
the Diuell;

Such and so great hath been the subtiltie of the Diuell, the old aduersary of Mankind, that all his labour and study hath bin from the beginning, to alienare and intercept Man from doing the seruice which belongs to his Redeemer; and to assume and appropriate vnto himselfe, that which is only due to the euer-living and eternall God, namely diuine Adoration. Neither hath he traded with the Ignorant and vnletter'd onely; but to giue his jugglings and impostures the greater countenance, hee hath practised vpon great Artists, graue Philosophers, politique Statesmen, nay euen excellent Princes, and vpon such who by his owne Oracles haue bene pronounced the wise men of the world. Concerning which, the Authors are many, the histories frequent: amongst which I will giue a taste of some few.

De Civit. Dei,
lib. 10 cap. 6.

S. Augustine speakes of many seeming miracles wrought by the Image of Isis, or rather by the Diuel, to delude man and draw him from the worship of the true God.

Miracles
wrought by
the Image
of Ascul.

The Image of *Asculapius*, honored among the Epidaurians, and after brought to Rome (as one of the twelue tables testifieth) was with a Greeke Inscription long kept in the Family of the Maffæans, and wrought diuers strange wonders. I will for breuities sake expresse but one or two of them, and those verbatim, by transcription from *Hieronimus Mercurialis* a learned Physitian.

Illusions of
the Diuell.

In those daies (saith he) one *Cato* a Roman brought this word to a blind man from the Oracle, That he should present himselfe before the altar of that Image, and there kneeling, should remooue himselfe from the left side to the right, and putting his five fingers first vpon the eyes of the Idoll, and then vpon his owne, hee should receiue his sight; which was accordingly done amidst a great confluence of people, who highly applauded the miracle.

Again, one *Iulian* vomiting blood continually, and despairing of all humane helpe, had answer from the Oracle, That he should present himselfe before the altar of *Asculapius*, and to take thence the

the nuts of a Pine apple, and eat them with honey for three daies together: which doing, he recovered his pristie health.

Diodorus Siculus makes mention of an oblation made to *Gerion* and *Iolaus*, by the children of the Leontinians; which who so neglected, was either strook with blindnesse, deafnes, numnesse, lame-nesse, or the like: but hauing performed all the ceremonies required at the Altar, they instantly recovered their health againe.

L. b. 15.
By *Gerion* and
Iolaus.

In *Castabula* (if we will beleue *Strabo*) there was a temple dedicated to *Diana Persica*, to which all such virgins as vowed perpetuall chastity, might familiarly walke vpon hot irons, or tread vpon burning coles, and neuer feelee heate or fire.

By *Diana Per-*
sica.

The like he reporteth to be in the city of *Feronia*, scituar at the foot of the mountaine *Sarastes*; where all the Votaresse belonging to that Shrine may do the like: which shewes the malice and ambition of these malevolent Spirits, which would vsurpe the power of the Almighty. Besides, their Oracles haue a great appearance of truth, and for most part, such as put any confidence in them, they would take vnto their protection; but the contemners of their superstitious rites they would seuerely punish.

Aristides a potent gouernor in *Smyna*, when a mighty and prodigious earthquake was neere at hand, was fore-warned by the Image of *Esculapius*, to go vnto the mountain *Artis*, and there to offer sacrifice. Which he accordingly did, and was no sooner got vp to the middle part of the ascent, but in the region below hapned such a terrible shake of the earth, that villages and cities were demolished; only the mountain *Artis*, in which by that prediction he was secured, felt at that time no such calamitie.

Aristides.

Plutarch and *Liuy* both write, That *Camillus* hauing distressed the Veians, made a solemne sacrifice to *Iuno Veientana*, and besought her to be still propitious vnto the Romans: saying further, that if she so pleased, they would transport her statue to Rome. At which request the image opened her armes, and embracing *Camillus*, told him, That with much willingnesse she accepted his deuotion.

Iuno Veientana.

The Athenians gaue diuine honour to *Pan* the god of sheeheardes, because meeting their Embassador *Philippides* in the Parthenian groues, hee promised them his assistance in the great battell of *Marathon* fought against the Persians.

Pan.

Cleomenes King of *Sparta* sacrificing to *Iuno*, demanded what successe he should haue against the Argiues, with whom he was at that time in opposition. Whereupon, a flame of fire suddenly issued from betwixt the breasts of the goddess: which omen was by the Haruspices or Soothsayers thus interpreted. That hee should not wholly conquer, the city he should surprise and consume with fire, but the prime citadel he should not enter: And so it hapned.

Iuno.

Annibal

Annibal and *Amilcar* great Captains of the Carthaginian army, besieging *Agrigentum*, the souldiers ruined and demolished all the ancient sepulchres that stood without the city, to make their rampiers & fortifications, the better to secure themselves against the enemy within the city. But coming neere vnto that famous monument in which *Theron* was interred, and to leuel that as they had done the other; the ancient structure seemed to be touched with fire from heauen, and many Dæmons and spirits were seene, not only to stand as champions in defence of the place, but with vnrresistible fury to set vpon, and assault the whole army, till the one halfe at least perished in the conflict: among the rest, *Annibal* himselfe expired. To appeale whose implacable fury, *Amilcar* sacrificed an Infant to *Saturne*; and cast certain priests from an high rocke, precipitating them into the sea, to qualifie the wrath of *Neptune*.

Lib. 5. cap. 13.

Natalis Comes tels vs, That one *Pegasus* transporting the image of *Dionysius* (otherwise called *Bacchus*) from *Eleutheria* a city in *Boetia*, into the Prouince of *Attica*; the *Athænians* suffered it to passe by them negligently, without doing vnto it any reuerence or ceremony. For which contempt they were plagued with a disease in their secret parts: to be released of which, *Pegasus* consulted with the Oracle; which inioyned them to erect a sumptuous temple to that Idoll in the city of *Athens*: which was held in great adoration for many yeares after.

Lib. 2. cap. 7.

Athenæus remembers vnto vs, That when the *Iapitæ* took down the Images from the Temples of their gods, with this scoffe and taunt added, That their places should be preserued for some other that were more potent and powerfull: in the execution of this, a sudden fire fell from aboue, which so terrified & astonished them, that they not onely instated them in their former places, but from that time forward held them in much more feare and reuerence.

Lib. 8.

Herodotus speakes of one *Artabanus* a great Persian General, who because he had the statue of *Neptune* in contempt, was by the reason of a sudden inundation, himselfe with the greatest part of his Army drowned. The same Author witnesseth, what a seuerer Reuenger *Apollo* was of any affront or iniurie offered vnto him, who when *Carthage* was oppressed by the *Romanes*, and his image there erected being despoiled of that golden garment which was then vpon it; the very hand which snatched it from his shoulders was after found amongst the spoiles of the citie.

In *Hallicarnassus*, at all such Solemnities when any Sacrifice was to be offered vnto *Iupiter Ascræus*, an whole heard of Goats made a voluntary presentment of themselves before the Altar, and when the rest of the superstitious ceremonies were finisht, they all departed

departed of themselves, saue onely one, which voluntarily staid behinde to be offered by the Priest.

Celins reporteth, that in *Daulia* there was a Temple dedicate to *Minerua*, to which there belong certaine Dogs (or rather Diuels) who when any of the *Argiue* nation came to present their Deuotions, would fawne vpon them, in signe of a free and louing welcome. But if any Barbarian or stranger entred the place, they would fly in their faces, as ready to plucke them to peeces. We reade likewise of the Temple of *Hercules* in *Rome*, scituate in *Foro Boario*, which will endure neither Dogs nor flies. As also that dedicate vnto *Achilles* amongst the *Boristines*, to which no manner of Birds or Fowle dare to approach.

Herodotus deliuereth vnto vs, That when those Persians which *Xerxes* brought into *Greece*, came but to approach *Diana's* Altar, which stood iust before the Temple of *Apollo* in *Delphos*; some of them were destroyed by lightning and tempestuous showers of Haile; others, by the ruine of two great parts of the mountaine *Parnassus* were crushed and shattered. Moreouer, such hissings and dismall howles were heard to issue from the Temple, that the rest extremely terrified, fled the place: who being pursued & oppressed by the Inhabitants, suffered an infinite slaughter. In somuch that their small remainder, with much difficulty recovered the interior parts of *Boetia* for their safetie. To these distressed & despairing men appear'd two warlike Hero's, mounted on two mighty steeds, the one *Philacon*, the other *Antionous*; these stayed them flying, and gaue them encouragement: which was after, the ground of an incredible superstition.

Lib. 8.

These are the malignant Spirits, refractorie and rebellious, and in continual opposition with the Maker of all things, by such prestigious juggling; thinking to rob him of his honour, and as far as lies in them, to confer it vpon themselves. And this they do not, either because they are ignorant that all seruice and reuerence is due from the creature to the Creator; or that either good or profit may arise vnto them by any possible reconciliation, or the least mitigation of that irrevocable sentence denounced against them: but it proceedeth from a malicious enuy and cursed despight, because they themselves as Traitors and Rebels are excluded the presence of the Almighty for euer; they seeke likewise to draw fraile and weake man into the same condemnation and iudgment. For well they know, there is no sin more odious and abominable in the eyes of the Almighty, than Idolatry, or by him punished with more seueritie and bitterness.

Looke no further than vpon *Salomon* the sonne of *David*, whom God had blessed with honour, riches, and wisdom about all others

others before him, or that were to succeed him in the future: yet when hee betooke himselfe to the seruice and worship of other gods (to *Astarton* the goddesse of the Sidonians, to *Chunos* the Idol of the Moabites, and to *Moloch* the Abomination of the Ammonites) euen for that only cause was the kingdome cut off from his succession, and onely one of the twelue Tribes (namely the Tribe of Iuda) and that for his seruant *Dauids* sake, left to his sonne *Roboam*; all the rest giuen to *Ieroboam* the sonne of *Nebat*. So much concerning false gods, and the prerogatiue they striue to assume to themselves: how they would cheate the Euer-liuing God of that diuine Adoration due vnto Him, and to Him onely; and not to their owne benefit, but to the vtter ruine and perdition of Mankind.

Lib de sacerdot.
Romanis.

Of Famous
Augures amongst the
Grecians

As touching Augures and Augurie, *Pomponius Latius* telleth vs, That the practise and profession thereof hath been antient: it began amongst the Chaldeans, and from thence descended vnto the Grecians; amongst whom, *Amphiarus*, *Mopsus*, and *Calchas* were held to be chiefe: as likewise *Amicus* the sonne of *Elatius*, *Amphiarus* the sonne of *Oecilius*, (or as some will haue it, of *Ayello*) *Tyresias* the sonne of *Eurinus*, *Manto* the daughter of *Tyresias*, *Polydus* the sonne of *Cocranus*, *Hellenus* and *Cassandra* the sonne and daughter of *Priam* and *Hecuba*, *Theone* the daughter of *Proteus*, as likewise *Theoclemenus*; *Telemus* the sonne of *Proteus*; *Telemus* the sonne of *Eurimus*; and *Sibilla Samia*, whom some call *Cumaea*. &c.

Romulus the
first great Patron of
Auguries.

The Hetruscians borrowed the Art from them; and the Latines from the Hetruscians. Nay euen *Romulus*, the father of the Roman Nation, was a prime professor thereof; insomuch that he instituted Magistrats and Officers for the execution of those Ceremonies. Neither was there any enterprise of any weight or consequence attempted among them, without consultation first had from the Augures and Wizards. For whom there was a stately Temple erected: The Augure or Sooth-sayer sate with his head couered, his face toward the East; hauing in his right hand a crooked staffe, with which in diuers strange postures he diuided the region of the aire, to obserue from which the Birds did appeare: his right side being towards the South; his left, the North. The robe he wore was called *Lana*, from the warmth thereof, as being lined with furre throughout, and garded with crimson and purple.

The Ceremonies vsed.

Hauing slaine the Sacrifice, he offered vp certaine prayers called *Effata*; and so from those signes which followed, and according to the prosperous or aduerse omen, he framed his predictions. Of some he made his coniectures according to their appearance; and those because they were besought in his Orisons, were called *Impetratiua*. Others were not desired, and such were termed *Oblatiua*.

tiva. There was a third, of accidents which vnexpectedly offered themselves in the time of the ceremonie, of which there were five distinct kindes; one from thunder and lightning; a second from the chirping or chattering of Birds; a third from crums cast vnto Hens or Chickens; a fourth from foure footed beasts, either their meeting, or crossing the way, or else by appearing in some vnaccustomed and vnfrequented place: the fifth and last arose from diuers casualties happening on the sudden, as the hearing of some strange prodigious voice or sound, the falling of salt, the spilling of wine; and these chances were called *Dira*, from *Dei ira* contracted, i. the wrath of the gods.

Ov. Met. lib. 3:
Fab. 1.

Such signes as hapned in the time of their Diuination, on the left hand, were held to be tokens of good luck; because the right hand in giuing a gift, or bestowing a reward, is opposit to the left hand of the receiuer; and so of the contrary: for *Sinistrum*, though in all other things it implyeth as much as Disaster; yet in these diuining Ceremonies it is still taken in the contrary sence: as *Anis sinistra* portendeth good fortune, and *Intonuit Lævum* signifieth as much as God speed, or Go on and prosper. And therefore *Lipsius* saith, That the Grecians haue called the left hand *Aristeron*, from *Ariston*, which in their Language signifieth, Best.

Serv. Aen. li. 2.

We read of three sorts of these Sortiligers or Fortune-tellers; *Aruspices*, *Auspices*, and *Augures*: The first did diuine and predict of things future, from the intrals of beasts, in the Sacrifice *ab Aras inspiciendo*, i. from inspection into the Altars. The *Auspices*, *quasi Aruspices*, *ab Aves inspiciendo*, i. from looking vpon birds, had their denomination. The *Augures* tooke theirs, *ab Avium garritu*, i. from the crowing or chattering of Birds. Vnto all wich, *Ovid* seemeth to allude, in this Distich:

Aruspices.
Auspices.
Augures.

*Hoc mihi non ovium sibra, tonitrusve sinistri
Linguave servata, pennave dixit avis.*

Trist. li. 2. El. 9.

Not the Sheeps intrals, nor the left hands Thunder,
Nor the Birds tongue, or wing, presag'd this wonder.

And as it is very well obserued in the *Historia Anthologia*, from the two last of these arise those Latine Phrases so frequent amongst vs, *Bonis Avibus*, or *Bonis Auspicijs*, which are interpreted, With god lucke or fortune; and *Malis Avibus*, With euill speed or bad successe: and because they would enterprise nothing *Inauspicatè*, (that is, without the counsell of the Augures) from thence *Rem Auspicari* hath been translated, To initiate or begin a thing.

Romulus the first founder both of their Order and Colledge in Rome, appointed only three vnto the ministerie of these ceremonies.

Their number
encreased.

Their prero-
gative.

The absurdity
of Augury.

Lib. 7. cap. 2.
A notable sto-
ry concerning
the vainnesse
of Augury.

nies. But *Servius Tullius* after hee had distinguished Rome into foure severall Tribes or quarters, he added to the number of the Augures a fourth; and made an Edict, That they should all be selected and chosen from the Patricians, who were the Patriots and noble Fathers of the City, such as we call Senators. But in proces of time, *Quintus* and *Cneius Ogulnius* being made Tribunes of the people (as much as to say, Protectors of the Plebe or Commons) obtained, That to ioine with these foure, five other should be made choice of out of the Comminaltie. At which time the Senate made an Edict, That they should neuer exceed the number of nine. Notwithstanding which, when *Sylla* was Dictator he added six more, which made up the number fifteene: of which the eldest was called *Magister Collegij*, i. Rector of the Colledge.

These Wifards had a prerogative about all the other Priests and Flamines in Rome: for if one of them were convicted of any heinous crime, he was not put out of his place, nor excluded from executing his office, neither could hee be disabled, nor any other substituted in his roome. Although the Roman custom was, that if any other Priest, of what place or qualitie soever, had been a notorious delinquent, he was *ipso facto* confined, and some other deputed vnto his office.

The absurditie and meere imposture of this Diuination or Soothsaying, *Marc. Cicero* ingeniously obserueth in *Pompey* the Great, *Crassus*, and *Iulius Caesar*, to whom all the Chaldees & Wifards not onely promised prosperous and long liues, but assured them of timely and peaceable ends. Yet of their tumultuous employments in the passage of their time vpon earth, and of their wretched and miserable deaths, Histories make ample and frequent mention.

Fulgosius telleth vs of one *Misonianus*, who being employed in a certaine expedition amongst the horsemen of the Roman Army, perceiuing them in their march to be at a sudden stand, and wondering why they aduanced not as before; he perceiued presently, that the cause of their sudden stay was, by reason that the Augur had espied a Bird sitting vpon a tree, and awaited whilest she proued her wing in voluntary flight, by which hee might coniecture of the successe of their businesse. In derision of which folly, hee addrest his bow, and with his first arrow strooke her dead to the earth: when smiling to himself, he turned to his companions and thus said; Most certaine it is, that little counsell and small aid is to be expected from these poore irrationall creatures, to enquire from them what can either help or hinder vs: when you see it apparant before your eies, they are not able to preuent the disaster impending ouer their owne heads.

Whether

Whether this Soothsaying take it's originall from the Chaldees, (who were great searchers into curiosities) or no, I am not willing to make any further inquisition, as not being much materiall to my present purpose. But of this I am most certaine, That it was in continuall vse and practise amongst the Canaanites, and from thence conueyed vnto the children of Israel; which how abominable it was in the sight of God Almighty, and that such diabolicall superstitions should haue any place amongst his chosen people, you may read in *Leuiticus* these words; *Yee shall not regard them that worke with Spirits, neither Soothsayers, yee shall not seeke to them to be defiled by them: I am the Lord your God.* Againe in *Deuteronomie*; *Let no man be found amongst you that maketh his sonne or his daughter to go thorow the fire, or that useth Witchcraft, or a regarder of the Times, or a marker of the flying Fowles, or a Sorcerer, or a Charmer, or that counselleth with Spirits, or a Soothsayer, or that asketh counsell at the dead: for all that do such things are an abomination to the Lord, and because of these abominations, the Lord thy God doth cast them out before thee, &c.*

Let vs then beleue, that it is God onely, and not Fate, which gouerns all things: To confirme which, I will conclude with that of the Poet *Statius*:

— *Hec ducas Fati tenor, est ne quod illi
Non liceat? quanta poterunt mortalibus annis. &c.*

O the strict Lawes of Fate! Can that haue being,
That is not with thy constant will agreeing?
Or is it in thy brasse-leav'd booke decreed,
We to our graues in such Post-haste should speed?
Not so. Would the Creator take in hand
To command Time, the swift houres still would stand:
In Hells blinde dungeon, Death his head should hide,
And th' idle Sisters lay their worke aside.

Of all Idolatry in generall, we thus reade the Prophet *Esay*; *All they that make an Image, are Vanitie, their delectable things shal nothing profit, and they are their owne witnesses, that they see not nor know; therefore they shall be confounded. Who hath made a god, or molten an Image, that is profitable for nothing? Behold, all that are of the fellowship thereof shall be confounded: for the Workemen themselves are men, let them all be gathered together and stand up, yet they shall feare, and be confounded together. The Smith taketh an instrument, and worketh it in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an hungred, and his strength faileth; he drinketh no water, and is faint. The Carpenter stretcheth out a line, he fashioneth*

E

it

Augury much
vied amongst
the Gentiles.

Cap. 9. vers. 31.

Cap. 18. vers. 10.

Silv. lib. 5.

Cap. 44. vers. 9.

it with a red thread, he plaineth it, and pourtraieth it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man, that it may remaine in an house. He will hew him downe Cedars, and take the Pine tree and the Oke, and taketh courage amongst the Trees of the Forrest: he planteth a Firre tree, and the raine doth nourish it, and Man burneth thereof, for he will take thereof and warme himselfe; he al- so kindleth it and baketh bread: yet he maketh a god and worshippeth it; he maketh an Idol and boweth vnto it: he burneth the halfe thereof euen in the fire, and vpon the halfe thereof he eateth flesh: hee rostheth the rost and is satisfied; also he warmeth himselfe and saith, Aha, I am warme, I haue beene at the fire: and the residue thereof he maketh a god, euen his Idol, he boweth vnto it and worshippeth, and prayeth vnto it, and saith, Deliuer me, for thou art my god. They haue not knowne nor under- stood; for God hath shut their eyes that they cannot see, and their hearts that they cannot understand; and none considereth in his heart, neither is their knowledge nor understanding to say, I haue burnt halfe in the fire, haue baked bread with the coles thereof, haue rosted flesh and eaten it; and shall I make the residue thereof an abomination? shall I bow to the stocke of a tree? He feedeth on ashes, a seduced heart hath deceived him, that hee cannot deliuer his soule and say, Is there not a lie in my right hand? &c.

An Emblem.

Let vs enquire no further into things retrue and hid, than wee haue authoritie from the sacred Scriptures.

The Emblem is; A yong Maid, who by her carefull nurse had a couered box deliuered vnto her, charily to be kept; with an ex- traordinarie charge, vpon no occasion to open it, for thereby shee might incur some danger. But the girle in vaine curiosity (for, Ru- mus in vetitum) the more desirous to know what was within, vnco- uered the lid, and out flew a Bird, which shee lost; neither, had she kept it, had she been much better by the retaining thereof.

The Diuine application of which, suteth with that of Basil, who writeth thus; *Animi morbus est, male & superflue, de Deo querere*: i. It is the disease of the mind, to enquire, euilly and superfluou- sly of that which concerneth God. Which agreeth with that of Saint Augustine; *Deus melius scitur nesciendo*: i. God is the bet- ter knowne by seeming least to know. And Hillary vseth these words; *Deus religione intelligendus est: pietate profitendus: sensu ve- ra persequendus non est, sed adorandus*: i. God, by Religion is to be vnderstood, by Sanctitie to be professed, but by the outward sence not to be searched into, but only adored. For we reade, Deut. 29. 29. The secret things belong to the Lord our God; but the things reuea- led belong vnto vs, and to our children for euer, that wee may doe all the words

Cui peccare
licet, peccat
minus.

Lib. II. de Ord.
De Sancti. Trin.

words of the Law. And Ecclesiasticus 3. 22. Seeke not the things that are too hard for thee, neither search the things rashly that are too mighty for thee. Vpon the like occasion, the Prophet David, Psal. 131. saith thus: Lord, mine heart is not haughty, nor my minde lofty; neither haue I walked in great matters, and bid from thee. Wee also reade, Rom. 12. 3. For I say, through the grace that is giuen vnto me, to eue- rie one that is amongst you, That no man presume to vnderstand aboue that which is meet to vnderstand, but that he vnderstand according to sobrie- tie, as God hath dealt to euery man the measure of Faith. Further wee reade, Prov. 25. 27. It is not good to eat too much hony, for to search their owne glory is no glory. Vpon which Emblem, Iacob. Catsius, Emblem. 3. thus writes:

*Fida tibi Nutrix, hac pixide sacralatere,
Dixerat, & satis hoc, debuit esse tibi,
Quid tractare manu? quid cernere virgo requiris?
Quaque tenere manu, quaque videre nefas?
Sacra Dei reuerentur habe, quid faderis Arcam
Tangis? id Cohibe stulta manus.
In multis nescire iuvat, sciuisse nocebit
Sape perire fuit, quod reperire vocant.*

Thus paraphrased:

The faithfull Nurse said, In this box lie hid
Things sacred; ('twas enough that she so did:)
Why, Virgin, busiest thou thine hand and eye?
What couet'st thou to handle? What to 'spy
From things which are too mysticall and darke?
Restraine thine hand, forbear to touch the Arke.
In some way, hee's best learned that least knowes:
Many there be, in seeking, themselves lose.

A morall interpretation hereof is thus made: *Silendo stolidus sapi- entis par est*: i. A foole silent may be taken for a wise man. Accord- ing with the French Prouerbe, *Sans language le fol est sage*. Eras- mus also in *Apotheg.* saith, *Est aliqua sapientie pars; Silentio stultiti- am tegere*: i. It is some part of wisdom, to couer our folly in si- lence. And suting with this is that of the Poet Martial:

*Cum te non novi, Dominum regemque vocavi;
Cum bene te novi, iam mihi Priscus eris.*

Being vknowne, I call'd thee Lord and King:
But, know thee, Priscus, thou art no such thing.

E 2

The

Ov. lib. 2. Eleg.
Quod licet in-
gratum est:
quod non licet
acrius vit.

Sen. in Olla.
Id facere laus
est quod decet,
non quod licet.

Ov. 2. Fast.
Brutus erat
stulti sapient
imitator ve-
risset.
Tutus ab insi-
dis dire super-
be tuus.

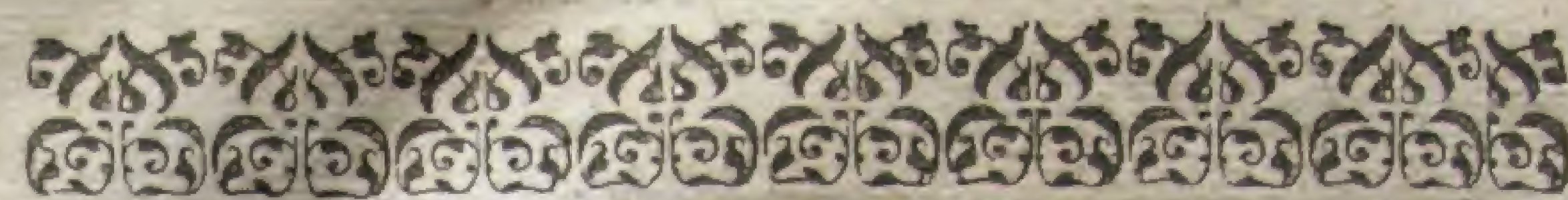
The Emblematists conceit vpon this, as followeth:

*Hac dum clausa fuit sub pixide, mira latere
Regalésque regi quisque putauit opes:
Mox ut aperta fuit, spectacula ludicra vulgo
Probat, & de capsâ parua volauit auis
Dum siluit tua lingua virum te Basse putauit,
Testatur puerum te sine mente sonus;
Qui loquitur populo, se præbuit ille videndum.
Vel fatuus pressô, dum silet, ore sapit.*

¶ Thus paraphrased:

This Casket being shut, was thought to hold
Some wondrous wealth, as Jewels, Pearle, and Gold,
But being open'd to the vulgar eyes,
Nothing of value's seene; a Bird out flies.
A man I held thee, *Bassus*, whilest thou smil'd
And nothing said: but, hauing spoke, a child.
Man, when he speaks, vpon the stage is brought;
The Foole, whilst mute, a wise man may be thought.

A Medi-



A Meditation vpon the former Tractate.

I.

I sought thee round about, ô thou my God,
To finde thy aboad.
I said vnto the Earth, Speake, art thou He?
She answered me,
I am not. I enquir'd of Creatures all
In generall,
Contain'd therein: they with one voice proclaime,
That none amongst them challeng'd such a Name.

II.

I askt the Seas, and all the Deepes below,
My God to know.
I askt the Reptiles, and what euer is
In the Abisse,
Euen from the Shrimpe to the Leviathan
My enquiry ran:
But in those Desarts, which no line can sound,
The God I sought for was not to be found.

III.

I askt the Aire, if that were hee? but know
It told me, No.
I from the towring Eagle, to the Wren,
Demanded then,
If any feather'd Fowle mongst them were such?
But they all much
Offended with my question, in full quire
Answer'd, To finde my God I must looke higher.

IV.

I askt the Heauens, Sun, Moone, and Stars; but they
said, We obey

The God thou seekst: I askt what Eye or Eare
could see or heare;
What in the world I might descry or know
Above, below:
With an unanimous voice all these things said,
We are not God, but we by him were made.

V.

I askt the Worlds great uniuersall Masse,
if That, God was?
Which with a mighty and strong voice reply'd,
(As stupify'd)
I am not he, o Man; for know, that I
By Him on high
Was fashion'd first of nothing: thus instated,
And sway'd by Him, by whom I was created.

VI.

I did enquire for him in flourishing Peace,
But soone 'gan cease:
For when I saw what vices, what impurity,
bred by Security,
(As Pride, Selfe-loue, Lust, Surfet, and Excesse)
I could no lesse,
Than stay my search; knowing, where these abound,
God may be sought, but is not to be found.

VII.

I thought then I might finde him out in War;
but was as far
As at the first: for in Reuenge and Rage,
In spoile and strage,
Where vnjust quarrels are commenc't, and Might
Takes place 'bout Right;
Where Zeale and Conscience yeeld way to Sedition,
There can be made of God no inquisition.

VIII.

I sought the Court; but smooth tongu'd Flatterie there
Deceiv'd each eare,
In the throng'd City, there was selling, buying,
swearing and lying.

1th

1th Countrey, Craft in Simplenesse array'd:
And then I said,
Vaine is my search, although my paines be great;
Where my God is, there can be no deceit.

IX.

All these Demands are the true consideration,
Answer, and attestation
Of Creatures, touching God: all which accited,
With voice united,
Either in Aire or Sea, the Earth, or Sky,
Make this reply:
To rob him of his worship, none persuade vs;
Since it was He, and not our owne hands made vs.

X.

A scrutiny within my selfe I than
Euen thus began:
O Man, what art thou? What more (could I say)
Than Dust and Clay?
Fraile, mortall, fading, a meere puffe, a blast,
That cannot last;
In a Throne to day, tomorrow in the Vrne;
Form'd from that Earth, to which I must returne.

XI.

I askt my selfe, Who this great God might be
That fashion'd me?
I answer'd, The All-Potent, solely Immence,
surpassing Sence;
Vnspeakeable, Inscrutable, Eternall,
Lord ouer all;
The onely Terrible, Strong, Iust, and True,
Who hath no End, and no Beginning knew.

XII.

He is the Well of Life, for He doth giue
To all that liue,
Both breath and being: He is the Creator
Both of the Water,
Earth, Aire, and Fire: Of all things that subsist,
He hath the list:

of

Of all the Heauenly Host, or what Earth claimes,
He keeps the secretes, and calls them by their names.

XIII.

And now, my God, by thy illumining Grace,
Thy Glorious Face,
(So far forth as thou wilt discovered be,)
Me-thinks I see.

And though Inuisible and Infinite,
To humane sight
Thou in thy Mercy, Iustice, Truth, appearest;
In which, to our fraile senses thou com'st nearest.

XIV.

O, make vs apt to seeke, and quicke to finde,
Thou God most kinde:
Giue vs Love, Hope, and Faith in Thee to trust,
Thou God most iust:
Remit all our offences, we entreat,
Most Good, Most Great
Grant, That our willing, though unworthy quest,
May, through thy Grace, admit vs 'mongst the Blest.

Condiscendit nobis Deus, vt nos consurgamus ei.
Augustine.

THE



THE ARGUMENT of the second Tractate.



God being sound, deny'd by none,
It followes there can be but one,
By the Philosophers confest,
And such as were of Poets best.
Him, not the Oracle denies,
Nor those the antient world held wise:
Sage, Sybel, Mage, Gymnosophist,
All in this Vnitie persist.
Next, That this Power, so far extended,
Can by no sence be comprehended:
Neither his Essence, most Divine,
Be sounded by weake Reasons line.
And last, what names most properly
Belong to this great Deitie.

¶ The second Argument.

Gods Knowledge, treats the Cherubim:
He nothing knowes, that knowes not him.



Deitie confest, (which All adore)
It followeth to be onely One, no more:
The multiplictie of gods accruing
From Men, their idle phantasies pursuing.
Some thinke, From auaritious Priests they rose,
Vnto themselues, fat Offerings to dispose.
Some, from the Poets fictions; who to grace
Their Friends, or Princes of more eminent place,
Gauc to them, after death, such adoration,
Which after grew common to euery Nation.

These

Whence the
multiplicity of
gods sprung.

Lat. lib. 2. Di-
vin. Inst. cap. 9.

These I let passe, as knowne. But to proceed
With what I purpose; Many haue agreed
In this sole Godhoods Vnitie: to which vse,
Although I numerous Authors could produce,
Yet I'll insist on few. One doth thus treat;
Wisedome in man is onely then compleat,
When it vpon this singular point is staide,
There's but one God, that's he who all things made.

He further argueth: If of either sex
You maintaine gods; all such I shall perplex
With this one reason: Where a Male hath being,
And Female; these betwixt themselues agreeing,
Must needs haue copulation: they, to expell
Immodestie, haue place wherein to dwell.
For 'tis not probable, That such, in view,
And openly, like Beasts their lusts pursue,
Or make their amorous meetings; because they,
By their example, teach all things that may
Instruēt in Vertue. And if Houses? then
By consequence they Cities haue, as Men.
If Cities? they haue Fields; if Fields? they till;
If plough, and sow, and reape? then needs you will
Allow them mortall: for 'tis vnderstood,
All must be such, as liue not without food.

The first argu-
ment follow-
ed.

Begin where we now ended: If not eat?
They neither reape nor sow? not needing meat?
Therefore, no Fields: no Fields? no Houses? so,
No Houses? then no Cities: therefore know,
No chaste commixtion can be. Tell me now,
Where's *Iuno, Pallas, Venus*? I, or you
Sybel or *Rhea*? Therefore I maintaine,
Gods are th' inuention of Mans idle braine.

Philosophers
and Orators
touching this
Vnitie.

Aske *Proclus, Tresmegistus, or Simplicius,*
Cicero, Philolaus, or Iamblicus;
Theophrastus, Plato: Or of Poets, these;
Sophocles, Orphens, and Phocildes;
In all their Workes and Learnings great varietie,
They still conclude, *There's but one soueraigne Deitie.*
Saith *Zeno*, They're like mad that trust in many,
As those (*à contra*) that beleue not any.

Simplin Ar-
rian. Epist.

Simplicius speaking of the Vnitie
Of this Diuine Essence, thus saith he;
All things that be, or beautifull, or faire,
From Diuine Pulchritude deriued are:

All

All Truth, from Diuine Truth; all we can name
T'haue Being, from the first Beginning came:
Hee's the sole God, Beginning, and the Spring
(In his owne Power) of all and euery thing.
All things from Him proceed, to come, or past;
Those which were first, the present, and the last.
From His sole Goodnesse many goods arise;
His Vnitie brings many Vnities.
His one Beginning is the source and ground
Of many more Beginnings, (after found:)
In this Beginning, Vnitie, and Good,
I would haue one God onely vnderstood.
The reason? Because Hee's the Prime of All,
In whom consists the Off-spring generall
Of each thing that hath being. He besides,
Is of all Causes, Cause, and still abides;
The Goodnesse, of all Goodnesses: And so,
Of all gods, the Great God; None else, we know.

When *Cicero* would distinguish betwixt those
We Idols call, and * Him that doth dispose
The Fabricke he hath built; he doth debate
Thus with himselfe: They're made; He vncreate:
They, weake and feeble in their proud'st ostent;
But He, All-able, and Omnipotent.
They, vnto Natures Lawes subiect and thrall:
But He, the God of Nature, Them, and All.

A confirmati-
on of the for-
mer argument

*Cic. lib. 2. de
Nat. Deor.*
* Meaning the
Atheist.

One God, one Vnitie, in it selfe agreeing,
Is the sole Root and Seed of all things being:
Without which, nothing is, nought hath been made.
Another, thus ingeniously hath said;
There is one God, whose Power is stretched far,
Immouable, and alwaies Singular,
Like onely to himselfe. And (in effect)
The chiefe of the Perepatericke Sect
Affirmes to vs as much: who doth apply
His reasons, grounded on Philosophy
And Nature, thus: All motions (saith he)
Ascend vp to the *Primum Mobile*,
And the first Mouer; which he there doth name
To be the Sole and Prime, on which Heauens frame,
With vniuersall Nature, doth depend.
And this he elsewhere further strives t'extend,
Thus speaking: The first Mouer's One, and He,
Euer Eternall we conclude to be.

Merc. Tresmeg.

Philolaus.

*Arist. Metaph. 2.
Metaph. 8.*

F.

Of

Plato.

Of Diuine *Plato* 'tis recorded thus,
Who writing to King *Dionysius*;
Onely (saith he) by this note shall you know,
Whether my purpose serious be, or no:
You shall obserue how I my Letter frame;
If one sole *God* I inuocate and name,
What's weighty I intend: but if the rest
I nominate, thinke then I sport and jest.

Orpheus.

Orpheus, of Poets the most antient,
(And in that noble Title eminent;)
He, that is said to giue each god his name,
And to deriue the off-spring whence he came;
Yet in his best and deepest Theory,
Left to the world, as his last Legacie,
That there was one sole God, Omnipotent,
Immortall, and for euer Permanent;
Invisible, common Parent vnto all
Mankinde, and other Creatures, great and small:
Author of War or Peace; whose Prouidence
Gouerns the World; and whose high Eminence
Hath in th' Emperiall Heauens a golden Throne;
Whose Foot-stoole is the Earth, to tread vpon:
Who stretcheth his right hand beyond the vast
Vnlimited Oceans bounds; The First and Last;
Before whom, each high Mountaine, and low Vale
(Mou'd at his presence) tremble and looke pale.
The Worlds fixt Columes at his anger shake;
And the Seas bottomlesse Abysses quake.

Alpha &
Omega.Orpheus again,
By *Iupiter* hee
intendeth God
Almighty.A necessarie
Observation.Phocilides, of
this Vnion.The Egyp-
tians.

And elsewhere thus: We may from Reason gather,
Ioue is sole King, the vniuersall Father
And Parent of all things, alwaies the same,
One Power, one God o're all that we can name;
And ouer them great Lord: hauing besides,
One Regall Bulke, or Body, which abides
To all Eternitie: In which, what's being,
Hath revolution, no way disagreeing,
Yet maintaines Contraries. In Him you may
Finde Fire and Water, Earth, Aire, Night, and Day.
As much as this, *Phocilides* confest:
There is one potent God, sole Wise, sole Blest.
Th' *Egyptians* in their curious inquisition,
(A Nation the most given to superstition,
And to Idolatrous worship;) and yet they
In all their Hieroglyphycks did pourtray

But

But one sole *Iupiter*, whose picture was
Plac't o're their ports and gates, in stone or brasse;
Solikewise in their Temples: in his hand
A trifule thunderbolt, or fulminous brand.
And, as the Writer of their story tels,
Him they as God acknowledge, and none els.

Saith one: The God of Nature I will sing,
Infus'd in Heauen, Sea, Earth, and euery thing;
Who this great Masse by impartiall cov'nant swayes;
Whom (in alternate peace) the World obeyes,
By which it liues and moues: since but one Spirit
Dwells in each part, and doth the whole inherit;
O'reflying all things with inuisible speed,
And giuing shape to all that therein breed.

Manil. Astron.
Lib. 1.

Vnlesse this Frame, of Members, neere ally'de,
And well context, were made, and had one Guide
And Lord thereof, the Vast to mannage still;
But were to be dispos'd by humane skill;
The Stars could haue no motion, th' Earth no ease;
Time would stand still, and a cold stiffenesse seise
On agitation; Planets would retaine
No influence, but slothfully remaine
In their tyr'd Spheres; Night would not fly the Day,
Nor Light giue place to Darknesse: at a stay
All things should stand: the soft shoures should not dare
To cheare the Earth; nor the coole Windes the Aire:
Racke should not chase the clouds, fouds should not feed
The Sea; nor the Sea, Riuers at their need:
Nor should the soueraigne Part o're all parts stand,
Order'd and sway'd by an equall Parents hand.
For now, neither the Waters nor the Stars
Be vnto vs deficient; nothing bar's
The Heav'ns in their dispose, whereby to ghesse,
They alter in their Gyring more or lesse.

Ofer.

Motion doth cherish but not change; for all
We see the world contains in generall,
Are mannag'd and dispos'd by faire accord,
And still obedient to their Prince and Lord.
He therefore is the God that all things guides,
Who in his Diuine wisdom so prouides,
That Creatures here below, meerey terrestriall,
Haue pour'd into them (by the Signes Cœlestiall)
A strength, infus'd to honour or disgrace,
Not hindred by the distance of the place.

The power &
operation of
the Planets.

F 2

Stars

Notwithstanding which,
Sapiens dominabitur Astris.

Alibi.

Auget. Truden.
in Symach.

Paulo post.

The Sybels.

Stars haue a power in Nature, ministring Fate
To Nations, priuat persons, and each State;
Which operation we do hold as sure,
As the Heav'ns giue the Fieldes a temperature,
By which they in their seasons spring and grow;
Or, are the cause that the Seas ebbe and flow.

Hee's only God, that is vnchang'd by Time;
Nor yong, nor old, but euer in his prime:
Who suffers not the Sun, backward t' inuade
The transuerse *Arctos*, or runne retrograde
And steere a new course: neither from the West,
Returne the same way to his last nights rest;
Nor shewes the same *Aurora* to stronds new;
Nor lets the Moone an erring course pursue,
Beyond her certaine Orbe; but to retaine
A constant change in her encrease and waine:
Nor lets the Stars (aboue impending) fall,
To circumvolve the Earth, the Sea, and all.

Thinke now you heare this God, long silence breake,
And to a meerly Ethnick man thus speake:
Thou (sighting me) hast to thy selfe deuis'd
A thousand gods, and equally vs pris'd;
Thinking to minch me into parts, and fleece
Me of my right. But know, no part or peece
Can be from me extracted, no forme ta'ne,
That am a simple Substance: Then in vaine
Thou think'st to parcell me by thy decision.
Of compound things 'tis eath to make diuision:
But I was made by none; nor therefore can
I, piece-meal'd or dissected be by Man.
All things, from nothing, were first made by me;
"Then, part of mine owne worke how can I be?
Therefore to me alone thy Temples reare,
And worship me in honour and in feare.

As those of Marble, so the Minde I praise,
Where stedfast *Faith* a rich Foundation layes
On golden piles; and when the Buildings rise
In snowy *Pietie*, to daze mens eyes:
With vnsway'd *Iustice* roost, to keepe o' utraine;
And where the walls within, chaste *Blushes* staine,
In stead of Vermil: and the whitenesse cleare
Proceeds from paleness, bred by holy *Feare*.

The Oracles that from the *Sybels* came,
Who in the former world were of great fame,

(Though

(Though 'mongst the Learn'd it be a question still,
Whence they inspir'd were with Prophetique skill,
The good or the bad Sprite) er'd not, to say,
There is but one sole God, Him we obey.
These be their words: In this we all agree;
There's one true God, aboue all Maiestie,
Omnipotent, Inuisible alone,
Vnborne, All-seeing, and yet seene of none.

Apollo, askt by one *Theophilus*,
How many gods there were? made answer thus:
(His Vnitie not daring to deny)
There's only one true God, Potent, and High;
Begotten by Himselfe, Sufficient, Able;
Vntaught, and without Mother, solely Stable:
To speake whose Name, no Language can aspire
Or reach into: whose dwelling is in Fire.
And such is God, of whom, I and the Rest
Am a small portion, as being profest
His Ministers and Angels. By which Name,
The Diuell exprest himselfe to haue an aime
To Diuine worship; which? He that did create
All things, so loth is to communicate.

He, by the mouthes of our forefathers, and
The holy Prophets, (who did vnderstand
His sacred will, *The Scriptures*) hath so fram'd,
To haue his Singularitie oft nam'd.
As thus: Because the Lord is God alone,
Peculiar, and besides him there is none.
Againe: O *Israel* attend and heare;
The Lord thy God is *One*, him thou shalt feare.
The God of gods (I heare the *Psalmist* say)
Doth only worke great wonders, Him obey:
For 'mongst the gods none's like him. Go and tell
(Saith he) vnto my people *Israel*,
I am the Lord thy God, and none but I,
Who brought thee from th' *Egyptian* slauerie,
And from the house of Bondage set thee free,
"Therefore thou shalt adore no God saue me.

Lycurgus, in the Proem of his Lawes
To the *Locrenses*, (not without great cause)
These following words prefixt: Needfull it were,
That all the people which inhabit here,
Should be perswaded, There's one God aboue,
By whom all liuing Creatures breathe and moue.

F 3

Who

Apollo Delphi-
cus, doct. *Siroz*.
Lib. de Natur.
Mag.

The Diuell
themselues
confesse this
sole God.

The Diuell's
ambition.

Deut. cap. 4.

Psal. 87.

Exod. 6. 20.

Lycurgus.

Stob. Ser. 42.

Who, as in all his Works he is exprest;
So is he not the least made manifest,
In our inspection to the Worlds great frame,
The Heauen, and goodly order of the same.
Be no man of that stupid ignorance,
"To thinke that such things are dispos'd by chance."

The gluttons Belly is his god, (the cause)
In that his Appetite prescribes him Lawes.
The griping Auaritious man hath sold
His Soule, (so dearely bought) to purchase Gold.
Voluptuous men, solely deuote to Lust,
Their Idol's *Venus*; for in her they trust.
Th' Ambitious, his All-Honour'd makes, his *Fame*;
As, before Gods, preferring his owne Name.
And is not he, vaine Studies doth prefer
Before his *Christ*, a meere Idolater?
And do not all those that ought higher prise
Than Him, to Idols offer sacrifice?

But he that shall beleue in him aright,
Shall haue access to his Eternall Light:
When those that haue *Religion* in disdain,
And *Pietie* in contempt, (and so remaine)
They strue to haue no being, (to their shame)
And to returne to nothing, whence they came.
All such as are not numbred 'mongst the Saints
Whom euill thoughts possesse, and Sinne supplants,
Haue lost themselues, as hid behinde a Skreene;
How then can the least part of them be seene?
But those that through their Sauour proue victorious;
They in Heauens kingdome shall be great and glorious.

Two Principles (as some Philosophers write)
There are, *Eternall* both, and *Infinite*;
Makers of things, yet in their Natures vary,
As being in themselues meere contrary.
Their error note: If two such in their prime,
Of power, should haue existence at one time;
Since two so great, must greater be than one,
Euen in that clause the *Infinite* is gone.
Being distinct in number, and diuided,
Needs must they be by seuerall motions guided.
One borrowes not of the other, for majoritie:
Being equall two, there can be no prioritie.
And contrary (as I before haue said)
In opposition? they must needs inuade

*Iob. Diuins, in
Anibolog. Sacr.*

*Gods true
worship.*

*Arist. lib. 2.
Physic.*

*The Vnity of
the Godhead
not to be di-
uided.*

This proued.

Th'

Th' agreeing Fabricke; and so, without cease,
Disturbe old Natures long-continued peace.
Neither from these two Equalls can arise
A third, this their great strife to compromise.
Again; If two, one needlesse is, and vaine,
Or, as we call it, * *Empty*. Now 'tis plaine,
That *Nothing* cannot haue in Nature place;
For she hath *Vacuum* in continuall chase,
And is at war with 't. Therefore I hope none,
But will confesse a Godhood, and that one:
"One Monarch of the world, the great Effector,
Of all therein sole Parent and Protector."

All such as of their multiplicities speake,
Disable them, as wanting power, and weak;
As if nought gouern'd were that hath been made,
Which One can do, without anothers aid.

Him only a true Monarch we may call,
That hath no parted kingdome, but sways all.
But where a Principallie (misguided)
Is amongst seuerall Optimates diuided;
It needs must follow, In no *One* can be
An absolute and exact Soueraignty:
For none of these, but by vsurping, dare
Challenge the whole, where each haue but a share.
There is a certaine Bound which circumscribes
His Iurisdiction; Each hath seuerall Tribes
To gouerne and dispose. Should we agree
In many gods, it then perforce must be
concluded, There can be no Soueraigne Minde,
Since euery one hath but his Lot assign'd:
When as of Power it is the true condition,
Not to be ty'd to stint or exhibition;
"But as the sole Supreme and Principall,
"Guiding, disposing, comprehending all."

If God be perfect? he can be but one,
As hauing all things in himselfe alone.
The more you make, the more you shall depraue
Their Might and Potencie, as those that haue
Their vertue scant; so allow not any:
Since all things cannot be contain'd in *Many*.
By which 'tis manifest, Those that maintaine
More gods than one, be people vile and vaine;
In the like blasphemy ready to fall,
With the damnd *Atheist*, who knowes none at all.

The

* *Vacuum.*

A confirmati-
on of the for-
mer argument

The Illustra-
tion.

Notes

*Omnia
malis esse
non possunt.*

The opinion
of the Mani-
chees.

The *Manichees*, they hold a strange opinion,
That two betwixt them share the high *Dominion*;
Who as they did create, so guide it still:
One, *Good* disposeth; and the other, *Ill*.
The first is Lord of *Light*, and governes *Day*:
The last, of *Night*, and Darknesse beares chiefe sway.
One, *Heate* in charge hath; and the other, *Cold*:
Yet who, by daily prooffe doth not behold,
That by the sole and Diuine Prouidence,
Man, with all Creatures, of them both hath sence,
And from them comfort? That the *Night* for rest
Was made, to cheare Man, wearied and oppress;
As well as *Day*, whose cheerefull light prepares
Vs to our needfull and best knowne affaires.
Dowe not see, from what we counted bad,
Much good to vs, great solace hath been had?
Againe, That seeming *Good*, forg'd by the Deuill,
Hath been to vs th' occasion of much euill?

Heauens blessings let vs taste in their communitie,
Ascribing all praise to the God of Vnitie,
"This sempiternall Minde, this Consummate
"And absolute Vertue, that did all create;
"This Power, who in himselfe hath his *Stabilitie*,
"Maiestie, Wisedome, Strength, and true *Soliditie*:
"From whose Sublimitie no man's so mad
"To thinke he can detract: To whom none adde.
"This, of himselfe all Fulnesse, all Satiety;
"Is then the sole *Incomprehensible Deitie*.

Sometimes, what's proper vnto Man alone,
Is giuen to this *Trias*, three in One:
As, when we attribute vnto him Wings,
It straight vnto our apprehension brings,
How he protects and shadowes vs. If Eares?
With what facilitie and grace he heares
Our deuout Prayers. And when, his Arme stretcht out?
That of his Power and Strength we should not doubt,
His Finger nam'd, doth to the world auer
His Vertue, and, that no Artificer
Can worke like him. His Skill; The glorious frame
Of this great Machine, doth to all proclaime.
His Face, sometimes, his presence doth imply;
Sometimes, his fauour and benignitie.
If we reade Wrath; we must consider then,
Those Iudgements that impend o're sinfull men;

And

Deut. 22. 10.
Psal. 17. 3.

Izal. 2. 13.
94. 16.

Gen. 29. 24.
Deut. 4. 34.

Exod. 8. 19.
Exod. 31. 18.

Psal. 27. 89.

Psal. 6. 1.
59. 14.

And with what terror, when they come, they fall.
His *Hand*, doth vnto our remembrance call
His Potencie, Protection, Power to guide;
With all such things as are to these ally'de.
His *Nosthrils*, by which he is said to smell,
Doth vnto vs his Acceptation tell,
Of Sacrifice and Prayer. His Incens't Ire
(Againe) it notes, when thence fly sparks of fire.
His *Eyes* emblem to vs, that choice Respect
And Fauor which he beares to his Elect.
Sometimes they import his Prouidence Diuine
Sometimes, they wrathfully are said to shine
Against the Wicked. By his *Feet* are meant,
Stabilitie and Power Omnipotent.
By th' *Apple of his Eye* he would haue knowne,
Th' Indulgence that he beares vnto his Owne.

The *Diuine Wisedome*, knowing how dull and weake
Mans heart and braine is, taught the Text to speake
To our capacities. The Prophets, they
Did not of this great Deity display
The absolute perfection; but so leaue it,
That by a glimpse we far off might conceiue it.
His *Eyes* being nam'd, it must impresse in me,
That God doth euery thing at all times see.
Or if his *Eare*? then must I presuppose,
That, hearing all that's spoke, he all things knowes;
That, hauing wings to mount himselfe on high,
In vaine can Man his incens't vengeance fly.
O, whither from thy Sprite shall I depart?
Thou, that in euery place at all times art?
Fly thee, none can; but vnto thee repaire,
All may, in their humilitie and prayer,
Appealing to thy Goodnesse. For, What place
Can shadow me, when I shall fly thy face?
If soare to Heauen? thy Presence doth appeare:
Or if to Hell diue? Thou art likewise there.
There is no way an angry God to shun;
But, to a God well pleas'd, for refuge run.

Now to proceed: The Scripture Phrase doth reach
No farther, than our stupid sence to teach;
That by corporeall things we may prepare
Our hearts to know what things spirituall are;
And by Inuisible, make demonstration
Of what's vnseene, beyond mans weake narration.

And

Iob. 19. 21.
10. 8.

Psal. 31. 6.

Gen. 8. 22.

Jer. 39. 37.

Deut. 32. 10.

Nebem. 16.

Job. 10. 4.

Psal. 17. 2.

Psal. 14. 2.

Sam. 2. 22. 28.

Amos 9. 4.

Psal. 18. 7.

110. 1.

Mat. 22. 24.

Deut. 30. 10.

Psal. 17. 8.

Aug. li. de Pen.

Aug. sup.
Psal. 74.

Gen. 6. 6.
Jer. 18. 8.

Pater, filius,
Spiritus, sanctus.
Deus Celi.
Dom. Dominat.

Possessor celi.

Dom. Abr. Isaac.
Jacob.
Edukt. Israel.
Aegypt.

D. Spiritus, sanctus,
carum.

Dom. Deus Israel.
Deus Hebr.

Deus Patrum, nostrorum.

Antiquus dierum.

Deus deorum, Iustus.
Gaud. Saluti.

Redemptor Israel.

Sanctus Israel.

Protector, Pater.

Pastor.

Rex Israel, rex Jacob.

Rex magnus.

Rex sempiternus.

Rex seculorum.

Cle. Mar. V. in Genes.

And for this cause, our passions and affects
Are in the Scriptures, for some knowne respects,
Confer'd on the Almighty; when 'tis said,
God did repent him that he man had made.
Or when hee's wrathfull? herein is not meant,
That He is angry, or, He can repent:
But 'tis a Figure from th' effect arose,
And that the Greeks call *Metanumikos*.

The Names the Scriptures attribute to Him,
Sometimes *Iehouab*, sometimes *Elohim*:

And when the glorious Trinitie's proclaim'd,
The *Father*, *Sonne*, and *Holy-Ghost* are nam'd.

More appellations the Text affords;

As, The *Great God of Heaven*, The *Lord of Lords*,

The *Lord of Armies*, and of *Hosts*; the *God*

That in the *Highest Heaven* hath his aboad;

The *God of Abraham*, *Isaac*, *Jacob*; and,

He that brought *Israel* from th' *Egyptians* land;

God of the Spirits, of all *Flesh*, and he

Lord God of Israel is knowne to be.

Him, by the name of th' *Hebrewes God* we praise,

God of our Fathers, Th' *Antient of all dayes*,

And, *Dauids God*. Yet further denomination;

The *God of gods*, of *Justice*, *Joy*, *Saluation*,

(These titles it ascribes to Him alone)

Israels Redeemer, *Israels Holy one*;

Protector, *Father*, *Shepherd*: then we sing

To *Israels God*, to *Jacobs*, the great King:

So, to the *Euerlasting King*, and than

King of all Worlds, before the World began. &c.

Whose Power, whose Goodnesse, shewn to euery Nation,

Extracts from me this serious Contemplation.

Soueraigne and holy God, Fountaine and Spring

Of all true Vertue, the Omnipotent King;

Of whom, by subtile search in things to acquire,

Is not in Mans conception (a thing higher

Than his weake faculties can comprehend.)

Yet not to know this God, he should offend.

For how can it with reason consonant be,

One Godhood should remaine in persons three?

And they in such a firme connexure linkt,

To be (although inseparat) yet distinct.

Thou art without beginning; and againe,

Thou shalt to all Eternitie remaine,

Knowing

Knowing no end: The Onely and the Same,
Whom *Time* cannot impaire, nor *Age* reclaime.
The space of things, Thou do'st in space exceed,
And art contain'd in none. How shouldst thou need
That which thy Selve hast made? Or how should Sence
Allot thee place, who only art Immense?
Nor is it in Mans frailtie to deuise,
How, Thee in the least kinde to 'annatomise,
Or tell what thou art like; thy Image being
A thing excluded from all mortall seeing:
Vnlesse thou, of thy most especiall Grace,
Wilt shew some shadow of thy glorious Face.
No part of thee thou hast presented here,
Saue what doth in thy maruellous Works appeare.
No Strength can moue Thee, (of the Land or Ocean)
By whom we are, and in whom haue our motion:
Thou art the *Mind*, and *Substance* of all pure
And holy minds: Thou art the *Reason*, sure
And stedfast, whence all other Reasons flow,
That are from perfect Wisedome said to grow.
Thou art that *Vertue*, of all Vertues head:
Thou art the *Life* it selfe; and thou art read,
Father of Life, as being knowne to giue
Breath, (with their Being) to all things that liue.
The *Light* it selfe, and yeelding Light to all;
The *Cause* and *Strength* of things in generall,
Beginning, it's beginning had from thee;
And whatsoever first began to be,
Vpon the sudden out of Nothing shin'd:
Which, fill'd with thy great Power, were so refin'd,
That either strength of knowledge they retaine,
Or excellent shape, such as doth still remaine.

The sacred Scriptures are sufficient warrant,
By many Texts to make the Trine apparant:
As from the first Creation we may proue;
God did *Create*, God *Said*, the Spirit did *Moue*:
Create imports the Father; *Said*, the Sonne,
The Spirit that *Mov'd*, the Holy-Ghost. (This done)
Come to the Gospell, to Saint *Paul* repaire;
Of him, *Through* him, and *For* him all things are;
To whom be euerlasting praise, Amen.
In which, it is observ'd by *Origen*,
Of, *Through*, and *For*, three Persons to imply;
And the word *Him*, the Godheads Vnitie.

Let

More particu-
larly of the
Trinitie in V-
nitie.
Gen. 1. 1. God
created.
Gen. 1. 2. God
said.
Gen. 1. 2. The
Spirit moued.

Observation.

Rom. 11. 36.

2 Obser.
Gen. 1. 26.
Eccles. 12. 1.

3 Obser.
Gen. 11. 7.
4 Obser.

Gen. 19. 24.
5 Obser.

* Job 12. 4.
Jlay 6. 3.

6 Obser.

7 Obser.

Deut. 6. 4. The
Original reads
it, *Jehova*, our
God *Jehova*:
The first in-
tending the
Father. Our
God, the Son:
Jehova a-
gainc itera-
ted, the Holy-
Ghost:

* Galatians.
3 reasons why
Christ is called
Our God:
1. A Saviour.
2. A Redeemer.
3. A Mediator.
Observe, con-
cerning the
two natures of
Christ, his Di-
vinity and Hu-
manity.

1 Obser.

* Gen. 2. 7. The
Lord God also
made the man
of the dust of
the ground, &
breath'd in his
face the breath
of life, and the
man was a li-
ving Soule.
Albion's Symb.

Let Vs in *Our* owne Image, Man create,
(Saith God :) which *Salomon* doth thus explicate;
Remember the *Creators* in the dayes, &c.
Which word, those well verst in the Hebrew Phrase,
Reade in the plurall. So, when God did frowne
On Babels Tower, he said, Let *Vs* go downe.
When Sodom was consum'd, 'tis said againe,
The *Lord* that fire did from the *Lord* downe raine.

So, when Christs * *Glory* *Isay* would declare,
To expresse, Three Persons in on Godhead are;
He, *Holy, Holy, Holy*, nam'd: To show,
We might a Ternion in an *Vnion* know.

Come to Christs Baptisme, you againe shall see,
In the same Trine, the perfect Vnitie:
The *Father* (the first Person) is compris'd
By sending downe a Voice: The *Son's* baptis'd
By *Iohn* in Iorden: and then from aboue
The *Third* descends, in figure of a Dove.

So likewise when Duke *Moses* went about
To comment on the Law; lest they should doubt
Of this great Myserie, Hearke to my word
O *Israel*, (said) The *Lord* our God's *one* Lord:
In which word *one*, the Vnitie is meant
Of the three Persons, solely Omnipotent.

In which (by * *one*) 'tis well observ'd, That he
The second Person in the Trinitie
Meant in the second word, who hath the name
To be *our* God: 'Tis because we may claime
Iust int'rest in him. And though all the Three
May be call'd ours; more (in particular) He.
One reason is, Because he Heav'n forsooke,
And on himselfe our humane nature tooke
In all things like, (so did his Grace abound)
Save only that in him no sinne was found.
Next, That he bore our sinnes, freed our transgression:
And last, For vs in Heaven makes intercession.

Two natures in one person so ally'd,
Some hold, in Mans creation tipify'd;
From Earth, his body *Adam* had ('tis * said;)
His Soule, from Heaven: both these but one Man made.
Christs humane nature had with man affinitie,
(Being very Man) and from God his Diuinitie,
(Being very God:) In both so to subsist,
Godhood and Manhood make vp but one Christ.

In

In *Jacob's* Ladder, figur'd, this we see,
(Which Ladder, Christ himselfe profess to be;) 2 Obser.
Iohn 1. 51.
Of which, the foot being fixt vpon the ground;
The top to heaven; thus much to vs doth sonnd:
That in this Scale, at such large distance set,
The Heauen and Earth at once together met.
So, Christs Humanitie from Earth was giuen;
But his Diuinitie he tooke from Heaven:
As from Earth, Earthy; as from Heaven, Diuine;
Two Natures in one Person thus combine.

The choicest things about the Arke were fram'd
Of Gold and Wood; Wood, worthlesse to be nam'd,
If with Gold valu'd; for the Cedar's base,
Compar'd with th' Ophir Mine: yet had it grace,
With it's rich tincture to be ouerspred.
In this respect the Godhood may be sed
To be the Gold; the Manhood, baser wood:
And yet both these (as truly vnderstood)
Made but one Arke: So, the two Natures raise
Betwixt them but one Christ. He forty daies
Fasted i'th Desert, and did after grow
Hungry: by which the Text would haue vs know
Hee's God, because of his miraculous fast:
Hee's Man, because he hungry grew at last.

He slept at sea, when the great tempest rose;
This shew'd him Man, as needfull of repose:
When he rebuk'd the Windes, and Surges tam'd,
He, his great Godhood to the World proclaim'd.

He wept o're *Lazarus*, as he was man;
But (foure dayes buried) when he rais'd him, than
He appear'd God. He dy'd vpon the Crosse
(As he was Man) to redeeme Mankindes losse;
But at his death, when th' Earth with terror shooke,
And that the Sun (affrighted) durst not looke
On that sad object, but his light withdrew
By strange Eclipse; this shew'd him to be true
And perfect God: since, to confirme this wonder,
The Temples Vaile was seene to rend asunder:
The Earth sent forth her Dead, who had abode
Long in the earth: All these proclaim'd him God.

The tenth of the seventh moneth, the Hebrew Nation
Did solemnise their Feast of *Expiation*:
So call'd, because the High-Priest then confest,
How He, with all the People, had transgressed;

G

(His

2 Obser.
Iohn 1. 51.

3 Obser.

4 Obser.

Ignat. Mar. in
Epist. ad Phil.

5 Obser.

Mat. 14.

6 Obser.

7 Obser.

How Christ
was typically
figur'd in
Aaron.
Tisri, our mo-
neth Septem-
ber, Levit 15.

Levit. 16. 3.

Hib. 9. 12.

Exod. 30. 10.
Hib. 9. 12.
Ibid.Hib. 9.
Esay 63. 3.

Levit. 16. 4.

Levit. 16.

Theod. in Levit.
Quaest. 12.

2 Cor. 5. 25.

Greg. Naz.
Carm. 3.Deus est indi-
visus unus in
Trinitate, &
Inconfuse Tri-
nus in Unitate.
Leo Pap.

(His and Their sinnes:) Obserue how thence ensueth
A faire agreement 'twixt the Type and Truth.

Aaron the High-Priest went into the place
Call'd *Holiest of Holies*: Christ (by 'his grace
Made our High-Priest) into the *Holiest* went,
Namely, the Heauen about the Firmament.

Aaron, but once a yeare; He, once for all,
To make way for Mankind in generall:
He, by the blood of Goats and Calues; but Christ,
By his owne blood (the blessed Eucharist.)

Aaron went single in: and Christ alone
Hath trod the Wine-presse, (and besides him none.)

He, with his Priestly robes pontifically;
Christ, to his Office seal'd eternally

From God the Father. Aaron tooke two Goats;
Which ceremoniall Type to vs denotes,

That Christ assum'd two Natures: that which fled,
(The Scape-Goat call'd) to vs deciphered

His Godhoods imp'assibilitie: And compris'd
In th' other, (on the Altar sacrific'd)

His Manhoods suffering; since that Goat did beare
The Peoples sinnes. Which in the Text is cleare.

Saint Paul in his Epistle we reade thus;

That Christ (without sinne) was made Sinne for vs.

Hence growes that most inscrutable Diuinitie
Of the three sacred Persons, the best *Trinitie*:

Which holy Myserie hath an extension
About Mans braine, or shallow apprehension;

Nor can it further in our breasts take place,
Than we are inlightned by the Spirit of Grace.

How should we then, Finite and Mortall, grow
By meditation, or deepe search, to know;

Or dare ambitiously, to speake or write
Of what Immortall is, and Infinite?

And yet, 'mongst many other deuout men,
Heare something from the learned *Nazianzen*.

The *Monad*, or number One, we see,
In this great Godhood doth arise to three;

And then this mysticall *Trine* (sacred alone)
Retyres it selfe into the number *One*:

Nor can this Diuine Nature be dissect,
Or separated in the least respect.

Three Persons in this *Trias* we do name;
But yet the Godhood still *One* and the same:

Each

Each of the *Three*, by right, a *God* we call;
Yet is there but one *God* amongst them all.

When *Cicero*, with graue and learned Phrase
Had labour'd long, the *Godhood* to emblaze;
He doth conclude it, of that absolute kinde,
Noway to be decipher'd or defin'd;

Because, 'boue all things Hee's superior knowne,
And so immense, to be contain'd in none.

A prime and simple Essence, vncompounded;
And though that many, labouring to haue founded

This Diuine Essence, and to haue giuen it name,
They were not able: yet to expresse the same

As 't were afar off, Epithites deu's'd,
And words in such strange circumstance disguis'd;

Nothing but quarrels and contentions breeding,
As Natures strength, and Reasons, much exceeding.

The Martyr *Attalus* (when he was brought
Before a Tyrant, who esteemed nought

Of *God* or goodnesse) being askt in scorne,
What name *God* had? A space from him did turne,

And after some small pause made this reply;
(As th' Author doth of him historise)

"Your many gods haue names by which th' are knowne;
"But our *God* being but *One*, hath need of none.

Wise *Socrates* forbade men to enquire,
Of what shape *God* was. Let no man aspire

(Saith *Plato*) what *God* is to apprehend,
Whose Maiesties immenseness doth extend

So far; and is so vnimitably Great,
Beyond all vtterance, or the hearts conceit.

Why then is it so difficult and rare,
Him to define? It is, because we are

Of such streight Intellect, narrow and rude,
Vncapable of his great *Magnitude*.

Our infirme sight is so obtuse and dull;
And His bright fulgence is so beautifull.

Hence comes it, by no other names we may
Call this great *God*, than such as best display

His Excellence, Infinitie, and all
Wherein He appears solely *Majesticall*.

According to his Essence, Him to know,
Belongs vnto Himselfe: the Angels go

By meere *Similitude*: Man, by a Glasse
And Shape of things; and can no further passe:

G 2

For

Cic. de Nat.
deor.Euseb. Eccles.
Hist. li. 6. ca. 25.

Socr. apud Zen.

Plat. in Tim.

Thom. prim.
part. 9. q. 56.
Of Gods Es-
sence.

For he, by contemplation in the Creature,
As in a Mirrhor, sees the Diuine feature:
So Holy men by speculation view'd
The nature of this toplesse *Altitude*.

Ruffin, in Epist.
Heron. Tom. 9.
Epist. 19.

'Twixt Vs (saith one) and this great *Mysterie*
There is such distance, such remote degree,
As the Creator (whom we must prefer)
Is 'fore the Creature; and th' Artificer
Is, (than the worke he makes,) more excellent:
As He that hath been before all Discent,
And alwaies is; is of more noble fame
Than that which was not, and from Nothing came;
Then cease not till to this thou hast atcheev'd,
"God is not to be question'd, but beleeu'd."

Greg. in Mor.
16.
Gods Vbiqui-
tie.

When *Gregorie* would shew th' *Vbiquitie*
Of this vncomprehended Deitie;
Th' Almighty and Omnipotent God (saith he)
Is *Euery where*, *At once*, and *Totally*:
In *Part* he is not, as confin'd to *Space*;
But He is *All of Him*, in *Euery place*:
And then least found, when, with vnfaithfull heart,
He, that is *All*, *Each-where*, is sought in *Part*.
Therefore our Sauour, when he would declare
To his Disciples, That no Mortalls are
Able to view the Father, but the Sonne:

Mat. 3.

That, by the glorious Fabricke, by him done,
And by his other Creatures, they might see
(As in a Glasse) his Might and Maiestie;
Vseth these words: *By Heauen you shall not sweare*,
It is the Throne of God, (Hee's resiant there)
Nor by the lower Earth you shall protest,
It is the Basse on which his foot doth rest.

What we are
enjoynd.

We for our parts, all curious search lay by;
Only submit our selues to the *Most-High*,
In all obedience humbly to confesse
Him for the Fountaine of all Happinesse,
Goodnesse and Grace: to giue him thanks and praise,
First, for this Life; next, our Encrease of daies;
But chiefly, that we Reason haue and Sence,
With tongues to magnifie his *Excellence*;
And Lookes sublime, to cast them vp and view
Whence we receiue all Good: and as His dew,
Giue Him the Glory, that He did not frame
Vs Beasts, and Mute, that cannot praise His Name.

Thales

Thal. one of
the Wise men
of Greece.

Thales Milesius, of the Argiue Nation,
Was (in like sad and serious contemplation)
For three things wont to thanke the gods: The first,
That he was borne in Greece, bred vp and nurst
Not 'mongst Barbarians: And in the next place,
Because no *Female*, but of Masculine race:
The third and last, (which most his ioyes encreast)
Because created *Man*, and not *Brute Beast*.

Boet. lib. 4.
Prof. 6.

Boethius saith, It is not fit, fraile Man
Secrets Diuine too narrowly should scan;
Onely to haue them so far vnderstood,
That *God* disposeth all things to our good.
The knowledge to Saluation tending best,
He in his Scripture hath made manifest:
But not to enquire for that, which should we finde,
Our limited and vncapacious minde
Could not conceiue; or say, in some degree
It did, not make vs better than we be.

Th' office of a true *Father* God hath don;
This Body He hath made, which we put on;
The Soule, by which we breathe, He hath infus'd:
All that we are is His, if not abus'd.
How we were made, or how these things were wrought,
If in His holy Wisdome he had thought
Fit we should know, no doubt they had been then
Publisht vnto vs by the sacred Pen.
Elsewhere He saith, His will was, we should know
(Besides the generall duty which we owe)
Onely such things as tend to our Saluation:
As for all other curious Intimation,
Tis most prophane; and therefore Heauen forbid,
We pry into those things He would haue hid.
Why should we seeke for what we cannot know?
Or knowing, by it cannot better grow?
Sufficient 'tis that we enjoy the Fire
Vnto our vse; What need is, to enquire
From whence it hath it's heate? We daily finde
The benefit of Water in the kinde;
What more would it auaille (being still the same)
If we did know whence first the moisture came?
So of the rest. Then let vs be content
With the proportion of the knowledge leant.
"Be gratefull for Heauens Blessings, and surrender
"All praise and thanks vnto the Bounteous Sender.

Lat. Div. Inst.
lib. 11, cap. 12.

Lat. ca. 2. lib. 9.

Ne sutor ultra
crepidam.

Illustration.

Hiero ad Sim.

* An ancient
Greece Poet.Macr. lib. de
Soma, Scip.Greg. sup. E-
zech. Hom. 7.
& Mor lib. 2.
6. 11.
Natura Natu-
rans.

Greg.

The Tyrant Hiero, in his height of pride,
Willing, What God was, to be satisfied?
Askt * *Simonides*. He, after some stay,
Demanded first the respite of a day:
But that being past, Hiero againe enquir'd.
He told him, That to know what he desir'd,
Two dayes were requisit. These likewise o're,
And being still demanded as before;
The Tyrant once againe requir'd the reason
Of his delay, by doubling still the season:
Who thus reply'de, *The more that I the same*
Contemplate, still the further out of frame
My senses are. This Plato did pursue,
Saying, Of God he only thus much knew,
As, That no man could know him. Hence exists
The opinion of the best Theologists;
That his great Attributes are by negation
Better exprest to vs, than Affirmation.
As much to say, More easie 'tis to show,
What He is not; than what He is, to know:
As, That god is Not Made; No Earth, No Fire,
Water, or Aire. Ascend a little higher.
God is No Sphere, No Star, No Moone, No Sun;
God is Not Chang'd, suffers No Motion;
God, No Beginning had, therefore No End:
With infinite such, that to the like intend.
All which infer, That by no affirmation
Can be exprest his full denomination.

Leaue thousand Authors at this time alone,
My purpose is but to insist on one.
Before our Mindes eyes let vs place (saith he)
What this great Nature Naturant may be;
Which All things Holds, Fills All, doth All Embrace,
Super-exceedes, Sustaines; and in One place.
Not in one place Sustaines, and in another
Super-exceedes; here Fills, and in the tother
Embraceth: but by Embracing, Fills; and then,
By Filling likewise doth Embrace agen:
Sustaining, Super-exceedes; Super-exceeding,
Sustaines: In all these no assistance needing.
The same saith in another place; We know,
God's Within All, Without, Above, Below:
Above, by Power; Below, by Sustentation;
Without by Magnitude; in the same fashion,

Within

Within All, by Subtiltie: Above, reigning;
Descend Below, Hee's there, All things containing:
Without, He compasseth; Penetrates Within;
Not in one place Superior, (that were sin
To imagin) in another place inferior;
Or severall waies exterior and interior.
But He, the One and Same, totally to appeare,
(Vncircumscrib'd) at one time euery where.
By Governing, Sustaining; by Sustaining,
Governing; by Embracing, Penetrating;
Penetrating by Embracing; Above, Guiding;
Below, Supporting: what's without abiding,
Still Compassing; and what's within, Replenishing;
Without Vnrest, All that's about Protecting;
Without least Paine, All that's below Sustaining;
Without Extenuation, Inly Piercing;
Without (without Extension) Compassing.

But, Would'st thou haue me what God is discusse?
Thee (with *Cardanus*) I must answer thus:

" To tell thee that, I should be a God too:

" (A thing which none but God himselve can do.)

And now, with pious reuerence to enquire
Of that All Potents Name, which some desire
(No doubt) to be instructed in; as farre
As leaue will giue, a little let vs dare.

Some call Him God, of *Giuing*; as they wou'd
Infer to vs, He giues vs all that's Good.
Others would by *Antiphrasis* imply,
That it from *Desit* comes: The reason why?
As most approv'd, to be that only He
In whom not any thing can wanting be.
Others confer on this inuisible Being,
Theos; as much as we should say, *All-seeing*.
Some, of *Deomai*, [i. *Timco*] that's, *To Feare*;
Because that euery Nation far and neare
Should dread His Name. But no Tongue can expresse
His Celcitude and high *Almightinesse*:
Which in his Wisedome He hath kept conceal'd,
Nor to his Seruant *Moses* once reueal'd.
Whom, though in all things else He pleas'd to vse
Familiarly, as one whom He did chuse
To be his Peoples *Captaine*; when he came
To aske that? Answer'd, *I Am what I Am.*

Which

Cardanus

Of the names
belonging to
God.

Deus, a Dando.

Desit quod est
nil deest.A Didon
vel Didon
i. Video.

Some are of
opinion, it was
the word Je-
hova which
was held so
sacred.

Quod Nomen
eius? Prov. 30

Which sacred words, the *Hebrewes* chosen Nation
From Age to Age had in such veneration,
That saue their priests none might pronounce that phrase:
And they, but on some solemne Festiuall daies.

Now therefore, This, long meditating on
(The wisest of all Men) King *Salomon*;
Finding no word that could define Him right,
Or manifest his *Magnitude* or *Might*:
Astonisht and confounded, doth exclaime
In these few words; *What might I call His Name?*

As should he say; By what Voice, Sound, what Tongue,
Can this Eternall *Deitie* be sung?

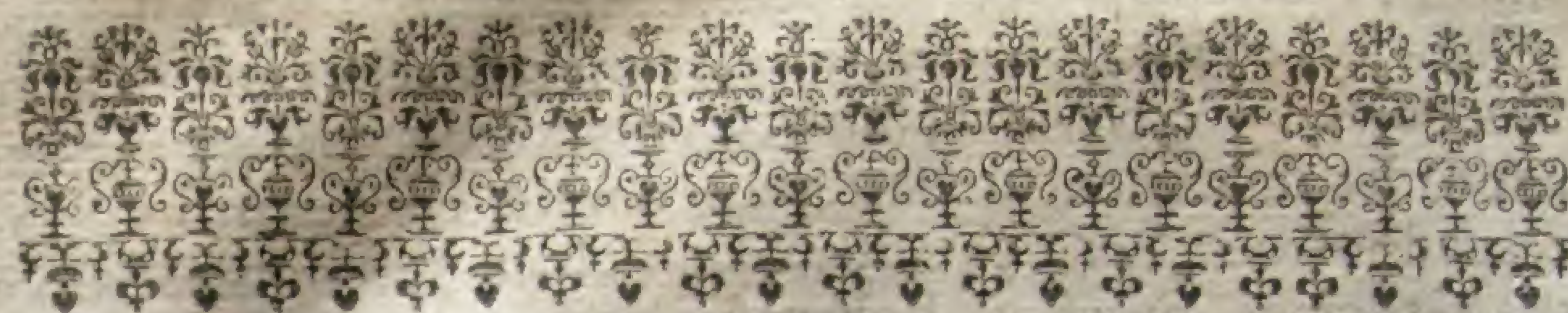
Can a Word do't? To thinke it, Heauen forbid;
Since from our Frailties 'tis retruse and hid.

Excuse me (Reader) then, if I desire
To search no further than Such durst enquire.

Lumen est Vmbra Dei; & Deus est Lumen Luminis. Plato.

Explicit metrum Tractatus secundi.

Theo-



Theological, Philosophicall, Poeticall, Histori-
call, Apothegmaticall, Hieroglyphicall and Emblema-
ticall Observations, touching the further illustra-
tion of the former *Tractate*.



OW Idolatrous Worship first crept into the
world by the instigation of the Diuell, many
Histories giue ample testimonie. Amongst
others, That *Aeneas* caried his *Penates* or hou-
shold gods into Italy, after the surprise and
combustion of Troy; which thence were de-
riued vnto the Latines, and to the People of
Rome. We reade likewise, That diuers of
their Kings and Princes, as *Romulus*, *Numa Pompilius*, *Carmenta*, or
Carmentis, *Iulius Caesar*, and others, being related amongst the *In-*
digites, haue Diuine honours decreed vnto them. But of this and
the like Idolatry, *Salomon* in his Booke of *Wisedome* thus speakes:
That is cursed which is made with hands, both it and he that made it: he,
because he made it; and it, because being a corruptible thing, it was called
god. For the vngodly and their vngodlinesse are both hated alike of God:
so truly the worke, and he that made it, shall be punished together. There-
fore there shall be a Visitation for the Idols of the Nations, for of the Crea-
tures of God, they are become abomination, and stumbling blockes vnto
the soules of men, and a snare for the feet of the vniwise. For the inuen-
ting of Idols was the beginning of whoredome; and the finding of them
is the corruption of life: for they were not from the beginning, neither
shall they continue for ever; the vain-glory of men brought them into the
world, therefore they shall come shortly to an end. When a Father mour-
ned grievously for his Sonne that was taken away suddenly, hee made an
Image for him, that was once dead, whom now hee worshippeth as a god,
and ordained to his seruants ceremonies and sacrifices. Thus by processe
of time this wicked custome preuailed, and was kept as a Law, and Idols
were worshipped by the commandement of Tyrants. &c.

Not much dissonant from this is that which wee reade in *Cice-*
ro an *Ethnycke* Author. The life and common custome of Man
(saith hee) hath taken vpon him, that for some benefits receiued
by excellent Men on earth, they haue therefore transferred them
into

Idolatry
brought by
Aeneas to
Rome.

Cap. 19.

cic. of Ido-
latry.

Five Reasons
why the A-
theists doubt
of a God.
1 Reason.

into the Heauens. Hence, *Hercules, Castor, Pollux, Asculapius*, and others, had Deities ascribed vnto them. It likewise came to passe that Poets, by Verses and Numbers composed according to their affections or fancies, for flatterie or reward, Deified many Princes and Patrons. Which euill and mischiefe had originall from the Gracians; by whose lightnesse, it is incredible, how many mists of falsities and errors they haue been the Authors of.

There be diuers coniectures made by the Theologists, Why men should doubt or make question whether there be a God or no? I will reduce them into the number of five.

The first ariseth from the despoiling of the Image of God in Man by Originall sinne: The horrible deprauation and malice of the Heart, in the which the illustrious apparances of the Godhood ought naturally to haue residence.

II. The second is, Because with these bodily eyes we do not looke vpon Him in this World, as when wee are in the presence of an earthly King, a Prince, or a Iudge.

III. The third groweth by reason of the miraculous euents, into whose causes we are not able to search, and which might be coniectured to fall out otherwise, if there were a Iust God, seeing and guiding all things with equitie and justice: As, the prosperity of the Wicked, and aduersitie of the Godly: as also, That grievous and crying sinnes are not punished in this world with all celeritie and seueritie.

IV. The fourth springs from the tyranny of Death, which snatcheth away the Good with the Bad: which some men, destitute of the light of the Diuine Word, mis-interpret to their own destruction.

V. The fifth and last they ground from the power of the Diuell, who doth delude and seduce them with diuers prestigious gulleries; and dulls their senses, and obdures their hearts, not only to doubt whether there be a God? but altogether to forget Him. By which means, they enter vnadvisedly and rashly vpon sinnes heinous and horrible. Notwithstanding the former, there be other inducements, which meerly drawne from naturall reason, without the strength of the vnresistable Word, might be sufficient to withdraw men from such impious infidelitie.

Pregnant reasons to proue
a Deity, drawn
from humane
vnderstanding
I.

First, all the works of God contained within the vniuersal Machine, are euident demonstrations of a wise, powerfull, and all-sufficient Maker and Protector; of whom the wisest of the Gentiles were sensible, and that such an one must of necessity be, gaue these reasons: First, The admirable and inimitable feature of Man, supplied and adorned with the innumerable testimonies of a Deitie: insomuch, that not without great cause hee is stiled a little and

succinct

succinct world within himselfe; in whom there is a perspicuous knowledge to distinguish good from euill, which is the rule by which to direct all the necessarie actions of humane life: neither is there any thing in him (though in outward appearance of small value or validitie) which is not a lively and plentiful representation of a Deitie; which is the more visible, in the exact consideration of euery particular limbe and member of his body.

The second is of the Conscience; for in all detestable and facinorouse actions, as Murther, Incest, Parricidie, and the like, the Conscience is by a secret instinct sensible of a God, who hath inspection into the act, as seeing it when it was committed, and ready to reuenge it being done; howsoever it be concealed from the knowledge of the Ciuill Magistrate.

A third is, The pulchritude, order, effect, propagation, conseruation, and duration of the things in the world.

A fourth, The distinction of euery Species, which we see daily and yearely to propagate and multiply vpon the earth.

A fifth, The Societies, Kingdomes, and Empires, which are not planted and settled rashly; or by chaunce, confirmed, sustained, and changed.

A sixth, The great and remarkable punishments of impious and wicked malefactors, who though they escape the hand of the temporall Iudge here below, yet cannot escape the rod of the Auenger aboue; for it is a generall rule, obserued as well in Moraltie as Diuinitie, That for the most part, heinous sinnes haue horrible punishments impending, which neuer could be executed if God were not the Executioner of his owne Iustice.

The seuenth, The blessing and benefits conferred vpon good and godly men; nay euen amongst meere Naturalists, we see honour and offices bestowed vpon such as are meriting and wel meaning.

The eighth is, The Order of Causes, which in the nature of things doth not proceed into Infinites, but of necessity they comply and returne to some prime Mouer, by which they are gouerned, and in which they insist.

Lastly, Prodigies and Signes, which forewarne great & strange accidents, as Eclipses, Comets, Earthquakes, Gapings and openings of the earth, in which whole Cities and Islands haue beene swallowed vp in an instant; monstrous and prodigious births, &c. But I now proceed to speake something concerning the Vnitie of the Godhead.

This is hee of whom *Petrarch* speaketh, in these words; Who sees and heares vs before we speake: He who said vnto *Moses* being silent, Why do'st thou call vnto me? He preuents our words, and

Lib. 1. de Vita
Solitaria.

Lib. 2. Met. 8.

and anticipates our actions. Hee who knowes our very thoughts afar off, long before they be conceiv'd: He who heares our prayers before they yeeld any sound: Hee who spieth our necessities before they appeare vnto our selues: He who knows our ends before we finde our beginnings: and though Hee prooves vs to be wretched and vnworthy, yet is alwaies ready to shew vs his grace and mercie. And this is the sole God of Loue and Vnitie; of whom Boethius thus speaks:

*Quod Mundus stabili fide
Concordes variat vices:
Quod pugnantia semina
Fœdus perpetuum tenent. &c.*

That the World with stable Faith,
Concordant courses varied hath:
And that the wearing seeds of things,
From a perpetuall covenant springs.
Why Phœbus in his golden Throne,
The Roseat Morn and Day brings on:
Or Why those Stars that Hesperus
Doth usher forth to shine on vs,
The Moone takes charge of, all the night.
Or why the Waues that hourly fight,
And with impetuous clamors rote,
To menace, not invade the shore;
(For further than it's limited bounds,
No spot of Earth, the Water drowns.)
'Tis Loue that Soueraigne Empire hath,
Of Heauen, Earth, Sea, that calmes their wrath;
And in a league of vnitee
Bindes all the states of things that be.

4 Hon. Consul.

¶ So the Poet *Clandian*:

Nanne vides operum, &c.

See'st not the World in glorious splendor shine?
Not by Force govern'd, but by Loue Diuine:
How (vncompel'd) in a most sweet desire,
From Age to Age the Elements conspire;
And, how the traueiling Phœbus is content
With his mid road-way through the Firmament,
To no hand erring. How the Sea's restrain'd,
As, willingly in his owne bounds contain'd.

And

And how the *Aire*, wandring throughout the world,
Is hourly this way tost, and that way hurld. &c.

Pythagoras Samius, in his *Metempsychosis*, or transmigration of Bodies (as *Cicero* witnesseth of him) was wont to say often, There is one God, and not as many thinke, without the administration of the world; but *Totus in Toto*, All in All. His Scholer *Philolaus* affirmed no lesse, thus speaking; There is one God, Prince of the Vniuerse, who is euer Singular, Immoveable, and like onely vnto Himselfe.

Philosophers,
Of one God.

Lactantius, *Diuinar. Institut. lib. 1. cap. 4.* saith, That *Seneca* the Philosopher, though in his Writings hee inuocated many gods; yet to shew that he beleev'd but One, you shall reade him thus: Do'st thou not vnderstand the Maiestie and Authoritie of thy Iudge, the Rector and Governour of Heauen and Earth, the God of gods? of whom all inferiour Deities adored amongst vs haue their dependance. Againe in his Exhortations: He when he first layd the foundation of this beautifull Machine, and began that, than which, Nature neuer knew a Worke greater, or better; yet, that all things might be governed by Captaines and Commanders, (though his sole Prouidence, as He created, so still guideth all) he begot other gods, as his Ministers and Superintendents.

Damasceus a Greeke Author writeth thus: One hath produced all things, who is adored in silence; and is as the Sun, which directly looked vpon is scarce seen: the neerer, the more obscurely; but next it, taketh away the very apprehension of the Opticke senses.

Obfer.

Iamblicus, de *Seeta Pythagorica*, saith, That there is of all things, one Cause, one God, the Lord of all, of whom euery good thing ought to be petitioned. According to that of *Horace*, *Epistol. ad Lollium*:

Lib. 1.

*Sed satis est orare Iovem, qui donat & aufert,
Det vitam, det opes. — &c.*

Sufficient 'tis, if we to Ioue do pray,
Who life and wealth can giue, or take away:

And *ovid*, lib. de *Art. Amand.*

Lib. 1.

— facile est omnia posse Deo.
An easie thing it is to God to do all things.

He is likewise the aime and end of all Contemplation: nor is He any other thing to be contemplated, than as an Abstract from a Multitude, to an Vnitie. This Vnitie therefore is God himselfe,

H

Lib. de Bell.
Civil. 2.

selfe, Prince of all Truth, Felicitie, Substance, and of all Beginnings. To this, that of *Lucan* seemeth to allude:

— *si numina nasci*
Credimus? —

To thinke the gods were borne, we should be mad;
Most certaine 'tis, they no beginning had.

Heare what *Proclus* saith: Who is the King? The sole God of all things: who notwithstanding he is separate from them, yet from Himselfe produceth all things; and to Himselfe conuerteth all Ends: The End of Ends; and first Cause of Agitation and Working; and Author of all Good. If thou dar'st beleue *Plato*, He is neither to be expressed nor apprehended. Therefore this prime Simplicite is sole King, Prince, and Ex-superance of all things that haue being: He is supereminent ouer all Causes, and hath created the substance of the gods, so far as there is in them any apparance of Good.

Porphyrius, in his Booke wherein he describeth the life of his Master *Plotinus*, saith, That God in his Vnitie hath generated and produced Many: but so, that this multitude cannot subsist, if this Vnitie doth not still remaine One. And, That they neither are of themselves, nor haue any power to make others blest and happy, *Boethius* hath these words:

Sedet Interia Conditor altus, rerum regens flectit habenas,
Rex & Dominus, Fons & Origo, &c.

In th' Interim sits the Builder high,
And in his Regall Maiestie,
Directs the reines of euery thing,
The King, the Lord, the Well and Spring:
Who, as hee's King, hath Power and Might;
The Onely-Wife, that judgeth Right.

Apothegmes
concerning
God.

Apuleius, *Lib. de Mundo*, telleth vs, That one being asked, what God was? answered, Hee was the same that the Steeresman is in the Galley, The Rein-holder in the Chariot, The Leader of the Song in the quire of Voices; The Captain in the City, The Emperor in the Army; such and the same is God in the World.

Eusebius the Philosopher was wont to say, That no man ought to dispute whether there was a God or no; but constantly to beleue there was. For in a question propounded (saith he) who-so-euer shall hold the Impious Opinion, contendeth with all the art

art hee can to preuaile in the Argument. *Stobaeus*.

Alexander the Great being in the Temple of *Iupiter Ammon*, when he was saluted of the Priest, by the name of the Son of *Iupiter*: It is no wonder (replied he) that I am so, seeing he is generally the Father of all Mankind; and out of these he selecteth the best and most excellent to be his Children in peculiar. Modestly interpreting the Oracle; because when the Priest in palpable flatterie called him *Iupiters* Sonne (as being naturally and lineally descended from him, as *Hercules* and others) he onely acknowledged him to be his Father, as hee was the Parent of all things; and those peculiarly to be his Children, who by their vertues and eminent actions came nearest to the Diuine Nature.

Athenodorus was wont to say, Man ought so to liue with man, as if God; the Rewarder of Good, and Reuenger of Euill, at all times, and in all places, were a spectator of his actions with humane eyes. Further he saith, Know thy selfe then to be free from Voluptuousnesse and sinnefull desires, when thou demandest nothing of God, but what thou art not ashamed to aske him openly: for what a madnesse is it for any man to whisper that in Gods eare, which he would blush that any friend, much more a stranger, should know. Therefore hee concludeth with this admonition: So liue amongst Men, as if God saw thee: so speake vnto God, as if Man heard thee.

Demonax being importuned by a deare friend of his, to trauell vnto the Temple of *Aesculapius*, and there to make intercession to the god for the health of his sonne, who had laboured of a long sicknesse; made him this answer: Do'st thou thinke the god to be so deafe, that he can heare vs in no place but his Temple? *Thales* also being asked, What was the most antient of things? answered, God. And being demanded his reason? replied, Because he onely was without beginning.

Philo with other Iewes being accused to *Caius Caligula*, (by one *Appion*) That they had refused to giue Diuine honour vnto *Caesar*; and for that cause being commanded from the Court: he said to the rest of the Iewes his Companions in that aduersitie, Be of good comfort, & my friends and countrey men, against whom *Caesar* is thus grieuously incensed; because of necessitie, Diuine aid must be present where Humane helpe is absent.

Antelicedes coming into *Samothrace*, of purpose to be initiated into their Diuine Ceremonies; was demanded of the Priest, What one excellent thing he had done, and of speciall remarke, in the former passage of his life? Who answered with great modestie; If I haue euer done any act of that high nature to be any way pleasing vnto the gods, they themselves are not ignorant thereof.

Ser. 78.
Plur. in Apocb.

Fulg. li. 7. ca. 10.

Sen. Epist. 10.

Apoth. ex Laertio.

Euseb. lib. 2. de Eccl. Hist.

thereof. Intimating, What an arrogant folly it were, by the commemoration of his owne worth, to commend that to the gods; which, whether hee spake or were silent, could not be concealed from them.

Plut. in Lacon.

Dercillidas being sent of an Embassy to King *Pyrrhus*, who with a mighty and puissant army had entred into the countrey of the Spartanes; demanded of him the reason of that hostility and sudden inuasion. To whom *Pyrrhus* replied, That it was because they had deposed and expelled their King *Cleominus*; whom (saith hee) if you call not againe, and re-instate him your Prince, restoring him to his pristine dignitie, they should vnderstand, and shortly, to their great dammage, that they were no stronger, or of greater power, than other of their neighbours, whom hee had before defeated and ouercome. To whom *Dercillidas* made this present answer; If *Cleominus* be a god, we feare him not, as those that haue not any way trespassed against his Deitie: and if hee be but man, we feare him the lesse, as being in his best, but equall to one of vs. In which he reprobued the proud menaces of *Pyrrhus*: for the gods, who punish whom they please, and cannot be damnified againe, by whom they chastise, harme none but the Impious and Delinquent: and man, of man is alike to be feared.

Idem.

Let vs next examin the antient Poets, to find what they thought of this one and onely God. *Syllius Italicus* giueth him a denomination in these words:

Lib. 6. de Bell. Punic.

The Poets.

Iusticia, Rectique Dator, qui cuncta gubernas.

Giuer of Iustice and of Right,
Thou all things governst by thy Might.

Lib. 1. Oda 2.

Nothing is more great, saith *Horrace*:

Vnde nihil maius generatur, &c.

Than whom, nought greater can haue birth,
His like, or second, on the earth.

Lib. 4. de Triſt.

All things are to Him subiected, saith *Ouid*:

*Nil ita sublime est supraque periculatendit,
Non sit ut inferius suppositumque Deo.*

Nought so sublime, or aboue danger plac't,
But is to Him inferior, and abas't.

Lib. 3. Achil.

His Will and Disposition is immutable, according to *Statius*:
Ne pete Dardaniam frustra Theti mergere classem.

Thetis,

Thetis, in vaine thou do'st both fret and frowne,
As menacing the Dardan fleet to drowne.
The Fates forbid: an order is decreed
Amongst the gods, that they shall better speed;
Who in a violent and impetuous rage,
Asia and Europe fill'd with bloud and strage.
But *Ioue* him selfe hath now prefixt a day,
Wherein th' effects of war perforce must stay.

He may be knowne by the effects of his Works; as *Lucan*:

Lib. 3. de Bell. Civil.

*Ignarum mortale genus per fulmina tantum
Sciret adhuc, Cælo solum regnare Tonantem.*

Ignorant Mankinde, Thunders selfe will tell,
(If nothing else) that *Ioue* in Heauen doth dwell.

Boethius calls him the Fairest and most Perfect, &c.

Lib. 3. Metr. 9.

*Tu cuncta superno
Ducis ab exemplo, pulchrum pulcherrimus ipse
Mundum, &c.*

Thou hast from high example all deriv'd;
And being thy selfe the Fairest, thou hast striv'd
To make the world a faire worke: in thy minde
Framing all things alike Faire in their kinde.

It is He which disposeth of the seasons, saith *Boethius*.

Lib. 2. Met. 6.

*Signat tempora proprijs
Aptans officijs Deus, &c.*

Vnto their proper offices
The seasons He appointed:
Those courses that He hath decreed,
He will not see dis-jointed.

Hee is him selfe Immouable, yet giueth motion to all things
which he hath made: As *Plautus*, &c.

Plaut. in Rud.

*Qui Gentes omnes, Terras, & Mariamouet:
Eius sum Cinis Ciuitate Cælitum.*

He that all Nations, Earth, and Seas doth moue,
I am his Citisen, in his place aboue.

He giueth to all Creatures a generatiue vertue in their kinde,
saith *Seneca* the Tragicke Poet.

Sen. in Hyppol.

Providet

Providet ille maximus mundi parens. &c.

When He that did the World create,
Perceiv'd the ravenous threats of Fate,
The provident Parent had a care,
That losse, by Issue to repaire.

In Captiv.

It is He who sees and heares all things, saith *Plautus*:

*Est profecto Deus qui quæ nos gerimus,
Audit & videt, &c.*

There is a God, intentive to
All things we either speake or do.

Lib. Met. 8.

It is He that both will and can do all things, saith *Ovid*:

*Immensa est, finemque potentia Cæli
Non habet, & quicquid superi volvere peractum est.*

The Power of Heauen's immense, and hath no end;
Against their wills, in vaine is to contend.

Virg. in Æna.

He onely knowes the true courses of the Signes and Planets,
ordering and disposing them. According to the excellent Poet
Virgil in his *Æna*:

Scire vices etiam signorum & tradita jura. &c.

The Lawes and Courses of the Signes to finde,
And why the Clouds are to the earth inclin'd;
Or why the Sunnes fire lookes more pale and bright,
Than doth his blushing Sisters, Queene of night.
Why the Yeares seasons vary; whereupon
The youthfull Spring, the Summer vsfers on.
And why the Summer growes soone old and spent;
Why Autumne her succeeds incontinent:
And Winter, Autumne. Or to haue true notion,
How these proceed in an orbicular motion,
To vnderstand the Poles, and how th' are sway'd;
Or wherefore the sad Comets are display'd.
Why *Hesperus*, the night-stars doth fore-run;
Or *Lucifer*, to warne vs of the Sun,
Is last that shines, and brings vp all the traine.
Or, for what cause *Bootes* driues his Waine.
Or tell the reason, wherefore *Saturnes* star
Is stedfast: That of *Mars* still threatning war. &c.

These

These and the like to order and dispose,
It must be a Diuinitie that knowes.

If He should keepe backe his hand, which is as much as to say,
to take away Loue and Vnitie from the Workes which hee hath
made; all things would be ready to run into disorder, and to return
into the former Chaos. To which purpose reade *Boethius*:

Lib. 2. Met. 8.

*Hic si frenare miserit
Quicquid nunc amat invicem,
Bellum continuo geret. &c.*

If He the bridle should let slacke,
Then euery thing would run to wracke:
And all his Works, that now agree
In mutuall Loue, at war would be.
And in this new conceiued Wrath,
What now with sociable Faith,
In friendly motions they employ,
They then would labour to destroy. &c.

The gods know better, what is conuenient and profitable for
vs, than we our selues can apprehend or imagine: therefore their
wills and pleasures ought alwaies to be petitioned. Witnesse *Iu-
venal*:

Satyr. 10.

*Nil ergo optabunt homines? si consilium vis
Permittas ipsis. &c.*

Must therefore Man wish nothing? Shall I shew
My counsell? Fit 'tis that the gods should know
Of what we stand in need: let vs then tell
Our wants to them, who can supply vs well;
For they haue store of all things, and know best,
How euery man to fit to his request.
And if we be deuout to them in prayer,
We soone shall finde, they haue a greater care
Of vs, than we our selues haue: we with a blinde
And inconsiderat motion of the minde
(As led by lust) desire first to be sped
Of a faire Bride. Next, being married,
We long till we haue Issue; ignorant still,
Whether to vs they may proue good or ill.
The gods alone, in their fore-knowledge see,
What kinde of wife, what children these will be.

Ouid by the way of a comparifon hath made Him a gratefull
and

Lib. Fast. 2.

and liberall Rewarder of all goodnesse that can be in man, whatsoeuer:

*Dij pia facta vident: Astris Dolphinarecepit
Iupiter: & Stellas insit habere novem.*

The gods take note of pious acts:
The Dolphin's made Divine,
And plac't in Heauen by Ioue himselfe,
With stars in number nine.

And *Plantus* alluding to the same purpose, speakes thus:

*Bene merenti, bene profuerit
Male merenti, par erit.*

To him that merits well, hee's good againe:
But vengeance he stores vp for the prophane.

Seneca speaking, how fearefull a thing it is to incurre the wrath of God; and withall, how vaine and effectlesse the anger of Man is, compared with it; saith thus:

*Celestis ira quos premit, miseros facit:
Humana nullos, &c.*

Mans anger is in vaine, and no man thralls:
Heav'ns wrath is terrible, on whom it falls.

That God is the most equall and Iust God, of all men and all things; the Auenger of the Wicked, and Protector of the Innocent; heare *Plantus* thus speaking:

*Quotidie ille scit, quid hic quarat malum,
Qui hic litem adipisci postulet perjurio.*

He knowes what euill, daily man acquires:
And who, that to accomplish his desires,
Would compound strife, by periurie. But when the Bad,
Of their false Causes, from the Iudge haue had
A sentence of their sides, all is but vaine;
For He, the matter judg'd will judge againe:
And then, the Cause vprightly hauing try'de,
How shall the (before) perjur'd man abide
His doome and mulct? All such as shall abet
Bad Suits, to them his punishment is great.
But the Iust man, that neither sawn'd, nor brib'd,
His name he in his Tables hath inscrib'd.

Another

Another holdeth, that the actions or cogitations of men are so far inferior to the hidden wayes of the gods, that they can no way either damage or profit them in the least degree whatsoeuer: as *Lucan*;

*si Caelicolus furor arma dedisset?
Aut siterriginae tentarunt Astra gigantes. &c.*

If either rage should moue the gods to war;
Or if the earth-bred Gyants should now dare
To menace Heauen? Mans pietie and loue,
By armes or vows, could no way profit Ioue.
The reason is, no Humane apprehension
Can once conceiue th'immortall gods intention.

And that all praise and thanks are to be rendred vnto him, euen for the least of his innumerable benefits daily and houely conferred vpon vs; reade *Virgil* of *Tytirus*: and howsoeuer he intended his words, I take them as they lie.

*Oh Milibæ, Deus nobis hac otia fecit;
Namque erit ille mihi semper Deus, &c.*

O *Melibæus*, God this leisure gaue;
And I (but Him) no other god will haue.
From this my fold a tender Lambe of mine
Hath oftentimes been offered at his Shrine.
Thou seest (by his leaue) how my Oxen stray;
And on my rude Pipe, (what I please) I play.

And so much for the Poets. Diuers Nations, but especially the Egyptians, made certaine Hieroglyphyckes to expresse this sole and supreme Deitie: First, by the Storke, who is a Bird that hath no tongue; and God created all things in a temperate and quiet silence. Inferring vpon this, That Man ought not to speak of him too freely or rashly, nor to search too narrowly into his hidden Attributes: for so saith *Pierius*. By the same reason hee was Hieroglyphically prefigured in the Crocodile, that frequents the riuer Nilus: as the selfe-same Author testifies.

The Egyptians did interpret him by a Circle, which hath neither beginning nor end: thereby figuring his Infinitie. *Pier. Valer.* So likewise by the Eye: for as in all other creatures, so especially in Man, the Eye is of his other members the most beautifull and excellent, as the moderator and guide of our affections and actions. So God is the bright Eye that directeth the world; who by the Apostle *Iames* is called the Father of men, vnto whose eyes

*Lib. 3. de Bell.
Civil.*

Eclog. 1.

*Hieroglyphicks
concerning
God.*

Pier. lib. 7.

Lib. 39.

The opinion
of the *Vadiani*
concerning
God.

Psal. 23.
Esay 25. &c.

Ad Ephef.

eyes all thoughts lie naked and open; who looke th vpon the good and bad, and searcheth into the reines of either, &c.

Epiphanius writeth, That the *Vadiani*, who were after called *Antropomorphita*, were of opinion, That God had a body, and was therefore visible. Now the maine reason vpon which they grounded this error, was, because they trusted more to the outward senses, than to the inward Intellect; bringing their authoritie from *Genesis*, wherein they had read, That the first man *Adam* did subsist of soule and body, according to Gods owne Image. As also from many other Texts of Scripture, in which the like members and attributes belonging to man, are ascribed vnto God. But this Heresie, as Saint *Augustine* witnesseth, was vtterly reiected and condemned: for if God were circumscribed or included in a naturall body, He must then necessarily be finite, and therefore not present in all places at once, which takes away his Vbiquitie. Besides, he should be compounded of matter and forme, and therefore subiect vnto accidents: all which being the Characters of Imperfection, are noway liable to the Sempiternall, Immortall, Omnipotent, Inuisible, and the most consummate and absolute Deitie. Therefore Saint *Paul* makes this acclamation: Blessed is the sole-Potent, King of Kings, and Lord of Lords, who hath Immortalitie, and whose dwelling is in inaccessible Light, whom no man euer saw, or can see, &c.

Now the reason why, as well members belonging to mans bodie, as the affections and passions of the minde, are in diuers places of the holy Scripture conferred vpon God (as to reioyce, to be angry, &c.) is not because he is composed of outward lineaments, and framed or fashioned as man; or that he is truly angred, or pleased, doth walke, ascend, descend, or the like; but that the Holy-Ghost doth accommodate himselfe to the imbecilitie and weakenesse of our shallow capacities and vnderstandings, that we may be more capable of the power, wisdom, and incomprehensible workes of the Almighty. Therefore, saith Saint *Ambrose*, is God said to be angry, to denote vnto vs the filthinesse and abomination of our sinnes and offences; in his booke entituled, Of *Noahs* Arke. His words be these: God is not angry, as mutable; but he is said to be so, that the bitterness of our transgressions, by which we iustly incur his Diuine incensement, might thereby be made more familiar and terrible: as if our sinnes (which are so grievous and heinous in his sight) caused that He who in his owne nature is neither moued to wrath or hate, or passion, might be provoked to anger.

Of the same opinion is *Euthyrius*: In what place soeuer (saith he) the sacred Scriptures either ascribe the passions of the minde,

or

or any distinct part of the body, to the Almighty as Head, Hand, Foot, Eare, Eye, or the like; or other motions of the soule, as Anger, Fauour, Forgetfulnesse, Remembrance, Repentance, &c. they are not to be vnderstood carnally, according to the bare letter of the Text: but all things concerning him are spiritually to be receiued; and therefore we are not to beleue, that God hath at any time been visible to our fore-fathers, as he is to the blessed Saints and Angels, though in many places of the sacred Scriptures hee is said to appeare vnto them (as, to our first father *Adam* in Paradise, when he spake to him these words, *Encrease and multiply*: Or when he reprobued him for eating of the forbidden Tree, &c. Nor when he spake vnto *Noah*, and commanded him to build the Ark. Nor when he promised vnto *Abraham* the Patriarch, That in his Seed all the Nations of the earth should be blessed. Nor when he often spake to the great Prophet *Moses*, in the Bush, in mount Sinai, and elsewhere) but it is receiued for a truth, that those forms by which God either appeared, or was heard to speake, was by the seruice and ministerie of his holy Angels; as *S. Augustine* most learnedly disputeth in his third and fourth booke *De Trinitate*.

Therefore *Hieronimus Cardanus*, a man of most excellent learning and judgement, in his booke entituled, *De Deo & Vniuerso*, i. Of God and the World; after he hath by many probable reasons and approued testimonies proued, That God by no humane vnderstanding was to be comprehended; onely that he was a singular Cause, one onely God, the Originall, Fountaine, and Beginning of all things, the sole Immensenesse and soueraigne Perfection; contemplating nothing but Himselfe; of such Light, that hee is onely himselfe capable, of such claritie and brightnesse, that he beholdeth either Hemisphere at once, as well the remote as the neere regions of heauen and earth; Immobile, no way obnoxious to varietie or change; of such splendor, that mortalitie cannot abide or endure his sight or presence; of a most subtile essence, alwaies resting. When this and much more he had related, of His Inscrutabilitie and incomprehensible Deitie, he concludeth his disputation in these words *Quæris ergo quid Deus sit? si scirem, Deus essem: nam Deum nemo novit, nec quid sit quisquam scit, nisi solus Deus.* i. Dost thou therefore demand what God is? If I did know, or were able to resolve thee, I should be a god too; for no man knoweth God, or what he is can any man tel, but God onely. &c.

The same *Cardanus*, *Lib. De Vniuerso*, touching the late Proposition handled in the precedent Tractate; viz. What Name belongeth to this Incomprehensibilitie; thus argues: Since what God is cannot be knowne, how much lesse can any proper or peculiar

Attributes belonging to
God.

culiar name be giuen vnto him, because names are for the most part deriued either from the nature or propertie of that thing or party which is to be named. If then by no possibilitie we can conceiue what the Diuine Essence is, how can wee confine it to any proper or competent denomination.

One *Scotus*, of a most fluent wit and an acute vnderstanding, hath searcht, endeaoured, and excult euen almost all things, to finde out some name or Character, in which might be comprehended or contained what God was, as, Wisedome, Goodnesse, Iustice, Mercy, Truth, and the like; at length hee contriues all those seuerall attributes within the narrow limit of two bare words, namely *Ens Infinitum*: as if it were the most absolute contradiction that Imagination could beget. And this he labourerth to flourish ouer with many witty and pregnant arguments, too long in this place to relate, for they would require too large a circumstance.

Greg. in Theol.
de Nat. Christi.

The Escla-
uans, Boeg.
Chaldæi, Eloi.
Mahumetans,
Abdi. Indians,
Zimi. Eusei-
ans, &c.

Concerning the name of God, it is generally obserued, That none can properly be conferred vpon him, because he is onely and alone. And yet to distinguish the Creator from the Creature, needfull it is that it should be done by some attribute or other: which ineffable name in the Hebrew language consisteth of one word containing foure letters, *i. Iehovah*, which descendeth of the verbe *Haiab, fu, t*, which is as much as to say, He Was, Is, and Shall be. Which declareth his true property; for as he hath bin alwaies, so hee shall be eternally: for Eternitie is not Time, nor any part of Time. And almost all Nations and Languages write and pronounce the word by which the name of God is specified, with foure letters onely, foure being a number euen and perfect, because hee hath no imperfection in him. For besides the Hebrewes, the Persians write the name of God, *Zeph*; and the Wisards and Soothsayers of that countrey, *Om*: the Arabians, *Alla*: the Assyrians, *Adad*: the Egyptians, *Osob* or *Osi*: The Grecians, *Om*: The Latines, *Deus*: the French, *Dieu*: the Spaniards, *Dios*: the Italians, *Idio*: the Dutch and Germanes, *Gott*: the English and Scots, *Godd*, with a double *d*, as hath been obserued in all Antiquities. He is likewise called *Alpha* and *Omega*, which are the first and last letters of the Greeke Alphabet. His Epithites or Appellations in Scripture, are, Almighty, Strong, Great, Incomprehensible, Vncircumscribed, Vnchangeable, Truth, Holy of Holies, King of Kings, Lord of Lords, Most Powerfull, Most Wonderfull, with diuers other Attributes. Some define him to be a Spirit, Holy, and True, of whom and from whom proceeds the action and agitation of all things that are; to whom, and to the glory of whom, the end & conclusion of all things is referred.

Iustine

Iustine Martyr, in his Dialogue with Tryphon the Iew, defineth God in these words: I call him *God*, that hath essence in Himself, and is continually permanent in one and the same kinde, without receiuing any change, and hath giuen beginning to all the things that are created. Cicero calleth God a certain Intelligence or Spirit, free and ready, separate from all mortall mixture or concretion, knowing and mouing all things, and hauing in himselfe an eternall motion. So much many Ethnyck Authors haue acknowledged, as in their Workes is to be frequently read.

Dionysius in his booke *de Diuin. Nominib.* is of opinion, that all things which denote perfection and excellence, are in God most eminent, and on Him deseruedly to be conferred. On the contrarie, all such things as are subiect vnto imperfection or defect, because they do not fall within His nature, are to be remoued and banished from his description. Therefore in these words, *Ens Infinitum*, *i. Infinite Being*, he includes the prime, chief, and soueraign Truth, Soueraigne Goodnesse, Soueraigne Mercy, Soueraigne Iustice, Wisedome, Power, Benignitie, Beneficence, Clemency, Intelligence, Immortalitie, Immobilitie, Invariabilitie, Amabilitie, Desiderabilitie, Intelligibilitie, Stabilitie, Soliditie, Act, Actiue, Mouer, Cause, Essence, Substance, Nature, Spirit, Simplicitie, Reward, Delectation, Pulchritude, Iucunditie, Refreshing, Rest, Securitie, Beatitude, or whatsoeuer good, laudable, or perfect thing can fall within the conception or capacitie of Man. But when all haue said what they can, let vs conclude with Saine Augustine, *Solus Deus est altissimus quo altius nihil est*: Onely God is most high, than whom there is nothing higher. And in another place, *Quid est Deus? est id quod nulla attingit opinio: id est, What is God? Hee is that thing which no Opinion can reach vnto.*

There is no safetie to search further into the Infinitenesse of the Diuine Nature, than becommeth the abilitie of finite Man, lest we precipitate our selues into the imputation of insolence & arrogance. For God saith in *Iob*, *Comprehendam sapientes in Astutia eorum*: Which is as much as had he said, I will make it manifest, that the wisdome of all those who seeme to touch Heauen with their fingers, and with the line of their weake vnderstanding to take measure of my Nature, is their meere ignorance; & let them beware lest their obstinacie (without their repentance, and my mercie) hurry them into irreuocable destruction. Augustus Cesar compared such as for light causes would expose themselves to threatning dangers, to them that would angle for small Fish with a golden hooke; who should receiue more dammage by the losse of the bait, than there was hope of gain by the prey.

1

There

Lib. 1. de Mor.
Eccles.
Lib. 1. de quest.
novi & vetus
Testament.

There is reported a fable of an Huntsman, who with his Bow and Arrowes did vse to insidiate the Wilde-beasts of the Wilde, and shoot them from the couetts and thickets; insomuch that they were often wounded, and knew not from whence. The Tygre more bold than the rest, bad them to secure themselves by flight, for he onely would discover the danger. Whom the hunter espying from the place where he lay concealed, with an arrow wounded him in the leg, which made him to halt and lagge his flight. But first looking about him, and not knowing from whom or whence he received his hurt, it was the more grievous to him. Him the Fox meeting, saluted and said, O thou the most valiant of the beasts of the Forrest, who gaue thee this deepe and terrible wound? To whom the Tygre sighing replied, That, I know not; onely of this I am sensible to my dammage, That it came from a strong and a daring hand. All ouer-curious and too deepe Inquisitors into Diuine matters, may make vse of this vnto themselves.

Sentences of the Fathers concerning the Trinitie in Unitie, and Unitie in Trinitie.

dist. 3.

Augustine, lib. de Trinitate, we reade thus: All those Authors which came within the compasse of my reading, concerning the Trinitie, who haue writ of that subiect, What God is? according to that which they haue collected out of the sacred Scriptures, teach after this manner; That the Father, the Sonne, and the Holy-Ghost, of one and the same substance, in an inseparable equalitie, innuate one and the same Unitie: and therefore there are not three gods, but one God, though the Father begot the Sonne: therefore he is not the Sonne, being the Father: The Sonne is begot of the Father, and therefore he is not the Father, because the Sonne. The Holy-Ghost is neither the Father nor the Sonne, but onely the Spirit proceeding from the Father and the Sonne; and to the Father and the Sonne coequall, as concerning the Unitie of the Trinitie. Neither doth this infer, that the same Trinitie was borne of the blessed Virgin Mary, crucified vnder Pontius Pilat, buried, and rose againe the third day, and after that ascended into heauen: but it was onely the Sonne who died and suffered those things; the Father, the Sonne, and the Holy-Ghost, as they are inseparable, so they haue their vnanimous and vnite operations.

And againe, Lib. 1. de Trinitate: Neither more dangerously can a man erre, neither more laboriously can a man acquire, neither more

more fructiferously can any thing be found, than the holy Trinitie. Lib. 7. Conf. O Eterna Veritas, & Vera Charitas, & Chara Eternitas, Tues Deus meus, &c. O Eternall Veritie, and True Charitie, and High-prised Eternitie, Thou art my God, and to thee day and night do I suspire. And Lib. 5. de Trinitat. cap. 1. Wee so vnderstand God, if we can conceiue him, and as farre as we may apprehend him, That hee is Good without Qualitie, Great without Quantitie; a Creator, without need of his Creature; present, without place, containing all things, without habit, without confinement to localitie, all and euery where, Everlasting without Time; making all things mutable, without change in himselfe, suffering nothing. And whosoever doth thinke God to be such, though by no inquisition he can finde out what hee is, let him piously beware, as farre as in him lieth, to imagine any thing of him that he is not.

Justinus Martyr saith, *Vnus reuera est Vniuersitatis Deus huius, qui in Patre, & Filio, & Spiritu sancto cognoscitur.* i. There is in truth one God of this Vniuerse, which in the Father, the Son, and the Holy-Ghost is apparantly knowne. Another Father saith, God is in Himselfe as *Alpha* and *Omega*; in the World, as a Creator and Protector; in the Angels, as a sweet Smell and Comeliness; in the Church, as the Father of his Familie; in the Iust men, as an Helper and Guardian; in the Reprobate, as a Terror and Horror.

Tertullian saith, Let the Sacrament of the *Oeconomia* be euer obserued, which disposeth the Unitie in Trinitie: the Father, the Sonne, and the Holy-Ghost, three not in State, but Degree; not in Substance, but in Forme; not in Power, but in Species: yet of one Substance, one State, and of one Power, because one God; of whom these Degrees, these Formes, these Species subsist, which are in the name of the Father, Son, and the Holy-Ghost. And as Clemens Alexandrinus saith, Let vs praise the Father, the Son, with the Holy-Ghost, who is One and All things, in whom are All things, by whom All things, euery way Good, euery way Beautiful, euery way Wise, euery way Iust; to whom be Glory World without end.

Aug. saith further, Whosoever of the Philosophers (whose opinion was of God) held, that he was of all creatures the effectiue; of all Knowledge the Light, of all actions the Soueraigne Good, That from him vnto vs are deriued the beginning of Nature, the truth of Doctrine, and the happinesse of Life; those before the rest wee preferre, and that they come neere vnto vs wee confesse. And in another place: This onely God is all things vnto thee: If thou beest hungry? Bread. If thirsty? Water. If thou beest naked? in Immortalitie he is thy cloathing. And elsewhere; Whether

In Expos. fidei.

Aug. sup. Mat. 6.

Conf. Prax. 6.6.

Lib. 3. Pedeg.

Lib. 9. de ciuit. Dei.

Ser. sup. Iob. 19. Sup. Psal. 5. 1.

ther we be in tribulation and sorrow, or whether we be in prosperitie and joy; He onely is to be praised, who in our aduersitie instructeth vs, in our ioy comforteth vs. Let the praise of God neuer depart from the heart and tongue of a Christian; not to praise him onely in our ioy, and speake euill of him in our sorrow; but as the Psalmist himselfe writeth, Let the praise of God be alwaies in my mouth. Do'st thou reioyce? acknowledge then the Father that smileth vpon thee. Art thou in sorrow? acknowledge the Father, who is thy chastiser. Whether hee cherisheth or correcteth thee, it is done to him for whom he prepareth his heritage.

Greg. sup. Eze.
Homil. 17. &
Lib. 2. Moral.

Moral. lib. 8.

Lib. de Fide, 1.
cap. 1.

Lib. 3. de Sp. S.
cap. 22.

Idem sup. Luc.
Lib. 1.

De Fide contra
Arrian. cap. 6.

We reade Gregory speaking of this sole and onely God thus: He remaineth between all things, He is without all things, above and below all things; Superior by his Power, Inferior by his Sustentation, Exterior by his Magnitude and Greatnesse, Interior by Subtiltie and Finenesse: Above, governing; below, containing; without, compassing; within, penetrating. And elsewhere: Therefore God declareth his praises vnto vs; that hearing him, we may know him; knowing, loue him; louing, follow him; following, gaine and enioy him. To which the Psalmist alludeth, saying, *The strength of his Workes he will shew vnto his People, that hee may giue them the inheritance of the Nations.* As should hee more plainly haue said, Therefore he sheweth the power of his works, that such as heare him might be enriched by him.

Ambrose thus writes: The Assertion of our Faith is, That wee beleue one God, not as the Gentiles doe, separate the Son from the Father; nor as the Iewes, deny the Sonne begot of the Father within time, and borne of the blessed Virgin: Nor as Sabellius, to confound the Father and the Word, making thereby them to be one and the same person: Nor as Photinus, to dispute how the Son was borne of the Virgin: Nor as Arrianus, to make more and vnlike potestates, and more gods, according to the error of the Gentiles; because it is written, *Heare O Israel, the Lord thy God is one God.* Again, if the Seraphims did stand, how did they fly? or if they did fly, how did they stand: (as *Esay 6. vers. 2.*) If we cannot comprehend this, how shall we conceiue what God is, whom we haue not seen? Again, God is not seene in place, but in a pure heart; with corporeall eyes he is not sought, not in sight circumscribed, not by touch felt, not by voice heard, not by gate perceived; being absent, seen; being present, inuisible. And elsewhere, For our vnderstanding, for our strength, for our faith, let vs strine to see what God is, and whether any thing may be compared vn- silent: whom to value? he is not to be rated: whom to define? he still encreaseth in his definition. He with his hand couereth the Heauens,

Heauen, and in his fist graspeth the whole circumference of the Earth; whom by our Boldnesse wee lose, by our Feare wee finde, &c.

Hier. contra Pelagium: Deus semper largitur, semper Donatur est, &c. God is euer giuing, and alwayes a Donor; it sulliceth me not that he giueth once, vnlesse he giueth alwayes. I aske that I may receiue; and when I haue receiued, I craue againe. I am couetous of enioying Gods benefits, neither is hee deficient in bestowing them, nor am I satisfied in receiuing them: for by how much the more I drinke, by so much the more I am thirsty.

Saint Bernard in one of his Sermons saith, *Quid tam necessarium perditis? quid tam aptabile Miseris? quid tam utile Desperatis, &c.* What thing is so necessarie to the Lost? what so to be desired of the Wretched? what so profitable to the Desperate? as Christ, the Health, the Forme exemplar, the Life wholesome, the Health of the Weake, Flame to the Feruent, Life to the Hoping: Hee came a Physitian to the Sicke, a Redeemer to the Sold, a Way to the Erring, a Life to the Dead: He came with Health, with Ointments, with Glory; not without Health, *Iesus*; not without Ointment, *Christ*; not without Glory, the Sonne of God. And elsewhere; How rich art thou in Mercy? How magnificent in Iustice? How munificent in Grace? O Lord our God, there is none who is like vnto thee; so plenteous a Giuer, so liberal a Rewarder, so holy a Releaser: by thy Grace thou respectest the Humble; by thy Iustice thou iudgeth the Innocent; by thy Mercy thou sauest the Sinner. &c.

Ser. 6. de Vigil.
Nat.

Ser. de Nat.

Idem Ser. 37.

Philosophicall Sentences concerning God.

Al men haue notion and knowledge of the gods; and all of them assigne a soueraigne place to one Diuine Power, as well the Greekes as the Barbarians. The nature of things cannot be ill gouerned: The principate and dominion of many cannot be profitable, therefore of necessitie there must be one only Prince and Ruler. What the Pilot is in the Ship, what the Charioter is in the Chariot, what the Leader of the Song is in the Chorus or Antheme; what the Law is in the City; or the Generall in the Field; the same is God in the world. God, if thou respectest his force? he is the most able: if his feature? he is the most beautiful: if his life? Immortall: If his vertue? hee is the most excellent.

Seneca saith, God is neere thee, with thee, within thee (so I say, *Lucilius*.) A sacred Spirit hath abode within vs, the obseruer and Register of whatsoeuer we do, be it good or euill; and according

Arist. de Cal.
lib. cap. 3.

Met. lib. 11.
cap. 10.

Lib. de Mund.
cap. 6.

Ibide

Seneca Lucil.

Ibid.
Idem. Epist. 92.

as we vse it, so it dealeth with vs: none can be a good man without God. Can any adde to his forme or feature without him? he giueth all magnifque and erect counsels to euery good man: and who can doubt (my *Lucilius*) but, that we liue and breathe is the gift of God immortall. The first worship of God is, to beleue there is a God: next, to allow of his Maiestie: then, of his Goodnesse, without which no Maiestie can be. To acknowledge that it is he who gouerneth the world, ordering all things as his owne, and takes all mankind to his protection.

In Timaeo.

Plato auereth, That the world was made by God, and that he is the great Creator; that his Charity was the cause of the creation thereof, and the originall of all things: that hee is the foueraigne good, transcending all substance or nature. To whom all things haue recourse, he himselfe being of full perfection, and not needing facietie.

Lib. 1. de Nat. deor.

Idem.

Cicero concludeth thus: What can be more manifest and plain, than when our contemplation is bent vpon Heauen and heavenly things, but to stay our selues vpon this, That there is one sole power, of a most excellent minde, by which all these are gouerned? It is so manifest that there is a God, that whoso shall dispute against it, we shall hold him for no better than a mad man. He saith also, There was neuer great and eminent man without diuine inspiration. And, That it is an euill and wicked custome, to dispute wherein there is any question, Whether there be a God or no? be it from the heart or otherwise.

De deo sacrat.

Idem.

Lib. 3. de Nat. deor.

The Answer
of a more Atheist.

Lucius Apuleius writeth, That the chiefe or foueraigne God is Infinite, not onely in the Exclusion of place, but in the excellencie of nature. That nothing is more perfect or potent than God. That he is free from all passions, and therefore can neither be sad nor reioyce: neither to will or nill any thing that is rash or sudden. That he differeth from men, in the sublimitie of place, perpetuitie of life, and perfection of nature. To which I will onely adde that of *Diagoras*, the remarkable Atheist, remembred by *Cicero*: who when he came to Samothrace, and a friend of his speaking after this manner vnto him; O thou, who art of opinion that the gods haue no care of Mankind: Dost thou not obserue from so many written Tables, That multitudes of men haue escaped shipwrack, by making vowes to the gods, who else had bin drowned in the sea? To whom he answered; I see indeed and heare of gratitude behinde them: but amongst them all I finde no remembrance of any one man who perished by Storme or Tempest, &c.

Apo-

Apothegmes concerning God.

Hales being demanded, what God was? made answer, He onely that had no beginning, and shall neuer see end. He said also, That men ought to beleue there is a God, and that he seeth all things, and filleth all places; which is a great reason to enduce men to be more chaste and vertuous. The same being asked, whether the actions of men could passe without his knowledge? he answered, No, nor their very thoughts. Intimating, that we ought not onely to keepe our hands cleane, but mindes pure also: since we are to beleue that the Diuine Power is interessed in the secrets of our hearts. Againe being demanded, What in all the nature of things he held to be the first and most antient? replied, God. And being importuned to shew his reason; sayd, Because he neuer began to be.

*Laert. in eius
vita.*

*Val. Max. li. 7.
cap. 2.*

Ex Laert. 1.

Plut. in Caton.

Cato Uticensis, when things vnhaappily succeeded with *Pompey* the Great, and that the victorie enclined to *Julius Caesar*; said, In Diuine things there is much darkenesse and myserie: for when *Pompey* enterprised designs beyond all right and equitie, his affaires succeeded well with him; but now when with great justice he vndertooke the libertie and patronage of the Commonweale, fortune was aduerse vnto him.

Xenophon was wont to say, That men in their prosperitie ought most to worship and honour the Diuine Powers; that when necessitie or aduersitie happen, they may call vnto them as to their beneuolent and best friends. But men for the most part now, in their prosperitie so stupidly forget them, that in their extremitie they can hardly find the way vnto them.

Apoth lib. 7.

Iamblicus said, As when the Sunne riseth in the East, darknesse cannot endure his presence, but the night flieth, and is suddenly chased away, no way hindring his light and lustre: So the Diuine Power euery where shewing his refulgence, and filling them with all good things, no perturbation can in the presence thereof haue place, but is suddenly disperst and scattered.

Lib. de Myster.

Stobaeus reporteth of *Calicratides Pythagoricus*, That hee held opinion, That the World was therefore called by the Greekes *Kosmos*, because by the common *Diacosmesia*, i. the comely administration of all things, it was directed and gouerned by One who is the best; and truely that one Optimate is God himselfe, who existeth after his thought and will, Liuing, Coelestiall, Incorruptible, the Beginning and Cause of the dispensation of all things whatsoeuer.

Serm. 83.

Illustra-

Illustrations by the way of Comparison, concerning God.

Fibr. de prom.
& p. 2.

AS the Sunne which is visible vnto vs, we noway can behold but by the helpe of the Sunne it selfe; and wee behold the Moone and the Stars, being aided by their owne lustre (so that for the aspect of the light we must of necessitie be beholden to the light:) so God by himselfe illustrateth the knowledge of himselfe, none co-operating, none aiding, as a thing transcending the strength of all things.

In cap. 11. Mat.
Rom. 26.

Saint *Chrisostome* saith, As that man who will venture to saile into an vnbounded Ocean, when he hath gone as far as he can and can finde no end of his journey, strueth to returne the same way, and to arrive at the same port from whence hee first launched: so the ancient Philosophers and Orators, striving to find out the Essence and true nature of the great Deitie; overcome in their speech, and confounded in their knowledge, confessed at the last they could proceed no further in his search, because it was incomprehensible, and not within the compasse of their mortall capacities.

R. sp. ad Oribo.
R. sp. ad qua. sp.
113. fol. 321.

Iustine Martyr useth this comparison: As that which is one, or the Monady, is the beginning of all number, yet helpeth nothing to the perfection thereof (for if it were not the beginning of number, yet notwithstanding it were perfect in it selfe; or being made the beginning of number, it is neither lessened nor augmented:) so God before the Creation was perfect in himselfe, and after the Creation was not multiplied nor augmented; and therefore none of these things whatsoever proceeding from the Creation, can either encrease or adde vnto God.

In cap. 1. Job.

D. Basilus maketh this similitude: As there is no man who doth not onely praise, but admire the Sunne, his greatnesse, his pulchritude, the symmetry of his raies, and splendor of his light; notwithstanding, if he shall with great diligence and constancie behold it, the sharpnes of his sight shall be thereby much debilitated and abated. Euen so (saith he) I finde my selfe much debilitated and disabled in my knowledge and vnderstanding, when I earnestly labour and study to finde out what God is. Of whom *Thalassius* saith, *Quod lux est videntibus & visis, &c.* The same thing the light is to the seer and things seene, God is vnto the Intelligents and the Intellects; who as he is vnknowne to vs according to his Essence, so is he immense according to his Maiestie.

Ad Paul. presb.

Iustine Martyr saith, As this common Sun diurnally visible vnto

vnto all, shineth neither more nor lesse vpon one man than another, without partialitie or difference communicating his vertue equally vnto all; yet such as are of the quickest and sharpest sight receiue more of his splendor than others (not that he shines more brightly vpon them than the rest, but by reason of their excellent perspicacitie) and such as haue weake eyes are not sensible of so much lustre, because of their dulnesse: so ought wee to thinke of the Sunne of Iustice, who is present indifferently to all according to his Essence; but we mortall men, dull and blinde sighted, by reason of the sordid nature of our sinnes, being vnfit to entertaine the excellencie of his Diuine splendor; yet his proper Church, by the pure and cleare eye of Faith, by the helpe and grace of the Holy Ghost is much more able to entertaine it. For as the Sunne shining alike on all, is not alike apparant vnto all; so the Word according to the Essence thereof being present to all, yet is it no where so truely and pathetically receiued and conceived, as in Gods proper Temple.

I conclude these with *Plutarch*: As to some (saith he) it is lesse euill or damage, not to see at all, than to see vnperfectly: (As it happened to *Hercules*, who looking vpon his children and taking them for his enemies, slew them) So it is lesse sinne in man, to beleue there be no gods at all; than knowing them and beleeuing them, either so carelessly to despise them, or so maliciously to offend them, &c.

In Moral.

To such as shall dreame of many, or more gods than one, Saint *Augustine* giueth this answer; *Nec ideo Troia perijt quia Minervam perdidit, &c.* Let no man be so vain and idle, to imagine that Troy perished and was vtterly destroyed, by reason of the stealing thence the statue of the goddesse *Minerva*; but let them first examine what the goddesse lost, before they lost her. If you say, Her Keepers; you then say true: for her keepers being slain, it was no maisterie to take her thence, being but an Idoll: neither was it the Idoll that kept the men, but the men that kept the Idoll. Against all reason therefore it was, to adore such a statue for a Protectresse and Guardian of the place and people, who was neither able to secure her selfe, nor safeguard those who had the charge of her Temple and person.

De Civ. Dei,
lib. 4. cap. 2.

He addeth in another place, That the kingdome of the Iewes was founded and established by and in one God alone, and not many; being protected by him so long as they truly serued him. It was Hee who multiplied the people in Egypt; whose women in their childe-birth invoked not *Lucina*, neither did their men in passing the Red sea call vpon *Neptune*: they solicited no Nymphs when they dranke water which gushed out of the rock: neither

De Civ. Dei,
lib. 4. cap. 34.De recta Con-
fess. siue de san-
cta & co-essen.
Trin. fol. 26.

neither did they sacrifice to Mars when they conquered Amalek: but they atchieued more glorious victories by the power of their one and onely God, than the Romans euer obtained at the hands of their multiplicitie of gods.

Lact. lib. 1. de fals. relig. ca. 3.

What need (saith *Lactantius*) hath the world of many gods, vnles they imagin that one of himself is not able to vndergo so great a charge? He that is not omnipotent cannot be a God: and if he be omnipotent, what need hath he of any partner. If God in himselfe be omnipotent, there can be but one; for if the superiour Power be imparted amongst many, then no one can be All-sufficient. Besides, the more they are in number, by consequence they must be the weaker in power. Concluding thus, The diuine power which belongeth vnto God alone, cannot be diuided among many; for whatsoever is capable of diuision, muv necessarily be subiect to corruption, than which nothing can be more repugnant to the Diuine Nature. Concerning which, I obserue an excellent Emblem from *Iacob. Catfius, Embl. lib. 3.* with which I purpose to conclude this second Tractate.

The Emblem.

A Fisherman hauing fastened his boat by a rope vnto a great Rocke, seeming to plucke the rocke (which is immouable) vnto him, but draweth both himselfe and his vessel vnto it, by the which he reacheth the shore. The Motto, *Quod mouet, quiescit.* Concerning which, *Herman. Painander* vseth these words; *Omne motum, non in moto, mouetur, sed in quiescente; & id quod mouet quiescit.* To which *Buchanan* alludeth, in his Paraphrase vpon the 103 Psalme, in these words:

*Ille flammantis, super alta Caeli
Culina, Immotum solium locavit
Et suo Nutu facile vniuersum
Temperat Orbem.*

The Lord hath prepared his Throne in Heauen, and his Kingdome ruleth ouer all. And *Iames 1. 17.* Every good giuing and euery perfect gift is from aboue, and commeth downe from the Father of Lights, with whom is no variablenesse nor shadow of turning. The effect of which the Author thus explicates:

*Tu Rupes, qui cuncta trahis, qui cuncta gubernas,
Et tamen intereate penes alta quies:
Nulla subit te cura (Pater) tamen omnia curas;
Astra solumque moves, nec tibi motus inest.*

Thou

Thou art the Rocke, draw'st all things, all do'st guide,
Yet in deepe settled rest do'st still abide.
Vntoucht with care, thou car'st for all that be:
Mov'st Heauen and Earth, yet motion's not in thee.

According with this is the saying of *Seneca* the Philosopher; *Necessitate, non aliud effugium est quam velle quod ipsa cogit. i.* There is no other auoiding of necessity, than to be willing to that which it compells thee to. It is *Catfius* word vpon the foresaid Emblem; *Ad trahens, abstrahor.* Vpon which I reade him thus:

*Fata reluctantes rapiunt, ducuntque sequentes:
Cedere qui non vult sponte, coactus abit.*

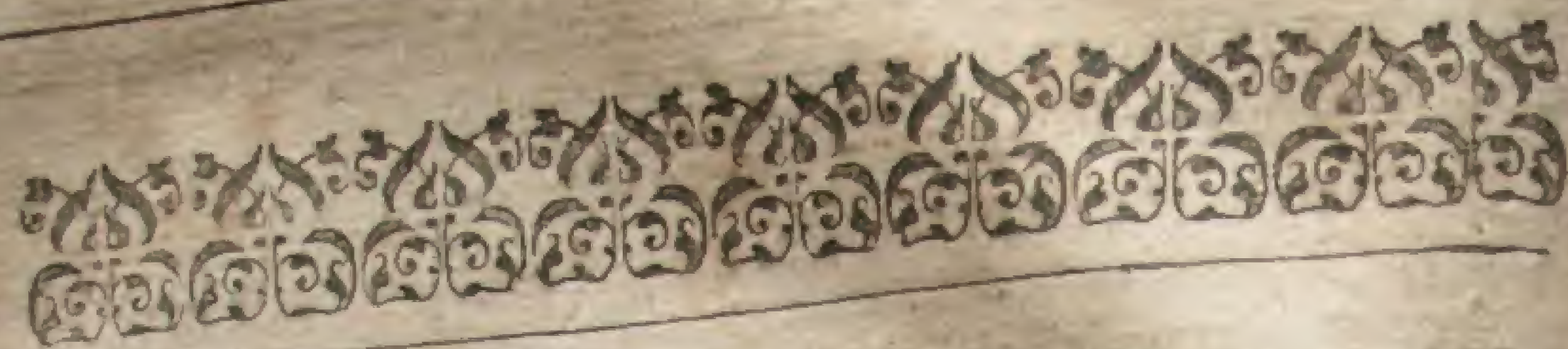
Fates, the Rebellious, force, th' Obedient shield:
Who strue against them are compeld to yeeld.

Seneca the Tragicke Poet, in *Oedip.* we reade thus:

*Fatis agimur, cedite Fatis,
Non sollicita possunt cura
Mutare rata fœdera Fusi
Quicquid patimur mortale genus,
Quicquid facimus venit ex alto.*

Yeeld to the Fates, for they vs leade:
Not all our cares can change the thread
Decreed vpon; what euer wee
(Subiect to fraile mortalitie)
Suffer, or act; if rest or moue,
Euen all of it comes from aboue.

A Me-



A Meditation vpon the former Tractate.

To finde out
God.

I'Haue wandred like a Sheepe that's lost,
To finde Thee out in euery Coast:
Without, I haue long seeking bin,
Whilest Thou (the while) abid'st Within.
Through euery broad Street and streit Lane
Of this Worlds City (but in vaine)
I haue enquir'd, The reason why?
I sought thee ill: for how could I
Finde Thee Abroad? when Thou meane space
Hadst made Within, thy dwelling place.

I sent my Messengers about,
To try if they could finde Thee out.
But all was to no purpose still;
Because indeed they sought Thee ill:
For how could they discouer Thee,
That saw not when thou entredst me?

The Sences.

Myne Eyes could tell me; If He were
Not Colour'd, sure He came not there.
If not by Sound, my Eares could say,
He doubtlesse did not passe my way.
My Nose could nothing of Him tell,
Because my God he did not Smell.
None such I Relisht, said my Taste;
And therefore me He neuer past.
My Feeling told me, That none such
There entred; for he none did Touch.
Resolv'd by them how should I be,
Since none of all these are in Thee?

We cannot at-
tribute these
to the Creator

In Thee, my God? Thou hast no Hew,
That Mans fraile Opticke sence can view:
No Sound the Eare heares: Odour none
The Smell attracts: all Taste is gone.

ALL

At thy Appearance: where doth faile
A Body, how can Touch preuaile?
What euen the brute Beasts comprehend,
To thinke Thee such, I should offend.

Yet when I seeke my God, I'enquire
For Light (than Sunne and Moone much higher:)
More cleare and splendrous' boue all Light;
Which th' Eye receiues not, 'tis so bright.
I seeke a Voice, beyond degree
Of all melodious Harmony:
The Eare conceiues it not. A Smell
Which doth all other sents excell:
No Floure so sweet; no Myrrh, no Nard,
Or Aloës, with it compar'd;
Of which the Braine not sensible is.
I seeke a Sweetnesse, (such a blisse)
As hath all other Sweets surpast;
And neuer Pallat yet could Taste.
I seeke That to containe, and hold,
No Touch can Feele, no Embrace Infold.

So far this Light the Raies extends,
As that no place It comprehends.
So deepe this Sound, that though it speake,
It cannot by a Sence so weake
Be entertain'd. A Redolent Grace
The Aire blowes not from place to place.
A pleasant Taste, of that delight,
It doth confound all Appetite.
A strict Embrace, not felt, yet leaues
That vertue, where it takes it cleaues.
This Light, this Sound, this Sauouring Grace,
This Tastefull Sweet, this Strict Embrace,
No Place contains, no Eye can see:
" My God Is; and there's none but Hee.

¶ Fecisti nos Domine ad Te; inquietum igitur
est Cor nostrum, donec requiescat in Te.
S. Augustine.

K

THE



Ex muner. Iohan: et Math: Christmas Artist.



THE ARGVMENT of the third Tractate.

OF th' Vniuerse, the Regions three,
And how their parts disposed be;
How goner'd, and in what order,
In which no one exceeds his border.
That Moses Arke, in all respects,
Vpon the Worlds rare Framerslects.
Both how and when (by Power Diuine)
The Sunne and Moone began to shine.
The Day of our blest Saviours Passion
Compar'd with that of the Creation.
How euery Star shines in his Sphere;
What place they in the Zodiacke beare.
And of the twelve Signes a Narration;
Their Influence, Aspect, and Station.
To prove no former Worlds haue bin;
And This must perish we line in.
The vainesse lastly doth appeare,
Of Plato's Great and Vertent Yeare.

¶ The second Argument.

All Glory to the Holy One,
Euen Him that sits vpon the Throne.

The Thrones.

WEe from the Workman, to the Worke proceed:
The powerfull Doer, to the glorious Deed.
This Vniuerse, Created first, then guided,
Into three ample Regions is diuided:

The Superce-
lestiall Mansio.The natures
of the 3 seue-
rall diuisions.Angels, Cele-
stiall Bodies,
Beasts, &c.The Elements
proper to eu-
ery seuerall di-
uision.
Elem. Terre-
striall.
Elem. Celesti-
all.Elem. Super-
Celestiall.

The first is call'd *Super-celestiall*;
The next, *Celestiall*, or *Ethereall*;
Both constant in their kindes: The third doth vary,
(In which we liue) as meere *Elementary*.
The *First*, of *Angels* is the blessed dwelling;
(The later two many degrees excell'g:)
The *Next*, of *Starres* and *Planets* keeps the features;
The *Last*, of *Man*, *Beast*, and all *Mortall Creatures*.
The first doth with incredible Lustre shine:
The second vnto it (as lesse Diuine)
Participating both (lest *Time* should faile)
Darknesse and Light, weighs out in equall Scale.
The third enioyes both these, (as who but knowes it)
But how? So, as the second doth dispose it.
The *First*, doth *Immortalitie* containe,
A stable worke, and euer to remaine.
There's in the *Second* too a stable face,
But yet *Mutation* both in worke and place.
There's in the *Third*, all *Change*, but no *Stabilitie*,
Twixt life and death *A constant Mutabilitie*.
Like the pure nature of his Diuine minde
He made the *First*: Then, *Bodies* in their kinde
Void of corruption, He the *Next* created:
The *Third*, full of all *Frailties* fabricated.
Foure Elements He placed in the *Lower*,
Foure in the *Vpper*, in the *Highest* foure:
Terrestriall, these, *Earth*, *Water*, *Aire*, and *Fire*:
Celestiall and *Ethereall*, that aspire
To place more eminent, in this order runne,
Luna, *Mercury*, *Venus*, and the *Sunne*.
Super-Celestiall, and of highest state,
The *Angell*, the *Arch-Angell*, *Principate*,
And *Seraphim* the last. The *Earth*, commixt
Of all things to corruption apt, he fixt
In the Worlds lowest part, but not to moue.
The selfe same *Power* ordain'd in *Heauen* aboue
Continuall motion: but to such we call
Natures which are *Super-Celestiall*,
He gaue *Intelligent Force* abiding still,
And not to suffer change. So (by his Will)
This our inferior *Water* is in great
Discord with *Fire*, and suffocates his heat:
Water Celestiall feeds it without cease;
To which the supreme Region giues encrease.

Terrestriall

Ex. muner. Iohan.

Terrestriall Aire lends *Breath*; *Celestiall*, *Ioy*,
And *Solace* free from trouble or annoy.
Super-celestiall, euery Good thing lends.
So, by the *Might* that through this *Worke* extends,
This lower *Fire* consumes, and all things burnes:
Fire next aboue, the *Heate* to *Liuely hood* turnes:
Fire super-eminent (which to reueale
No *Frailtie* can) kindleth with *Loue* and *Zeale*.

The antient *Cabalists* and *Rabbins* say,
(Who knew the old *Law* well; for those were they
Who tooke vpon them to explain't) That He,
Whose high incomprehended *Maieftie*
Is beyond all dimention, when he gaue
Moses direction, In what forme hee'd haue
His *Tabernacle* fashion'd; that the same
Was a meere modell of the whole Worlds frame.

For instance, 'Twas into three parts diuided;
So the large *Vniuerse*, *Diuinely* guided,
On three parts doth sub sist, answering to those
God in the former *Fabricke* did dispose.
Now as that part which is *sublunary*,
Being lowest of the three, doth alwaies vary,
As subiect to corruption and mutation,
By reason of the *Elements* alteration;
As scene, in *Life* begun, then *Death* pursuing;
Th'originall of things, and then their ruin;
And these in a vicissitude. Euen so,
The *Arkes* first part (as futing this below)
Was without couerings, open to the aire,
And subiect to all weathers, foule as faire:
For in that Court there was no difference had,
The Iust and Vniust met, the Good and Bad,
Prophane and Holy; *Creatures* of all fashion
Were to this place brought, in whose *Immolation*
And *Sacrifice*, was then exprest the qualitie
Of *Life* and *Death*, (the *Type* of our *Mortalitie*.)

Now of the contrary two Regions be,
Or *Temples*, which comparatively we
(As in the former references) call
Celestiall, and *Super-celestiall*.
And these are plac'd in eminent degree
Beyond the rage of force or iniury,
Of *Alteration*, or the *staine* of *Sinne*,
(Since the proud *Lucifer* first fell therein,

K 3

And

The Cabalists
and Rabbins
concerning
the Arke.The consimili-
tude betwixt
the Arke and
the World.

For Instance.

And was precipitate thence:) So that the two
Parts of this earthly Tabernacle do
Answer the former, as alike extended;
Gainst shoures, storms, haile, snow, cold, & heat defended,
By a faire Roofe, so that all sordid, base,
And vncleane things, in them can find no place.

Againe, as both are Holy, yet the one
Is 'boue the other Sacred, being the *Throne*
Or place of the blest Angels, seated higher;
In which they in a most harmonious Quire
Sing *Halleluia's*: so in this below
There be two holy roomes (as all men know)
The first of them we onely *Holy* call;
The other, *Holy, Holiest* of all.

*Sanctum San-
ctorum.*

Againe, as this Terrestriall world doth yeeld,
As well to Men, as brute Beasts of the field,
Both house and harbor; and the next above,
(In which the seuen bright errant Planets moue)
Shines with coelestiall splendor; but the third,
Beyond these two, blest Mansions doth afford
Vnto the Angels *Hierarchy*. The same
Was visible in *Moses* curious Frame:

In the first Court thereof were frequent, Men
And Beasts together; in the second then
The Candlestickes with seuen Lights did shine cleare;
But in the third (most Holy) did appeare
The *Cherubims*, with wings far stretcht. Againe,
As *Moses* (to the Scripture tells vs plaine)
Ten Curtaines to his sacred Machine made;
So in the three parts of the world, are said
To be no lesse than ten distinct Degrees.

Exod.
A second Con-
similitude,

The first de-
gree.

The second.

The third.

And first of the *Super-Caelestiall*, these,
Th' *Angels*, *Arch-Angels*, and the *Principates*,
Thrones, *Dominations*, *Vertues*, *Potestates*,
The *Cherubims* and *Seraphims*; Then *He*,
(Above all these) the supreme *Deity*.

In the *Caelestiall* ten, and thus they run,
Luna, *Mercury*, *Venus*, and the *Sun*,
Mars, *Ioue*, and *Saturne*; Then the *Starry Heauen*,
CrySTALLINE and *Empyriall*, make them even.

In this below the *Moone*, where we now liue,
Are likewise ten Degrees, to whom we giue
These Characters; first, the foure *Elements*,
Mystie, *Impressions*, *Herbs*, *Fruits*, *Trees*, and *Plants*,

Beasts,

Beasts, *Reptile Creatures*, and the tenth and last,
Materia prima: so their number's cast.

Againe, as in this *Tabernacle* were
Iust fifty strings or taches, which did beare
So many Rings, by which the Curtaines hung,
All vniformly, and in order strung:
So this Worlds Fabricke, (subiect to fraile end)
Of fifty Rings or Ioinctures doth depend;
And of these, twenty *Vniuersall* are;
Twenty and nine be styl'd *Particular*;
Generall the last. The first twice ten amount
Thus in their order, and by iust account:

Vnitie in it selfe; *Parts* with *Parts* knit;
Essence with *Essence*; and the next to it,
Proprietie with *Essence*; *Forme* not estrang'd
From *Subiect*: the *Transforming* with *Transchang'd*;
Art, with the subiect *Matter* dealing sole;
Parts Separable annexed to the *Whole*;
Inseparable parts on th' *Whole* depending:
The *Cause* ioynd to th' *Effect*; and that extending
To the *Intrinsicke*: then, the *Inward Cause*
Ioynd to the *Effect*; but subiect to the *Lawes*
Of a *Beginning*: *Cause Finall* with respect
Only vnto the *Primarie Effect*:
Then the *Cause Finall*, which doth neuer vary
From the *Effect*, which is call'd *Secondary*:
The *Primarie Effect* with the *Cause* met;
The *Secondary Effect* in order set
Euen with the *Cause*: *Forme* likewise, that's ally'd
To *Forme*: the *Middle* with the *Extremes* comply'd:
The thing *Corruptible*, on that to wait
Which no *Corruption* can participate. &c.

Therest, particular Coniunctions be,
Still corresponding vnto each degree
Of the Worlds triple Regions; Ten *Terrestriall*;
Caelestiall Ten; *Supercaelestiall*,
Nine onely: That which thirty makes complete
(As the most *Generall*) titled is the great
Coniunction of the world with him that *Made* it;
(Of the *Foundation*, and the God that *Laid* it.)
All these particular steps seeming perplext,
Thus you shall finde amongst themselves connect.

'Twixt the first *Matter* and the *Elements*, there
A *Chaos* is: twixt th' *Elements* appeare,

And

A third Confi-
militude.

The opinions
of all the best
Philosophers,

The former
explain'd.

* Of Margat,
Tubercles,
Marle, or
white clay to
fill the Earth.
* Zaphire, ac-
cording to
Budaus, are
those that are
in part living
creatures, in
part Plants,

Meaning the
Angels.

Cinis signif. A-
shes, cinders,
&c.

* The Creator
of all things.

And what's call'd *Mixt Impressions*: Now betweene
The stones and Earth, a kinde of *Chalke* is seene;
Twixt Earth and Mettals, that which th' Artist calls
* *Margasites*, with other Mineralls.

* *Margasites*, with other Mineralls.
Twixt Stones and Plants, *Male-Pimpernell* hath place:

Twixt Plants and Animals, * *Zaphira's* race,
Participating both: being such as haue
Both sence and growth, and yet are forc't to craue
Their nutriment, (with their encrease and chering)
From their owne roots, but to the stones inhering.

Creatures that Water and of Earth partake,
Are *Otters*, *Beauers*, *Tortoises*, who make
Vse of two Elements: Twixt Sea and Aire,
The *Flying Fish*, that doth to both repaire:

Betwixt meere Animals and Man, is set
The *Ape*, the *Monkey*, and the *Marmoset*:
Betwixt the Bruits that onely haue quicke sence,
And those that haue a pure intelligence,
Man hath his place. From the first propagation,
There is of things a tenfold generation.

The first composition hath a true descent
From the first *Matter*, and from *Accident*,
And *Cinis* call'd: The next exists of three;
Matter, *Forme*, *Accident*, such th' Elements be:
From two sole Elements the third hath being,
Vapor and *Exhalation*; one agreeing
With *Aire* and *Water*; th' other doth aspire
To take his nature from the *Aire* and *Fire*:
The fourth, his essence and existence shrouds
Beneath three Elements; such be the *Clouds*:
The fifth to their Creation haue accited
The whole soure, to their naturall formes vnited;
Such, *Mettals* be, and *Stones*: (*Plants*, they suruiue
By vertue of a Body *Vegetatine*.)

The seventh hath Life and Sence, and doth include
Beasts of all kinde, Irrationall and Rude.

The eighth, *Gods Image*, (of far more respect)
Man, who hath Life, with Sence and Intellect.

The ninth, (of a more subtile Essence far,
Inuisibillie, and Excellence) are

The *Angels*. But the * *Tenth*! Who dares aspire
Further of his Eternitie to enquire?

Or go about to apprehend, That He

"Who contains all things, should contained be?

Hee,

He, who of Nothing, All things did compact;
Whose Will's his Worke, and euery Word his Act;
Who, as He made all Creatures, still doth feed them,
Of his meere goodnesse, (not that He doth need them:)
Who in all places, without Place doth dwell,
"Soueraigne, Immense, the Only doth excell.

This leades me to a needfull Contemplation,
To thinke how vaine is *Wisedomes* ostentation;
Since we Gods praise can no way more aduance,
Than by acknowledging our *Ignorance*.
Which thus th' Apostle doth anatomise:
If any in this world would be held wise,
Let him be then a foole, so, wise to seeme;
Since the Worlds wisedome is in Gods esteeme
Meere foolishnesse. To thinke our selues exact
In any thing; we but from Him detract.

Wisedome shall publish her owne commendation,
Reioycing, in the Centre of her Nation,
Of God be honour'd, in his Temple tryd'e,
And before his great Power, in triumph ride.
Her presence, by her people be desir'd,
And in all holy meetings much admir'd:
In confluence of the Chosen she shall stay,
And by the Blessed be much prais'd, and say,

Of all Gods Creatures, the first borne am I,
And issu'd from the mouth of the Most-High.
The Light that failes not, was by Me first made;
The lower Earth, as with a Cloud, I shade.
My dwelling is aboue, where Light first shone;
And in the *Pillar of the Cloud*, my Throne.
Alone, the Compasse of the Heav'n I round,
And can the Seas vnbottom'd Channels sound;
All Seas, and Earth, and Nations, I enioy,
And with my Power, all Proud Hearts I destroy:
In all these things I wisht that Rest might cease me,
In some Inheritance that best might please me.

So, the Creator gaue me a Command;
Euen He that made me by his Powerfull hand,
Appointed, That in *Jacob* I should dwell,
And plac't mine Heritage in *Israel*;
That I, amongst the Chosen, might take root.
(And willingly I did assent vnto 't.)

From the Beginning, ere the World was made;
By Him I was created, not to fade:

I serv'd

The weaknes
of Mans wisedome.

Ad Corinth.
The wisedome
of the World,

The excellen-
cy of Diuine
Wisedome,
Eccles. 24.

The birth of
Wisedome;

Prov. 8. 23.

Exod. 3. 1. 3.

Psal. 132. 8.

The beauty
and honour
of Wisdom.The sweetness
thereof.

Job. 3. 2.

Wisdomes
Children.

Psal. 119. 10, 11.

Wisdomes
effects.

I serv'd Him in his holy Habitation,
And so in *Sion* had my settled Station.
My power was in *Ierusalem*, his best
Belov'd of Cities, where he gaue me rest:
An honour'd People did my Name aduance,
The portion of the Lords Inheritance.
Like a strait Cedar I am set on high,
That seemes in *Lebanon* to braue the Sky.
I like a Cypresse tree my branches fill,
That hath tooke root on top of *Hermon* hill,
And like a Palme about the banks I grow;
Or like a Rose planted in *Iericho*:
Like a faire Olive in a pleasant field;
Or a Plane tree, where furrowes water yeeld.
Besides, like to the Cinnamom I smel,
Or bags of Spices, being mixed well.
I, as the best Myrrh, a sweet odour gaue,
Such as the *Galbanum* and *Onix* haue;
That sent which doth the pleasant *Storax* grace,
Or rich perfume that sweetens all the place.
My boughes I like the *Terebint* haue spred,
(Branches, with Grace and Honour furnished.)
As doth the Vine, I made my clusters swell:
My Fruit was of an odoriferous smell;
The floures I bore were of a pleasant hew,
And from their fruit, Honour and Riches grew.
I am the Mother of faire *Love*, of *Feare*,
Knowledge, and holy *Hope*, (to me all deare.)
And vnto every Child my wombe forth brings
(As God commands) I giue eternall things.
All grace of *Life* and *Truth* in me remaine;
All hope of *Life* and *Vertue* I retaine.
Come to me then, you that desire me, still,
And of my blest Fruits freely taste your fill:
For my remembrance doth breed more delight,
Than Hony to the hungry appetite.
My Inheritance is of much sweeter taste
Than Hony-combes: my Name shall euer last.
Who eats me, after me shall hunger sore;
And he that drinks me vp shall thirst the more.
Who so shall to my counsell lend an eare,
Ruine or sad Disaster need not feare.
He that works by me neuer shall offend:
Who makes me knowne, shall life haue without end.

These

Exod. 2. 1. &
24. 3.A prophecy of
the Sauour of
the world.

Gen. 2. 11.

Her fruitfulness.

Her Power:

These of the booke of Life are the contents,
And *Moses* Law in the Commandements:
The Couenant of the most high God, to inferre
The knowledge of that *Truth* which cannot erre,
Commanded as an Heritage most sure,
To *Jacobs* House for euer to endure.
Then, with the Lord the signes of valour leaue,
And be not faint or weary, to Him cleaue.
The Lord Almighty for your God you haue;
Hee's but one God, and none but He can saue.
Who hath ordein'd, That there in time shall spring
From *Dauids* Line, a high and mighty King,
To sit vpon the Throne for euermore;
Whom all the heathen Nations shall adore:
He filleth all things with his *Wisedome*, so
As *Physon* and as *Tigris* ouerflow
In time of new Fruits. Th' *Vnderstanding* He
Makes to abound, as we *Euphrates* see,
Or *Iordan*, rise in Haruest. As the Light,
So *Knowledge* he makes shine, equally bright:
Which in the exercise thereof excells,
As *Geon* in the time of Vintage swells.

The first man of her knowledge stood in doubt,
Nor shall the last man truly finde her out:
For the conceptions fashion'd in her braine,
Are more abundant than the boundlesse Maine;
Yea, all her hidden Counsels more profound
Than the great Deepe, which neuer line could found.

Out of my mouth, I (*Wisedome*) floods haue cast;
Am (like a Riuer arme) growne broad and vast,
And like a Conduit pipe of water cleare,
Run into Paradise to hide me there.
I lew water my faire Garden, (then I said)
The pleasant ground which I haue fruitfull made:
Into a Floud my Ditch grew, at the motion,
And instantly my Floud became an Ocean.
For I make *Doctrine* like the Light to shine,
(The Mornings Light) by me 'tis made Diuine:
Th' Earths lower parts (euen those that are most deepe)
I will pierce through, and looke on all that sleepe;
For I haue power to awake them from the dust,
And lighthen all who in the Lord shall trust.

There is a Doubt, in which some men desire
To be resolv'd, (What will not Man acquire

To

To attaine the height of science? as to know
At what time Time began: further to show,
In which of the foure seasons of the yeare,
The *Sun*, the *Moone*, and *Planets* did appeare.
Some say, When God the Worlds faire frame begun,
And all things else created; That the *Sun*
Was found in that Signe which we *Aries* call,
Which is the Summers *Equinoctiall*.

*Equinoctium
vernale Mart.
11.*

It is by our
account the
11 or 12 day
of Septemb.

Others affirme, It first began to shine
And shew his glorious splendor in the Signe
Call'd *Libra* (that's the ballance and euen'st Scale)
Which was the *Equinoctiall* Autumnale.
Their reason is, because iust at that time,
All the Earths fruits are ripe and in their prime.

(This was the opinion of the Egyptians, Arabians, and Græcians; as *Lincolniensis* reporteth in a Treatise of the World which he wrote to Pope *Clement*. As likewise of *Vincentius* in his Histori-
cally Myrrhor.)

Deut 32.3.

Which is the
11 or 12 day
of Iunc.

Grounded vpon the Text, (whose power is great)
That God made all things perfect and compleat.

Others there be who would begin the yeare,
And say, In *Cancer* it did first appeare.

Others say *Leo*: grounding their opinion,
Because in that Signe it hath most dominion.

As *Iulius Firmicus*, an antient and approued Author, and of great
iudgement in Astrologie, in his third booke *De Creatione*: being
induced to that beleefe, because *Leo* is called the House of the
Sunne.

But that which hath the greatest approbation,
Is, That the *Sun* had first illumination
In the Signe *Aries*: for (as Authors say)
"Summer in midst of March claimes her first day."

Of this opinion were *S. Hierome*, *S. Ambrose*, *S. Basil*, and diuers
other Authors Christian and Ethnycke, &c.

And though perhaps amongst the Learn'd and Wise,
In circumstance some difference may arise;
And some of them would haue the World begin
In March; others, in Aprill: 'tis no sinne
To beleeue either, since they all agree,
That in the *Equinoctiall* it must be.

As *Adam*, Bi-
shop of Vien-
na, in his
Chronicle.

Which

To take the length of three whole Signes 't is said,
Cancer, the *Lion*, and the Heauenly *Maid*.

The Stars of *Piscis*, whom we *Notius* call,
Are twelue in number, and Meridionall.
It, with a yawning mouth seemes to deuoure
Water *Aquarius* from aboue doth poure:
Who for a curtesie to * *Isis* done,
A constant place amongst the Stars hath won.
Since whose translation to that glorious Seat,
Of diuers Fish the Syrians will not eat,
But keepe their shapes and figures cast in gold,
And these to be their household gods they hold.

The reason why one Circle in the night,
(When all the rest's blacke, doth alone shine bright,
(And therefore *Lacteus* call'd) some hold to be;
Iuno vnwares tooke * *Hermes* on her knee,
Danc't him, sung to him, and vpon him smil'd,
And vow'd she neuer saw so sweet a child:
To take him as her owne she then decreed,
And call'd for milke, the pretty Babe to feed.
But when him to be *Maia's* Son she knew,
By *Iupiter*; the Lad from her she threw,
And call'd him Bastard, and began to frowne,
And in her rising cast the Pitcher downe:
Spilt was the Milke, and where soe're it lyte,
The place appeares (than all the rest) more white.

The golden *Ramme*, styl'd Prince of all the Signes,
Rising, his Crest he towards the East inclines,
In th' *Equinoctiall* Circle: with his head
Reacheth *Deltoton*: with his feet doth tread
Vpon the *Pisfrix*. Thus his story was:
Phrixus and *Helles*, bred from *Athamas*
And *Nebula*, were at domestick strife
With their proud Step dame, and pursu'd her life.
But thence cast out, into the Woods they came;
Where wandring long, their Mother brought a *Ramme*,
Who mounting on his backe, she bids them fly:
They take the sea; but soone the winde growes high,
And, the wates troubled: *Helles* is afraid,
Lets go her hold, and then downe slides the Maid.
The angry billowes her of life bereaue,
She forc't her name vnto that Sea to leaue.

But *Phrixus* to the Isle of *Colchos* fleeres,
And, when arriv'd, before the King appeares;

Who

Piscis, or *Notus*.

* Agoddesse
worshipped
among the
Egyptians.

Circulus lacteus,
or the *Galaxia*.

* *Mercury* in
his infancie.

Of the twelue
Coelst. Signes,
Aries.
Higin. de Sign.
Coelst. lib. 3.

Hesiodus.
Heracles.

The sea called
Hellepont,
from *Helles*
there drowned

Nigidius.

Taurus.

Euripides.

Eratosthenes

* As ashamed
of the fact.Pherecides.
Athenians.Therefore cal-
led *Ursa*.

Who for he had so past and scap'd the Brine,
There offered up the Beast at *Mars* his Shrine.
But the rich Fleece, whose euery haire was gold,
(Which did amaze King *Oeta* to behold)
He left to him: which with such care he kept,
That to a monstrous Dragon that ne're slept,
He gaue the charge thereof, till *Iason* landed,
Who the swift *Argo* at that time commanded:
But by *Medea's* aid (as most auer)
He bore from *Colchos* both the Fleece and her.

Some thinke the *Ramme* therefore immortalis'd,
By reason that when *Bacchus* enterpris'd
An expedition into Africa,
And was distrest for water by the way;
A Ram was seene out of the Sands to make,
Whom they pursu'd, but could not ouertake,
Till he had brought them vnto Fountaines cleare;
Which hauing done, he did no more appeare.
Bacchus, who thought him as Diuinely sent,
Because his Army was nigh tyr'd and spent
With heate and thirst; and by that means preserv'd,
Who else in that wilde Desart had been starv'd:
To *Jupiter* call'd *Ammon*, there erected
A stately Temple; and withall directed,
(His Statue rear'd) that for the Beasts more grace,
They on his forehead two Rams hornes should place,
(For sowe finde him figur'd.) Why the Bull
Hath place aboue? Some thinke, because *Ioues* Trull
Europa, he from *Sidon* into *Crete*
Transwasted, whilst the waue ne're toucht her feet.

Some hold him rather for that Beast of note,
On whom *Pasiphae* did so madly dote.
Others, for *Io*, in an Heifers shape
By *Ioue* transform'd, Queene *Ino's* rage to scape.
The reason is, because the * head's sole seene;
The hinder parts as hid behinde a Skreene.

He lookes vpon the East, and in his face
The *Hyades* (five Sisters) haue their place.
They, Nurses vnto *Bacchus* haue been thought,
Call'd the *Dodonean* Nymphs, and thither brought
By his great Power. Nor are they seen in vain,
Who neuer rise but they portend some raine.
They were call'd *Atlas* Daughters; and tooke name
From their sole brother *Hyas*, who to tame

A Lion

These we call
the seven stars

Gemini.

Higinus.

* The sons of
Tindarus Fa-
ther to *Hellen*.

Cancer.

The Crab.

A Lion struing, was depriv'd of breath;
For whom the Sisters wept themselues to death.

The *Pleiades*, they be in number seven,
Deare Sisters, and together shine in heauen.
Six only seen at once. The reason why?
Six with the gods congreft: but one did ly
With *Sisiphus* a Mortall: for which reason
She hides her face, as had she done some treason.

The *Gemini*, who louingly embrace,
Take on the right hand of *Auriga* place,
Aboue *Orion*, who his rise begins
In the mid place betwixt the Bull and *Twinnes*.
Such as deepe knowledge in the Stars professe,
Castor and *Pollux* call them. Others ghesse
Them to be *Zetus* and *Amphion*, who
Were most kinde Brothers. To which some say no,
But that *Triptolimus* and *Iason* claime
Scite in that Orbe, and in the Heauens the name.
But of the first th' opinion best doth please,
And that they are the two * *Tindarides*,
Brothers to *Hellen*, two the most entire
That e're could yet boast of *Coelestiall* Fire.
They in their life the Seas from Pyrats freed:
And after death, it was by *Ioue* decreed,
To set them so, that from their glorious Sphere
They may behold what euer is done there.
To curle or calme the Ocean they haue power;
To cleare the Aire, or dampe it with a shower;
To tosse the Robbers ships on shelues and sands,
And steere the Merchants safe to forrein lands.
In Wracks they can preserue, in stormes appease;
No stars haue more dominion on the Seas:
O're which th' are knowne to beare such watchfull eies,
That when one sets, the other's seene to rise.

The *Astive* Circle *Cancer* doth diuide
Iust in the middle; but a little wide
From *Hydra* (yet aboue) his eyes reflect
Directly on the *Lions* sterne aspect.
But why the Crab should be allow'd his Sphere,
It may be askt? I'll tell you what I heare.

When mighty *Hercules* did vndertake
To combat *Hydra*, neere the *Lernian* Lake;
As with his club he made the Monster reele,
This crept behinde and pincht him by the heele.

At

Others, her life from *Ioue* and *Themis* giue;
 And say she in the golden World did liue:
 As then call'd *Iusta*. And in heryong dayes,
 Nation gainst Nation did not forces raise,
 To inuade each other: no man then for gaine
 Dar'd in a thin rib'd barke to crosse the maine:
 No craft was knowne, no fraud was vnderstood.
 The vdders of their cattell leant them food;
 The Fleece their garment, only to defend
 From winde and weather, (for no other end
 Was cloathing made) Pride was a Monster then,
 Vnheard, vnthought; one fashion was to men,
 Women another: for no change they knew,
 One garb they kept, and studied nothing new.
 None idle was, but liv'd by his owne sweat:
 The brooke their drinke; the herbs and roots their meat.
 And in those dayes did *Iustice* reigne sole Queene;
 Through all her Court no vice was knowne or seene.
 The graue Nobilitie that her attended,
 Were from the first most antient House descended;
 And all ally'd: *Wisedom* the Kingdome guided;
 And for the Household *Industry* provided:
 Good *Providence*, a man well strook in yeeres,
 Ey'd the whole State, and sate amongst her Peeres.
Labour was then a Lord in great request,
 Saw nothing want, and claim'd place with the best.
Sinceritie, and *Puritie* in heart,
 In Counsell sate; and these did claime a part
 In all her iust proceedings: nothing past
 The Table, but by them was first and last
 Consider'd of. Her Women that did wait,
 Were faire, but simple and immaculate:
Humilitie was one, *Chaste Loue* another,
 And *Bashfulnesse* a third: These from their Mother
Vertue, a most vnblemisht breeding had,
 All bent on Good, as knowing nothing bad.

2. *Leo* whose lookes doth bend vnto the West,
 Seems as he did vpon the *Hydra* rest,
 Not far from *Cancer*; in his Sphere so put,
 His middle doth the *Æstiu* Circle cut:
 And is amongst the Signes the Noblest held,
 In greatnesse too to haue the rest excel'd.

Him

Or would th'Eternitie of this maintaine,
 Are meere erroneous, fabulous, and vaine.
 Yet note how cunningly some dare dispute,
 Presuming on a knowledge absolute.

Of the Intelligences in their kinde,
 The perfectest and best dispos'd, we finde,
 Is, their *Cœlestial Orbs* and *Circles* still
 To keepe in motion; causing them fulfill
 Their naturall office: To which purpos'd end,
 Their perfectnesse and goodnesse they extend.
 For 'tis the nature and the propertie
 Of truly Good and Perfect, still to be
 Indulgent to th' Inferior, and their State
 To them, in some sort, to communicate.
 And from this Spring or Fountaine, mannag'd so,
 All finall Causes and Efficients flow.

Now if the World, with all contain'd therein,
 Eternally before *Time* hath not bin,
 Then these Intelligences, for a space,
 Beyond all computation (though in place)
 Had idle been, by which 'tis vnderstood;
 In that they neither perfect are nor good.

Proceeding further, *God* and *Nature* strive,
 In all the works they fashion or deriue,
 To make things for the best. Now who but knowes,
 'Twas better for the World, (in their dispose)
 And the more noble worke, To haue been euer,
 And so vnto Eternitie perseuer;
 Than once not to haue been, (as many say)
 And so in time to perish and decay.

Besides, what was made new, might haue been don
 In space precedent, before *Time* begun;
 And so from all Eternitie: and *God*
 (Who hath from Euerlasting his aboad;
 Whose Potencie and *Wisedom* we adore)
 Vnchanged is, nor can be lesse or more.
 And therefore since To be, is better held,
 Than Not to be, (which cannot be refell'd;
 So better 'tis, (with reason best agreeing)
 The World to haue euer bin, than not to had being.
 And so by consequence, alwaies remaine,
 Much better, than to be dissolv'd againe.
 To conclude which, this graue Philosopher
 (By most approued Testates) doth infer

N

Common

Arist. de Intell.
Perf.

Phys. 2. 8:36

The argument
followed.Esse melius quā
non Esse.

de Cal. 22.

Caelum Dei
Sedes.Procop. against
Arist.Quoniam Ari-
stot. mare capere
non potest :
capiat mare
Aristotelem.Their Reasons
confuted by
Reason.Against vaine
Curiositie.

Common consent ; because none can deny,
But Heav'n to be the Seat of the Most High.
Then, if He be eternall & needs must be
The Mansion which receiues him, old as He.
This onely I haue drawne from Infinites :
Now heare of him, what learn'd *Procopius* writes.

He that all Natures secrets seem'd to know,
And of vnfound Learning made great show ;
Standing vpon the Nigroponticke shore,
And there obseruing then (with diuers more
Of his owne Sect) how seuen times in one day
It eb'd and flow'd, to their great wonder : they
Demanding from him to be satisfi'd
Of this Afflux and Reflux (Ebbe and Tyde)
The naturall reason : he after long pause,
Not able to resolue them of the cause,
Vtter'd these words ; *Nay then, since that I see*
I cannot take the Sea, the Sea take me :

And from the promontorie where he stood,
Without more stay, he leapt into the Floud.
Now how could he, vncapable to pry
Into a Naturall cause, himselfe comply
To search into that darke and hidden Treasure,
Which is vnbounded, vast, and without measure ?
Retyre to Reason, on which they erect

The weake frame of their falling Architec.

What consonance with Reason can there be,
But in so long a perpetuitie,

So many Miriads of yeares ; but needs

They must haue knowne what later time new breeds,

Within few thousand ? They that wade so far

Into these curiosities, but mar

What they would seeme to make ; What vndeuis'd

Is left to vs ? or what vnterpris'd ?

Vnlesse their braines they yet would stretch more hye,

And practise how with *Dædalus* to flye ?

To walke inuisible ? or by their breath

To make fraile man vncapable of Death ?

Great is the confidence (I well might say
Presumption) that these Bodies, Dust and Clay,

Ambitiously assume ; who dare aspire,

After things Supernaturall to enquire ;

Striuing (if possible) themselves to inuest

Euen in the secrets of th' *Almighties* brest.

What

What madnesse is it for an heauy load
Of putred Flesh, that onely hath aboard
Here in the lower world, (deny'd by Nature)
Or to adde to, or take off, from his stature ;
Being debar'd all possible means to fly,
Or mount himselfe betwixt the Earth or Sky ?
Either like bold aspiring *Phaeton*,
To aime at the bright Chariot of the Sun ;
Or with his waxen wings, as *Icarus* did,
Attempt what God and Nature haue forbid ?
What is this lesse, than when the Gyants stroue
To mutiny and menace war 'gainst *Ioue* ?

This notwithstanding, plainly doth demonstrate
A great Nobilitie in Mans conceit ;
Whose Apprehension, howsoeuer rude,
Yet is still aiming at such Altitude.

Yet note how these, who others would haue school'd,
In seeming most wise, most themselves haue fool'd.

Euen Diuine *Plato* blusht not to attest,

(Yet he for iudgement honour'd 'boue the rest)

That he in Athens, and the selfe same place

In which he then taught, with much loue and grace ;

Had read the selfe same Lectures, yeares ago

Full fifteen thousand, adding some few mo ;

And the like terme of yeares expir'd, agen

In the same Schoole he should appeare as then ;

To the same Scollers reading the same things.

Obserue but what this ouer-weening brings,

Meere folly, if not madnesse : To the Wise

(Mongst many others) let what's spoke suffice.

But why should I end here, and not discusse

The ground, how *Plato* came besotted thus.

There is a yeare, that in *Times* large progresse

Is *ANNVS MAGNVS* call'd : Others, no lesse

Trauell'd that way, it *ANNVS VERTENS* call :

And some, *ANNVS MUNDANVS* : These are all

The knowne names giuen it ; and in this 'tis sayd,

The Stars and Planets, howsoeuer sway'd,

Be they or fixt, or wandring ; in this yeare

Returne to their first state, and then appeare

In their owne Orbs, vntwearied, and instated

As fresh and new as when at first created.

Macrobius thus describes it ; Then (saith he)

This Great and *Vertent* Yeare is, when we see

N 2

All

The Nobilitie
of Mans Con-
ceit.*August. de Civ.
Dei, li. 2. ca. 13*The opinion
of the Pla-
tonists.*Annus magnus
vertens, aut
mundanus.**Macrobius Somn.
Scip.*

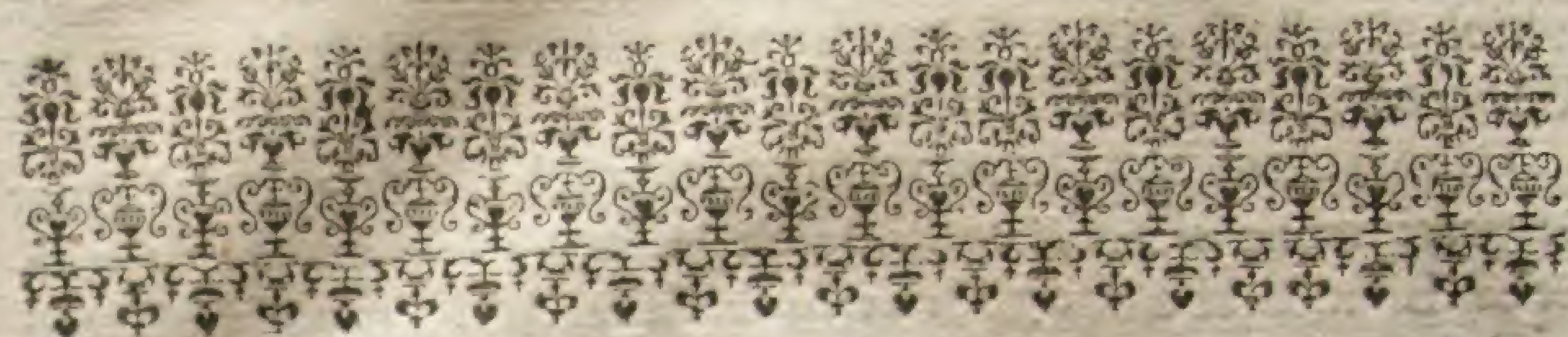
Ridiculous
absurdities,

All Stars and Planets brought to their first station,
After their much and long peregrination.
By which they would infer, That all such men
As are now living, were existent then
In those past Ages: and hereafter too
Shall in that state subsist which they now doo;
Bearing the same names and surnames, have the same
Fathers and Mothers, from which we first came;
With the same countrey, fortunes, and appear
(As long before, and now) so in that yeare,
When it shall come in Times long revolution,
And though of vs there be a dissolution,
It is but for a space: Vicissitude
Shall still from time to time see vs renew'd,
Like these Cœlestial Bodies. How absurd
The Tenet is? it scarcely doth afford
A Schoole-boys answer. For if this were true,
These Bookes which we write now, before were new;
And by all such as now peruse them, read:
And in the future, having long been dead,
When this year *Vertent* comes, we shall againe
Be borne as heretofore; on earth remaine
Iust the same time, and leade the selfe same liues,
Haue the same Neighbours, marry the same Wiues,
Get the same children, haue that house, that land
We now enjoy; liue vnder the command
Of the same Soueraigne; see iust iudgement done
On Malefactors, who shall after run
Into like forfeit; by that Iudge be try'de,
And dye againe where they before time dy'de.
To buy, to sell, to build, all that we see
Here done, once was, and shall hereafter be:
And to reduce all parcels to one summe,
So the past *Cataclisme* must againe come.
Yet these most fabulous assertions, tho
They sweetned *Plato*, with a many mo
Reputed wise; were by them that respected
Reason's boue *Will*, exploded and reiected:
In that, reputing the Professors Fooles;
And their Positions hist out of the Schooles.
The Iewish *Rabbins* likewise held them vaine:
And I leaue this, to touch an higher straine.

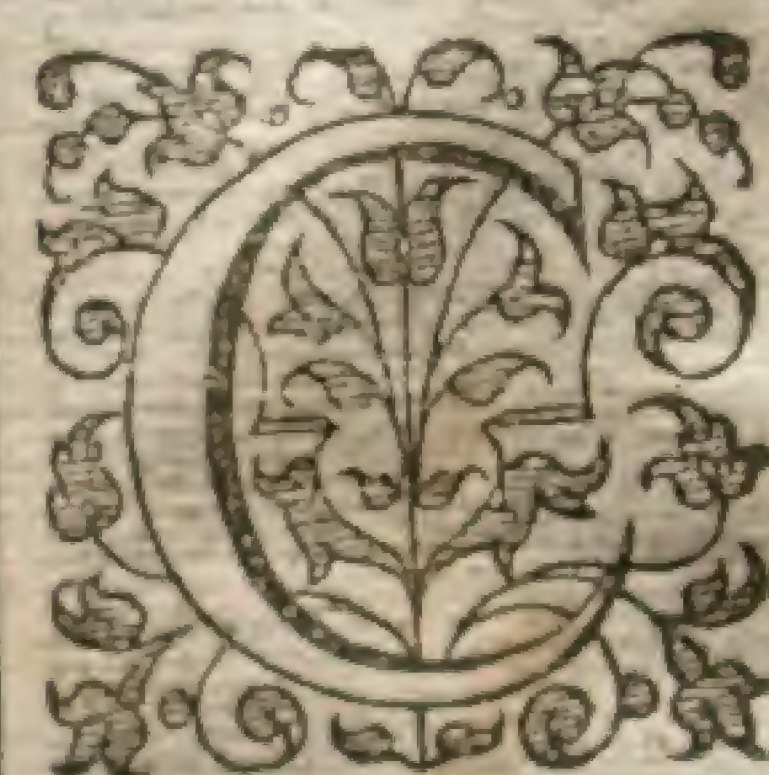
Catacl. dissol-
um. Delug.

Nihil notum in Terra: Nihil Ignotum in Cælo. Bern.

THEO.



Theologicall, Philosophicall, Poeticall, Histori-
call, Apothegmaticall, Hieroglyphicall and Emblema-
ticall Obseruations, touching the further illustra-
tion of the former *Treatise*.



Concerning the three diuisions of the World,
Sublunarie, Cœlestiall, and Super-Cœlestr-
all; as also, what a true correspondence the
Arke or Tabernacle of *Moses* had vnto them,
being a small, yet a most curious model of the
greater and most admirable Fabricke, hath
beene sufficiently discoursed. And therefore
as well to auoyd prolixitie, as other impertinent circumstances, I
purpose with no iterations to trouble or tempt the patience of
the Reader; but rather proceed to the illustrating and inlarging
of such things as haue been meerey epitomised, and little more
than mentioned in the premisses: and first to define vnto you what
the World is.

Mundus, or the World, is in the Hebrew Language *Holam*;
which implyeth thus much, *Quod iam per aliquot secula subsistat: In*
quo rerum ortus & interitus fit: i. Which is to subsist and continue
for certaine Ages, and in which shall be the birth and destruction
of things. The word in the Originall directly reproving all such
as are of opinion, That it hath alwaies beene, and shall euer last.
The Greekes call it *Cosmos*, which signifieth Ornament: Which
the Latines, for the perfect and absolute elegancie thereof, call
Mundus, i. Cleane; because, than it, there is nothing more neatly
polished, or more rarely beautified: for so saith *Pliny*. *Possidonijs*,
in *Meteor*, calleth that *Mundus*, or the World, which consisteth of
Heaven and Earth, Cœlestiall and Terrestrial natures; or of gods
and men, and of those things which were created for their vse.
Some call it *Mundus*, quasi *Ornatus Muliebris*, a Womans Orna-
ment: or *Munitus*, i. Defenced. Others, à *Mouendo*, i. Mouing; be-
cause *Mundus* is that kind of Ornament which women carefully
put on in the morning, and carelesly throw aside at night. *Mundus*
Muliebris, as *Varian* will haue it, is, per quod *Mulier mundior fit*; That
by

The definition
of the World.

Cap. 1. & 4.

What the opi-
nions of di-
uerse Fathers
were concer-
ning the
World.
Gregory.

Chrysostome,
Sup. Mat. 24.
Hom. 4.

Hom. 5.

Hom. 5. de Pen.

Lactantius,
De prem. Div.
lib. 6. cap. 4.

by which a woman is made more faire and spectable. Amongst which necessities he reckoneth vp her Myrrhor, her Matula, her Vnguent, boxes of Ointments, &c.

Of this vaine World which men so much doat on, heare what Gregorie in one of his *Homilies* saith; *Ecce, Mundus qui diligitur segit*. Behold, the World, of which they are so much besotted, passeth away from vs. The Saints (whose memories are only remaining vnto vs) did scorne it when it was most flourishing: they had long life, constant health, riches in plenty, fertilitie in Issue, tranquillitie in peace; yet when in it selfe it most flourished, in their hearts it most withered. But now when the World begins to grow old and barren, in our hearts it is still Greene and burgeoning; Death, mourning, and desolation beguirts vs on all sides; yet we, hood-wink'd by the blindewill of Concupiscence, are in loue with the bitterness thereof; we follow it flying vs, we leane vnto it shrinking from vs, we catch hold vpon it falling with vs.

Chrysostome wee may reade thus: As when wee see a very aged man, we presently coniecture that his end is neere, but yet we cannot presume of the day of his death, when that shall be: so when we truly consider the World, and from how long it hath been, we know the end thereof cannot be far off; yet of the time when this dissolution shall be, wee are altogether ignorant. Againe in another place: As all men assuredly know that they shall die, by seeing others daily to depart the world; yet thinke not of their owne ends, nor how soone they shall follow them: so wee certainly know that the World shall one day bee consumed; yet scarcely will we giue beleefe to our knowledge. Elsewhere he useth these words: As it is a much easier thing, and sooner done by man, to pull downe than to build, to ruin than to erect, (as in all structures it is commonly seene:) it is not so with God; for he with more facilitie maketh, than marreth; buildeth, than casteth downe; sooner iustifieth than destroyeth. For he made the whole frame of the World, with all the Creatures therein, in six dayes; and yet that onely city Iericho he was seuen dayes in destroying.

You may finde it thus in *Lactantius*: Who can be so foolish or idle, to make any thing frivolis, and for no vse? by which hee can neither receiue pleasure nor profit? He that buildeth a house, doth not build it only to be a house, and to be called so; but hee hath a further purpose, to make it habitable, & for some or other to dwell therein. The Ship-wright that maketh a ship, doth not spend all that labour and art, that it may onely be called a Ship; but his intent is to make it fit for nauigation. So he that models or fashions any Cup or Vessell, doth not doe it onely to the end that it shall retain the name of such a thing; but to be employed in

in those necessarie vses for which the like things are framed. So of all other things, there is nothing made for shew only, but some seruice. Euen so the World was created by the Almighty, not onely to be meerey called so, and retaine the name; neither did he frame his Creatures for the World it selfe, as if it either needed the heate or light of the Sunne, the breath of the windes, the moisture of the clouds, or nourishment from those things which it selfe yearly produceth: but he made all those things for the vse of man; and that man in it should magnifie and glorifie his Name. I conclude these with that remarkable saying of *S. Chrysostome*, vpon *Mathew*: *Habemus pro Mare, Mundum, &c.* We haue for the Sea, the World; for the Ship, the Church; for our Mast, the Crosse; for the Sailes, Repentance; for our Pilot, Christ; for the Winde, the Holy-Ghost, &c.

Diuers of our ancient Poets made no question of the dissolution of the World, but that as it had a beginning, so consequently it must haue an end. Though others were of a contrary opinion, as shall be made plaine vnto you in the sequell.

Lucan lib. 7. de Bell. Civil. useth these words;

*Communis mundi superest rogas ossibus astra
Mixtura.*

Id est, There is a common fire yet to come, which with our bones shall mix the Stars.

As likewise *Seneca in Hercule Oct. 20*:

*Mundo conueniet dies,
Australis Polus corrui, &c.*

Vpon the World a Day shall call,
When as the Australl Pole must fall;
And whatsoe're by Lybia lyes,
What Spartan *Garamas* espies:
The shrinking Northerne Pole shall flat,
And vtterly subuert. Nay what
Is at that season found to be
Plac't beneath either Axle-tree:
What the North winde hath blowne vpon,
Shall all be in that ruine gone.
The Sun shall then cast off the day;
The Heav'n it selfe shall quite decay,
And haue a sure and certaine end.
The gods shall not themselues defend,
But either Death, or Chaos, shall
To former Nothing turne them all.

No

An excellent
saying of saint
Chrysostome.

The Poets of
the World,
and the ruin
thereof.

No face shall be of Earth or Skye,
And Death must be the last shall dye.

Lib. 1.

Ovid agreeth with Seneca in this: for you reade him thus in his
Metamorphosis:

Esse quoque in fati reminiscitur adfore tempus, &c.

Amongst the Fates there's registred a Time,
When Sea and Earth, and all the Heav'n's sublime
Shall burne at once: and all this goodly Frame
Must be consum'd, and cease to haue a name.

Lib. 5. de Nat.
deor.

Lucretius you may likewise heare to the same purpose:

Principio Maria & Terras Cælumque tuere.

First looke, o Memmius, on the Sea, the Land,
And Heav'n, whose triple nature vnderstand:
Three bodies, three formes, so vnlike, yet such
As cannot for their shape be admir'd too much.
Yet this great Mole, and Machine of the world,
Shall in one day be into ruine hurl'd.

Seneca in his Tragedie of *Octavia* thus speakes:

Nunc adest Mundo Dies, &c.

Now to the World a Day drawes neare,
And that the last that shall appeare;
Which by Heav'n's ruine shall make immolation
Of this most wicked Generation;
That a new Stocke may thence arise,
Of better Natures, much more wise;
With a condition like sincere,
As in the Worlds first Age they were.

Hicher may that speech of *Tindarus* in *Plautus*, morally, and
not altogether vnproperly be applied:

*Hic ille est Dies cum nulla vite salus
Sperabilis est mecum,
Neque exilium exitio est, &c.*

This is the Day, in which no hope
Or health of life can be by me expected.
Exile can be to me no end;
All helpe, all comfort I haue now reiected.
Vnto my crafty fraudulencies,
Which were vnlimited and kept no bound;

For

For all my cunning sycophancies,
No shelter, no euasion can be found:
Neither for my perfidiousnesse
Can intercession any way preuaile;
For my apparant wickednesse
There is no purchase of reprieue or baile.
For all my craft, fraud, and deceit,
There is no way by which I can euade:
It now too late is, fauour to entreat:
All that I kept conceal'd, is open laid;
My juggling is made manifest,
Bootlesse it is my punishment to fly.
And since I haue so far transgreft,
Doubtlesse that I, an euill death shall dye.

All these may serue to expresse the Worlds dissolution:

Now concerning the Creation, heare *Claudian*, in *Laudem Stelli-*
con; speaking of the great power and strength of Clemencie.

Lib. 2.

Principio magni custos Clementia mundi. &c.

She that Clemencie is styl'd,
Was first who on the great World smyl'd:
She is the Zone that Ioue embrac't;
And still she dwells about his wast.
The middle Firmament she swayes,
And both the heate and cold allayes:
And she is to be vnderstood
The eldest of the Heav'nly Brood.
For Clemencie did first vnty
(As pittying the deformity
Of the rude *Chaos*) all that Heape,
And caus'd the Light from thence to leape,
Dispersing Darknesse. Shee's the prime,
That with cleere looks made Age and Time.

Of the creatio
of the World.

Hauiing heard the Poets, let vs now heare what the Philoso-
phers say. *Aristotle* vseth these words, *Non plures Mundi sunt, &c.*
There are no more Worlds, nor more can be; if this consist of the
vniuersall Matter, as of necessitie it must. And again, *Lib. Phys. 4.*
All things that are vnder heauen in time grow old, corruptible,
and vile.

As concerning the multiplicie of Worlds, diuers Philoso-
phers held with Many; and of these, some to be greater, some
lesse: of which, certaine of them to be enlightned with Sunne,
Moon,

The Philoso-
phers concer-
ning the world
*Lib. de calo.*The multipli-
city of worlds.

The opinion
of Metrodorus.

Met. lib. 1. 49.

Metaph. 1. 28.

Aristotles defini-
tion of the
World.

Gen. 1.

Moone, and the rest of the Planets; others, to haue no illumination from any Star or Cœlestial body: and others againe, to haue the benefit and vse of far more of these heavenly Lights than we in this inferior world enioy. Moreouer, that some of these worlds daily encrease and grow greater; others of the contrary are obnoxious to contraction and diminution: of which, sundry of them are quite destitute of Plants, Creatures, and Inhabitants, &c. But which appeares most childish and ridiculous to all that are apprehensue of any humane reason; they maintaine, That these worlds by mutuall wearing and ruine (according to our plaine English Phrase) fall foule one vpon another, and are interchangeably shattered and broken life so many glasses or earthen vessells. Metrodorus was of such madnesse, that hee blushed not to attest, That it was as preposterous to all true Iudgements to thinke, that in so infinite a *Vacuum* there should be but one world; as in a large and spacious field there to be but one spike or blade of grasse. But these delirements and imaginarie Chimæra's haue been opposed by the better experienced Sophists; as *Pythagoras Samius*, *Thales Milesius*, *Anaxagoras*, *Anaximander*, *Melissus*, *Heracitus*, *Zeno Citicus*, &c. as is more amply expressed by *Aristotle* the Prince of Philosophers. About the rest, *Plato* with his Scholler *Aristotle* conclude vpon one World, namely this in which we now liue and reside. To make this plaine, let ys go no farther than the definition of the World, according to *Aristotle*: The World (saith hee) is that in which all things are contained, and without which there is nothing that is or can be found. So by consequence, if there were any thing without the world, then the world could not containe all things, and therefore no world. But to omit as many arguments (and those too, vnanswerable) as would swell this single leaued Page into a many-sheeted Volume; in these few words this question may be fully determined. There is but one world, and that perfect; as there is but one most perfect Creator, the absolute Prince and Gouvernor thereof: without which world there is neither Place, Vacuitie, nor Time. Place there is not, because there can be no Place without a Body: if there be no Body? then no Motion: if no Motion? all Time is excluded: *Nam Tempus est mensura motus: i.* For Time is the measure of all motion. Let vs leaue then these wrangling and selfe-opinioned Sophists to their errors and for our own satisfaction (as an vnfailling refuge) sanctuarie our selues in that which the Holy-Ghost speaketh by the mouth of *Moses*; *In principio creauit Deus caelum & terram*: In the beginning God created the heauens and the earth, &c. Manifest it is then, that there is but one world; of which some haue strived to maintaine the permanencie, as that it was without beginning,

Astron. lib. 1.

beginning, and shall alwaies continue without end. Amongst others, we may reade *Manilius* thus:

*Hæc eterna manet diuisque simillima forma,
Cui neque principium est usquam, neque finis in ipso, &c.*

It shall for euer last, in feature clad
Like to the gods, which no beginning had;
Neither shall it haue end, but shall remaine
Like in the whole, in all parts like againe.

In another place he speakes thus:

At manet incolumis Mundus, &c.

The World abides safe, and all things therein
Revolving, as it did but new begin:
Which length of Time shall not decrease; nor Age
Diminish ought: Motion shall not assuage
It's speedy course, nor shall it euer slacke
Or tyre in the swift progresse: but looke backe,
As it hath been, so shall it euer be.
The same in all things we the World now see,
Our Fathers did behold it in times past,
So shall our Sonnes; for it shall alwaies last.

But as the Poets differ in their censures; so against that of *Manilius* before rehearsed, I will oppose that of *Lucan*: by which you shall easily perceiue what contrarietie there was in their opinions; both of them being meere Ethnycke and naturall men,

Lib. de Bel. Civ.

— — — *sic cum compage soluta
Secula tot mundi suprema coegerit hora, &c.*

So when the junctures of that goodly Frame
Shall be dissolv'd, and turne to whence they came;
And the last houre shall then contract in one
So many former Ages, past and gone,
To hide in the first Chaos: Then shall all
The Planets and the Stars æthereall
Be mixt among themselves; and from the top,
The fierie Lights into the Sea shall drop.
And when all things in this disorder stand,
The Land shall rob the Sea; the Sea, the Land;
Phæbe shall proue contrarious to her Brother,
And as he takes one course, she chuse another.

Disdain

Disdaine she shall to keepe her oblique way,
And claime from him the guidance of the Day.
And the discording Machine shall contend,
To bring the torne worlds conenants to end.

Philosophers
concerning
the beginning
of the World.

Thal. Milesius.

The World to
haue begin-
ning from
Water.

Now giue me leaue a little to insit vpon the opinion of some Philosophers, concerning the beginning of the World. *Thales Milesius* (pronounced by the Oracle to be the wisest man of that Age, that liued in Greece) held opinion, That Water was the first beginner and breeder of things, and therefore the initiating of the whole Vniuerse: (for so both *Aristotle* and *Plutarch* report of him.) The weake foundation on which he built, was, because he saw and found by experience, that there was a moisture in the seeds of all things, as well the Elements as others; yea euen the naturall and vitall heate to haue it's sustentation and nutriment from Humor; and that being exhausted, both to be extinguished together, and so consequently the vnion and composition of the body to be instantly dissolued. To this opinion the antient Poets seemed to adhere, when they made *Oceanus* and *Thetis* (the god and goddesse of the Sea) the two Parents or Father and Mother of Generation; and the infernall *Styx*, the vnalterable Oath by which the gods themselues contested.

Anaximenes.

From Aire.

Anaximenes, the auditor of *Anaximander*, reasoned, That all things were begot or procreated from Aire. Induced thereunto by these reasons; That Aire was capable of all impression, action, and qualitie, and naturally apt to be transchanged from one form into another: a propertie which the rest of the Elements cannot challenge. Of the same minde with his Master, was *Diogenes Apolloniates*; onely this added, That of Aire condensed or rarified, many works may be generated.

From Fire.

Hipparchus and *Heracitus Ephesus* gaue the sole preheminance to Fire, as the beginner of all things. And with them assented in opinion *Archelaus Atheniensis*; reasoning thus, That Fire condensed or moistned is made Aire; but a degree more thicke and grosse, Water; and at length made more constrict, turnes to Earth. So bring them retrograde; Earth rarified, conuerteth to Water; by Evaporation, into Aire; and being purified, transmigrateth into the nature of Fire. And by reason of the perpetuall shifting of this one element, the order of the birth and breeding of all things to consist; and hence likewise new workes to arise.

Hipparchus Metapontinus ascribed the like primacie or prioritie of place (with *Anaximenes*) to Aire, as of all the Elements the most noble, and fullest of vivacitie and liuelyhood, and of the smallest and most subtile parts; consisting of its owne innate vi-

gor;

gor; all things penetrating, all things producing, all things augmenting, all things conseruing, and to their first perfection all things reducing.

Anaxagoras Clazemonius conferred the first generation vpon small and similiarie particles. *Leucippus*, *Diodorus*, *Epicurus*, and *Democritus*, into their Schooles obtruded, *Plenum*, & *Vacuum*, Full and Empty. To the *Plenum*, full, they gaue the names of Atomes, which are no other than those small Bodies perceiued and seene onely in the Sun, where it pierceth through a shadow; and these are neither to be disseuered, cut, or diuided; neither are they apt to colour or change. Of these Atomes (though their natures be all one) yet of them they make these distinctions: The first is taken from the place; of which some are called superior, some inferior; some of the right hand, some of the left. The next is taken from their order, of which some are anterior, others posterior. The third and last from forme; as some are round, some square, others triangle, &c. Hence it is, that *Cicero* in his booke *De natura deorum* thus writeth, That of *Democritus* his Atomes, some are light, some sharpe, some crooked, some cornered, others adunck, &c. And of these Atomes diuersly ioined, *Leucippus* and *Epicurus* were of beleefe diuers worlds were framed; no otherwise than of three and twenty letters the Language and Scripture of all men and nations doth consist.

Others (as *Pythagoras*) would deduce the first beginning from Number; and attributeth the greatest honour of all to *Numerus Denarius*, i. the number of Ten; because it seemes he had obserued, that all Nations proceeding in their account, there pause, breake off, and begin anew. It would aske too long a circumstance to dilate vpon the *Monady* or *Vnitie*, the *Dualitie*, the *Ternarie*, *Quaternary*, *Quinary*, *Senary*, *Septenary*, *Octary*, *Monary*; and to shew either the strength and vertue, or the deficiencie and weaknesse of them, according to the first Deuiser.

Anaximander conferred the originall of things from Infinites: *Xenophanes* put them vpon *One*, and that to be without motion. *Parmenides* vpon *Two*, namely *Calor* & *Frigus*, i. Heate and Cold; the Fire, which giues the Motion; and the Earth, which supplieth it with Forme. *Empedocles* and *Agrigentinus* held the elements to be eternall; and that of their amitie or dis-union, all things whatsoever had their beginning. *Plato* and *Socrates* sorted the prime procreation from *Three*, *God*, *Idea*, and *Matter*. *Zeno* admitted but *Two*, *God* and the *Elements*. The Hebrewes held, *Matter*, *Forme*, and *Spirit*. Some of the Greeks, and amongst them especially *Hesiod*, and of the Latines *Ovid*, they stood with a *Chaos*. To reckon vp all their opinions, and quarrelling arguments to

Opinions con-
trarie to the
former.

Atomes.

Of Atomes;
some superior,
others inferior,
anterior, po-
sterior, &c.

Creation from
Number.

Creation from
Infinites.

confirme

confirm them, would grow to as great an infinite as *Democritus* his Atomes, which were an vpossible thing to number: for as in the maine they differ one from another, so they are at great distance and contrarietie among themselves.

S. August. contra Manich. vseth these words, *Compescat se humanatemeritas: id quod non est, non querat: ne illud quod est, non inueniat: i.* Let mans rashnesse bridle it selfe: That which is not, let him by no means seeke, lest that which is, he can no way find. And in another place: *Multo facilius inueniat syderum conditorem; Humilis pietas, quam siderum ordinem superba curiositas: i.* The Maker of the Stars is more easily found by humble pietie, than the order of the Stars by proud curiositie.

Euclides the Philosopher being demanded by one, What kinde of things the gods were? and what manner of workes they most delighted themselves in? made him this answer, That he was not very familiar with their persons, nor much acquainted with their purposes; onely so much he vnderstood from them, That about all things they hated such polupragmaticall Inquisitors. *Demonax* when one solicited him to know, Whether the World were animated? And had Spirit and Life? And againe, Whether it were fashioned round, after the maner of a Sphere or Globe? cut him off with this short answer: Why dost thou, friend, thus trouble thy selfe to enquire so much after the World, who oughtst rather to apply thy diligence to liue vprightly in the World?

Seneca in his Epistles speakes to this purpose: Why dost thou trouble thy selfe about questions, which were better for thee to be ignorant of, than to be resolued in? What tends it to Vertue, or good Life, to studie perfectnesse in the enarration of Syllables, to labour Words, trauell in the strict lawes of a Verse, or to keepe fabulous Histories in memory? Which of all these can take away from thy feares, or bridle thy irregular desires? Musicke can shew vs which are the lacrymable notes, but can it demonstrate vnto vs in our misery, how not to vtter a lamenting voice? Geometry teacheth how to measure spacious grounds and fields, when it should rather instruct vs how to take measure of our graues, and how much quantitie of earth would serue for our bodies; how we ought not to spend or wast any part of our Inheritance; and not how to measure much, and purchase little. No Artificer but can tell, which things are triangle, which round, which square, with the quantitie and dimention thereof; but can he search into the depth or secrets of the heart, or into the minde of a man, to know how streight or capacious it is? Thou knowest a line if it be right and direct: but what doth that profit thee, if in what should guide the

Lib. 1.
Concerning
seuerall opi-
nions,

Ser. de Eclips.
Sola.

Euclides.

Max. ser. 21.

Idem serm. 22.

the perfect and vpright line of thy life thou beest ignorant? In another place he saith, *Sophismata nec ignorantem nocent, nec scienciam inuant: i.* These sophismes and impertinent riddles neither hurt the Ignorant, nor benefit the Knowing, &c.

Many of these vnecessary curiosities being deliuered to *Spiridion* and diuers other Bishops, in the Nicene Councell, to be resolued; and amongst others, That it was absurd to conceiue, that God in his infinite eternitie, before foure or five thousand yeares past, should now at length make this world, and to endure so short a season, what did he then before it? or what could he finde himselfe to doe after it? To whom *Spiridion*, as the mouth of the rest, gaue this answer; That lest hee should be said to doe nothing in that *Vacuum*, he was then making a place of eternall torments for all such ouer-curious Inquisitors, &c. And therefore all Orthodoxall Doctors and Diuines, with the whole Catholike Church, against these former exploded opinions, conclude out of *Genesis*, That there is one world made by God in the beginning of Time; and that all the generations of Mankind were propagated & proceeded from the *Protoplasti*, *Adam* and *Eue*, our first great Grandfather and Grandmother: and whoso shall presume to search further, are not onely guilty of vnprofitable curiositie, but worthily branded with irreligious impietie.

Moreover, *Temporum quorundam cognitionem Deus sibi ipsi reservavit: i.* The knowledge of some times and seasons God reserves to himselfe: for we know that the time in which the Messias was to come into the World, was concealed from the Patriarchs and Prophets, though with many prayers and teares they besought it. Besides, our Lord and Sauour would not shew his Disciples of the last day, when he was to come to iudge the world, though they vehemently entreated it in these words; *Tell vs when these things shall be? and what signe of thy comming and consummation of the world?* Moreover, to shew what a great secret it was; *Of that day* (saith he) *and that houre no man knowes, no not the Angels of heauen, but the Father onely.* So likewise after he was risen from the Dead, being asked by his Apostles, When the kingdome of Israel should be restored? he told them, That the eternall Father had reserved the knowledge of that time vnto himselfe: For (saith he) *It is not for you to know the times and the moments, which the Father hath put in his owne power, &c. Pius pulsator plerumque inuenit, quod temerarius scrutator inuenire non potest* (saith a learned Father:) The godly knocker doth oftentimes light vpon that, which the curious inquisitor by much search can neuer finde.

Therefore as *Socrates* aduised all men, most especially to beware of those viands and delicacies which persuaide and prouoke them

Epist. 45.

Cap. 1.

Mat 24.
Mark 14.

to eat when they haue no appetite or stomacke; and to abstaine from all such wines as tempt them to drink when they are no whit athirst: so ought we in all our discourse labour to auoid all such vaine and vnprofitable questions, which resolued help not, and vndecided hinder not. But as the Eagles when they rest, and the Lions when they walke, the one pluckes in his talions, the other his clawes, to keepe them sharpe, as loath to dull them til they meet with their prey; so it is not fit that we should trouble our heads, or exercise our wits vpon things impertinent, but rather reserue them for things onely behoofull and necessarie.

Plautus in Stichus saith, *Curiosus nemo est qui non sit maleuolus*; There is none that is curious, but is euilly disposed. And againe, in *Hecyra*, *Tua quid nihil refert percontari desines*: i. That which concerneth thee not, enquire not after. I conclude with that of *S. Bernard* in one of his Sermons; *Curiosus foras ingreditur, & exterius omnia considerat, qui sic interea despicit, preterita non respicit, presentia non inspicit, futura non prospicit*: The Curious man walks abroad, and considers all things according to their outward appearance; inward things he looketh not after, to past things he looketh not backe, present things he looketh not into, future things he looks not towards.

Lib. 2. de par.
cap. 2.

Concerning the Elements (of which I had occasion to speake, in prouing that the World it selfe is of the World the best witness) *Aristotle* saith, That the beginnings of the Elements are Heate, Cold, Moisture, and Drought: likewise, That they haue all a repugnancie among themselves, and therefore they cannot be euerlasting. Of them the Poet *Manilius* thus speakes;

*Ignis in Aethereas volucer se sustulit Aras,
Summaque complexus stellanti culmina Cali, &c.*

The swift Fire lifts it selfe aboue the Aire,
And mounts aloft, to embrace round the faire
And bright roofes of the starry heav'ns; it claimes
Prime place, and girts them with a wall of flames.
Aire next, with subtile breath it selfe extends
Both through the middle part and spacious ends
Of th' empty world, with gentle breathings feeding
The Fire next to the Stars. The third succeeding,
Is that moist Element which fills the Ocean,
Ebbing and flowing with continuall motion:
The mouing waues a gentle steame do breed,
Which bee'ng exhal'd from them, the Aire doth feed.
The Earth, remotest from the former height,
Sits lowest, as supprest with it's owne weight.

Procopius

*Procop. of the
Elements.*

Procopius saith, Drought or drynesse is proper to the Earth, which challengeth it to it selfe: Cold likewise is inherent to the Earth, but not peculiarly, because it hath that quality common with the Water: and as Water challengeth Coldnesse, so it hath humidity common with the Aire: and as the Aire claimes humidity, so by a kinde of fellowship, it draweth a kinde of heat from the Fire. And as the Fire doth vindicate heate as proper to it selfe, so it participates of drynesse with the Earth, which claimeth that qualitie to it selfe. Thus it is manifest, what is proper to euery Element by it selfe, and what is common among them, which they borrow one from another, by which they are commixt and knit one to another. It was necessarie that they should be first distinct and separate, that euery of them might preserue his own nature: needfull it was also that they should be commixed, that thence might grow the composition of Bodies, so that one might adhere to another according to their common qualitie. Therefore God, the best Workman, and who was able to giue to euery thing the most proper attribute, called Dry, the Earth, but not the Earth, Dry; as you may reade in *Genesis*. Of the Elements and likewise of their property, *Ovid* thus speakes:

Metam. lib. 1.

*Quae quanquam spacio distant, tamen omnia sunt
Ex ipsis & in ipsa cadunt, &c. —*

These, though they distant be in space, yet all
Are of them made, and into them they fall:
The Earth resolv'd, doth into moisture slide,
And Aire: The Aire when it is rarify'de,
Turnes into Fire; yet doth not so remaine,
For the same order is dissolv'd againe.
The spissed Fire turnes into thickned Aire;
The Aire condens'd, to Water makes repaire:
The Water grost, by Natures secret gift,
Lookes backe, and doth into th' Earths substance shift.

You haue heard of six Ages, according to that computation of Time from the Creation to the present. But the Poets haue included them within the number of foure, Gold, Siluer, Brasse, and Iron. *Aetis* commeth of *Aeuitas*, which is as much as *Aeternitas*, contracted by the figure *Syncope*. *Plautus in Trinummus* saith, *Sapientis aetas condimentum est, sapiens avari cibus est, &c.* Age is the sauce of a wise man, and a wise man is the meate of Age; for not by Age, but by trauell and industry, Wisedome is obtained. The first Age, which was called *Aetas Aurea*, was free from lust and excessse, and full of pietie and justice; in which all things needfull

The Ages.

The Golden
Age.

for the vse of man were enioyed in a communitie, and was said to be most eminent in it's puritie vnder the reigne of *Saturne*. Of which *Iuvenal*, *Sat. 6.* thus speaks:

*Credo pudicitiam Saturno rege moratam,
In terris visamque diu, — &c.*

I do beleue that Modesties chaste staine
Was frequent on the earth in *Saturnes* raigne;
And then continued, when an homely caue
A narrow dwelling to the people gaue,
A little hearth, small fire: when beasts and men
Slept in the shadow of one common den.

To the same purpose it is which *Boethius* alludeth, *Met. 5. li. 2.*

*Felix nimirum prior etas,
Contenta fidelibus Arvis, &c.*

Happ'ly was the first Age spent,
Which was with faithfull fields content:
It was not lost in vaine excesse;
By eating little, drinking lesse,
The Herbe gaue wholsome seeds at first,
And the cleare Fountaine quencht their thirst.
Beneath the shadow of the Pine
Men slept: then in the Oceans brine
No Keele was washt, no vnknowne guest
On any forreigne shores did rest:
No bloud was shed through bitter hate,
No armes tooke vp to plucke on Fate.
For what should hostile fury do,
Or stirre vp mad mens spirits vnto?
When wounds were made, and bloud was spilt,
Yet no reward propos'd for guilt.

We reade *Tibullus* thus, *Eclog 3. lib. 1.*

*Quam benè Saturno vivebant rege, priusquam
Tellus in longas est patefacta vias, &c.*

How well did men liue vnder *Saturnes* raigne,
When as the earth vnmeted did remaine,
And no long journies knowne; the Sea not cut
By any crooked stearne, as yet vnput
To such new burthens: and the wandering winde
To play withall no limber saile could finde.

Nor

Nor did the erring Mariner so far
Trauell, or yet finde out the constant star
By which to steere: nor (as they now do) rome
From remote places, to bring traffique home.
The seruile yoke did not the Bull disturbe;
The vnbackt Ienner knew no bit or curbe;
The dwelling house no doore had, but stood ope;
Nor was the stone prefixt that bounds the scope
Of common fields: the hollow Oke, the Hiue
That yeelded honey; neither did they driue
Their Cattell home, but with their ydders swell'd;
They flockt vnto the milke-pale vncompell'd:
Nowrath, no war, no Armies to invade,
For no Smith then knew how to cast a Blade.

After the death of *Saturne* the Siluer Age succeeded, lesse good than the first, and yet not altogether so bad as that which followed. Of which *Ovid*, *Metam. 1.* maketh this short expression:

*Postquam Saturno tenebrosa in Tartara misso,
Sub Ioue Mundus erat, — &c.*

Saturne into darke Tartarus being hurl'd,
Ioue then assum'd the Scepter of the world.
Then came the Siluer Off-spring, and that was
Courser than Gold, and yet more fine than Brasse.

Of which *Tibull*, *Eleg. 3. lib. 1.* thus speaks:

Nunc Ioue sub Domino cades & vulnera, &c.

Now vnder *Ioues* dominion breakes forth strage,
And wounds, with th' hafard of the Oceans rage;
And that which men do couet most to flie,
They haue found out, a thousand wayes to die.

Then came the Brasen Age, worse than the two former, yet not altogether so wicked as the last: of which *Ovid*, *Met. lib. 1.* makes mention:

*Tertia post illas successit aenea proles
Savior ingenijs, — &c.*

The third succeeds, the Brasen Issue stil'd,
More cruell in their natures, and more vild;
More apt to horrid Armes than those forepast,
And yet nor all so wicked as the last.

The

The Siluer
Age.The Brasen
Age.

The Iron Age is the last, of which the same Poet in the selfe same booke makes this description;

— de Duro est ultima Ferro, &c.

The fourth of Iron; into whose veines are crept
All those grand mischiefs that before-time slept.
Truth, Modestie, and Faith together fled,
As banisht from the earth: into whose sted
Came *Craft, Deceit, Fraud, Iniurie, and Force*;
And that (than which there's nothing can be worse)
Base *Avarice*: for not the Earth could breed
Out of her plenteous crop, enough to feed
Insatiate Mankind, but that they must dare
To rip her reuerend bowels vp; nor spare
To teare her brest, and, in the *Stigian shade*
What she had long hid, boldly to invade
And dig vp wealth, the root of all things bad:
By this means wounding Iron at first was had,
Made to destroy: they then discover'd Gold,
More hurtfull far, though of a purer mold.
Then War, strengthned by both, doth armed stand,
Shaking a weapon in each bloody hand:
All live on spoile; the guest is not secure
In his Hosts house; nor is the Father sure,
Protected by the Son; ev'n Brothers jarre,
True loue and friendship is amongst them rare:
The husband doth insidiate the wife,
And she againe seekes to supplant his life.
The rough brow'd Step-dame her yong Step-son hugs,
Temp'ring for him, meane time, mortiferous drugs.
The Sonne after his Fathers yeares enquires,
And long before the Day, his death desires.
Goodnesse lies vanquisht, Piety betray'd;
Vertue is trod on; and the heav'nly Maid
* *Astræa* now a better place hath found,
And left the Earth in bloud and slaughter drown'd.

* i. Justice.

Of the Age of
Man.

So much for the Ages of the World. It will be no great deviation, to speake a word or two concerning the Age of Man. *Servius Tullius* King of the Romans called those *Pueri*, i. Laddes or Youths, who were vnder seventeene yeares; and from thence to forty six, *Iuniores*, as those that were fit to be exercised in warre; and from the six and fortieth yeare they were called *Seniores*, and then exempted from Armes.

Varro

Varro diuided Mans Age into Infancie, Adolescence, the strength of Youth, and Old-Age; and them retracted into their parts: the first, *Viridis*, i. Greene: the second, *Adulta*, i. Growne: the third, *Præcepti*, i. Stooing. It was also diuided into five Sections, and euerie one contained fiftene yeares: the first were called *Pueri, ex Puritate*; Children, by reason of their puritie and innocence of life: the second to thirty, *Adolescentes*, from their growth and encrease: the third Section gaue them the title of *Iuuiues, ab adiumenta*, because they were able then to assist in the wars, vntill the forty fifth yeare. At threescore yeares they were stiled *Seniores*, i. Elder men. And in the fift and last Section, all their life time after, they were called *Senes*. *Hippocrates* (as *Censorinus, Lib. de Die Natal.* affirmeth) maketh seuen degrees of the Age of man: the first endeth in the seuenth yere; the second in the fourteenth; the third in the one and twentieth; the fourth in the five and thirtieth; the fift in the two and fortieth; the sixth in sixty; and the seuenth to the end of his life, &c. *Galen* in his booke *De Definit. Medic.* will allow but foure; *Iuuenum, Vigentium, Mediorum, Senum*. And these are not vnaptly compared with the seasons of the yeare: as *Ouid* with great elegancie doth thus set it downe:

*Quod non in species secedere quatuor Annum
Asspicis? Atatis peragentem imitamina nostra?*

The Yeare thou see'st into foure seasons cast,
Suting our Age, which is to come, or past.

Infancie and Childehood is represented in the Spring; Youth in Sommer; the middle or intermediate betwixt Strength and Weaknesse, to Autumne; and Old-Age, to cold and feeble Winter. Concerning which we thus reade the before-named Author:

Nam tener & lacteus, Puerique similimus ævo, &c.

The new Spring comes, to which we may compare
Children that feed on milke, and tender are:
The yong and springing grasse the season tells,
For weake and without strength it growes and swells,
Sweetning the Farmers hopes, all things are greene,
The fields looke pleasant, floures are each where seene,
And decke the Meads in a discoloured suit;
The branches only bud, but beare no fruit.

Spring into Sommer passeth; now the yeare
(More strong and potent) doth like Youth appeare:

No

Met. lib. 1.

Ver, Pueritia.

Ætas, Iuuent.

Virilis Aetas
Autumnus.

Hiems senectus

No Season of more vigor and abilitie,
More ardent, or abounding with fertilirie.
Youths feruor being somewhat now allay'de,
Ripe Autumne in his course begins to'inuade,
And mildely doth'twixt Youth and Age beare sway;
His head, part blacke, but somewhat mixt with gray.
Then comes old Winter with a palsied pace,
His haire or white, or none, his head to grace.

You may also trace him thus, Met. lib. 2.

Verque novum stabat cinctum florente corona. &c.

Now Spring stood there, a fresh wreath girt his braine;
And Sommer, naked, in a crowne of graine:
Autumne, from treading grapes, in torne attyre;
And rugged Winter, new come from the fire.

I will conclude this with *Pliny, lib. 10. cap. 23.* As no man (saith he) knoweth when the Storkes come, till they be come; and no man can tell when they remoue and depart, till they be vtterly gone (because they come and goe priuately in the dead of night, when no man can take notice or be aware of either) so no man can perceiue his age to come till it be vpon him; nor his youth going, till it be quite gone. And as hee that hath sung much is not to be approued, but he that hath sung skilfully: so he is not to be commended that hath liued long; but he onely that liued well.

Annus, or the
yeares.

I conclude the premisses with *Plato's* Yeare: The yeare is called *Annus*, which *Festus* would deriue from the Greeke word *Enos*. But others would haue it a meere Latine word; as *Atteius Capito*, (so *Macrobius, lib. 1. Saturn.* witnesseth of him) who thinks it so called of the circle or compasse of Time; of *An*, which is *Circum*, and *Nonus*, which signifieth the Nones. Which word may, for the vnderstanding of some, need a little explanation: They are called Nones, of *Nonenus*, (as *Denus, quasi decimus*) of the number nine. *Rutilius* writeth, That thereupon the Romanes called their Faies *Nondina*, because that for eight dayes together the Husbandmen were employed in ploughing, tilling, sowing, or reaping; but every ninth day was a day of intermission, either for conuerse in the City, or hearing of their Lawes read and expounded. They are called the Nones of euery month, because from that day, nine are counted to the Ides, and they are the first day after the Calends, that is to say, after the first day of the moneth. In March, May, Iune, and October, there be six; but in all the other months but foure.

The Nones.

Of the num-
ber of Nine.

Others

Others would deriue *Annus*, ab *Annulo*, a Ring; because like a Ring it runneth round, and returneth into it selfe. As *Virgil*:

Atque in se sua per vestigia voluitur annus.

Annus Lunar is a moneth, because the Moon spends little lesse than a moneth in the compassing of the Zodiacke. *Annus Solar* containeth 365 dayes and a quadrant, in which time the Sun surueyes round the Zodiacke. So that in euery fourth yeare a day is interlaced and wouen in; and this called *Annus Magnus*, or the greater, compared with the *Lunar*, or monethly yeare. Of which *Virgil*:

Interea magnum Sol circumvoluitur annum.

But the *Annus Magnus* with which *Plato* seemeth to hold (according to *Cicero*) consisteth of twelue thousand five hundred fiftie foure Solarie yeares. The Scalary or Climatericall yeare consisteth of seven yeares nine times told, or nine yeares seven times multiplied; the number in the whole, sixty three. Of this yeare *Aulus Gellius* speaketh after this manner; It is obserued and generally experimented, That in all old men the sixty third yeare of their liues seldome or neuer passeth them without danger, either by some extraordinarie disease of the body, sicknesse, or some calamitie which for the most part fore-runne the period of life. Alledging a part of that Epistle which *Augustus Caesar* writ vnto his Nephew *Gaius*: the words be these; I hope that gladly and with great good will thou hast celebrated my last birth day, which was in the sixty third yeare of mine age; for as thou seest, wee haue escaped the common *Clymaxtera*, dangerous vnto old men.

But the great yeare of the world; of which *Plato* and diuers other Philosophers so dreamed, some hold to be expleted in thirty six thousand Solarie yeres; some in thirty nine thousand; and some otherwise; differing in number according to their own fancies. But let vs not study too much the length of time, and multiplicitie of yeares, and in the interim forget the shortnesse and fewnesse of our owne dayes. This the Ethnycke Poet considered no doubt, when he left these words to succession:

*Cuncta fluunt, omnisque vagus formatur imago,
Ipsa quoque assiduo labuntur, tempora motu, &c.*

All things passe on; those creatures which are made,
Faile, and by Times assiduate motion fade;
Much like the running streame which cannot stay,
No more can the light houres that pass away.

But

An, ab Annulo.

An. Lunar
Solaris An.

Annus Magn.

Annus Climat.

Levin Lemn.
cap. 3. lib. de
occuli naturae
miraculis

Ouid. lib. Met.

But as one billow hastning to the shore,
Impells another, and still that before
Is by the following driv'n: so we conclude
Of Time; It so flies, and is so pursu'de;
The houres are alwaies new, and what hath been,
Is neuer more to be perceiv'd or seene.
That dayly growes, which had before no ground;
And moments past once, neuer more are found.

The same Poet in another place:

Labitur occultè, fallique volubilis ætas, &c.

The fleeting Age deceives, and stealing glides;
And the swift yeare on loose-rein'd horses rides.

Saith Martial:

Quid non longa dies, quid non consumit is anni.

The better to illustrate what hath before been spoken concerning the Signes Cœlestiall, and other Men and Creatures which are said to have place in the Firmament; it shall not be amisse to insert some extractions from the Greeke Poet *Aratus* his *Phænomenon*, interpreted by that excellent Prince (adopted by *Augustus Caesar* to the Romane Empire) *Caesar Germanicus*. The Heaven (saith he) is distinguished into five Circles; of which the two extreme are exceeding cold; the *Austral*, which is the lowest, and the *Boreal*, the highest. The nearest vnto them are the Paralels, as equally distant: the one is the *Tropicke Solstitial*, the other *Hibernal*, or *Hiemal*, by which the Sunne passing and keeping the eighth part of *Capricorne*, make the Winter Solstice; the other *Æstive*, or the Sommers, by which the Sunne passeth and keepeth the eighth part of *Libra*, and called the *Æstive Solstice*. The middle Circle is the *Equinoctial*, which keeping the eighth part of *Aries*, maketh the *Vernal* or Springs *Equinoctial*. And passing thorow the eighth part of *Libra*, the *Equinoctial* Autumnal.

As they are called Circles in the Heavens, so they are tituled Zones on the earth: The cold Circles are held to be altogether inhabitable, by reason of their extreme frigiditie; but vnder the *Torrid* some are of opinion, the *Æthiopians* liue, inhabiting diuers Islands by the Red Sea, and other tops and eminent places of the earth adjacent, and those are held to be very spacious. Our *Æstive Solstice* is very high and hard. Those which are called *Antichthones* are diuided from vs by the *Equinoctial* circle, seeming to be low and depressed, as being the *Antipodes* to vs: the Inhabitants of which places are called *Antichthones*, *Antistocha*, and *Antiscepta*;

Lib. Eleg. 1.

A further illustration concerning the Signes Cœlestiall.

The diuision of the heauen called *Cilium*.

By reason that the Sun is furthest from them

Antiscepta; and therefore *Antipodes*, by reason of the bending and obliquitie of the earth. The Zodiacke is called *Signifer*, because it beareth the twelue Cœlestiall Signes: it beginneth not at the one end of the Circle, neither is it extended to the other; but from the depth of the *Tropicke Austral* and *Brumal*, the same reaching by the *Equinoctial*, to the height of the Solstice, and (in it's longitude and latitude) by the middle of the *Æstive*. The oblique parts of the Circle Zodiacke 365. The twelue seuerall Signes haue thirty distinct parts; of which, some are called *Minora*, Lesse; others *Ampliora*, Greater, and are vulgarly stiled *Canophora*: but the compensation is supposed to be contained in five parts, to make the seuerall portions of the Zodiacke 365. The beginning of those from *Aries*, some are tituled Masculine, others Fœminine. Of the *Tropicke* Signes two are *Equinoctial*, *Aries*, and *Libra*; two Solstitial, *Capricornus* and *Cancer*, &c.

Of the Stars this is the order; Of both the Circles, the double *Septentriones* are turned towards the South, in figure with their taites auerse, or backe to backe; betwixt which the *Dragon* seemeth obliquely to slide: vnder one foot is the *Serpentarie*, and his feet seeme to touch the face of the *Scorpion*: at the side of whom backward, stands the *Custos*: and beneath his feet the *Virgin*, holding a fiery branch in her hand. With retrograde steps next lies the *Lion*: and in the middle *Æstive* Solstice, *Cancer* and *Gemini*. The knees of the *Charioter* touch the heads of the *Gemini*; but his feet are ioyned to the hornes of the *Bull*. Aboue, the * *Hæduli* occupie place in the *Septentriones*. Much on the right hand neere vnto the *Crowne* haue aboad the *Serpent*, in the hands of the *Serpentarius*, and hee that resteth himselfe vpon his * knee, and with his left foot kicketh the crest of the *Septentrionall Dragon*, reaching one arme towards the *Ballance*, the other to the *Crowne*. The hinder foot of *Cepheus* is fixed in the lesser *Septentrione*, with his right hand catching hold of the *Swanne*: aboue whose wings, the *Horse* extenderh his hoofe; and aboue the *Horse*, *Aquarius* is listed: and neere vnto him *Capricornus*. Vnder the feet of *Aquarius* lieth the great *Austrine Fish*. Before *Cepheus*, *Cassiopeia* and *Perseus* extendeth his foot vnto the backe of the *Charioter*. Ouer the head of *Perseus*, *Cassiopeia* is seene to walke. Betwixt the *Swanne*, and him that resteth vpon his * knee, the *Harpe* is placed: in midst of whom, aboue from the East the *Dolphine* is seene: vnder whose taitle is discovered the *Ægle*, and the next vnto her is the *Serpentarie*. Hauing spoke of the *Boreal* Circle, wee come now vnto the *Austral*.

Vnder the sting of the *Scorpion* is the *Altar* placed; and vnder his body the fore-parts of the *Sagittarie* are seene, so farre as he is

P

Beast;

Antipodes.

Stellarum ordo.

* The Goat and the Kid.

* Hercules.

Or *Libra*.
Corona.

Cignus.

Pistrix.

Bootes.

Cignus.

* Hercules.

Aquila.

The *Austral*
Circle.

Ara.
Sagittarius.

Cyron.
Virgo.

Lepus.

Taurus.

Taurus.
Aries.
Cetus.

Beast; his hinder foot is eminent in another part of the Australl Circle. Neere to the Centaures priuy parts, the taile of Hydra and the Crow. At the knees of the Virgin is placed the Vrne, vpon the left hand of Orion, which is also called Incola. Fluvius (which some stile Padus, others Eridamus) lieth vnder the feet of Orion. The Hare is next seene to shine with great refulgence: and iust at his heeles Lepus, or the Dog, with extraordinarie brightnesse: behinde whose taile, Argoe or the Ship hath station. Orion stretcheth his hand towards the foot of the Bull, and with his feet comes very neere to the Gemini. The backe part of the Dog is aboue the head of the Ramme; and the Deltoton or Triangle not far from the feet of Andromeda. The Whale is beneath Aries and Pisces; and the connexion of the two Fishes haue one common star, &c.

Of the twelue Cœlestiall Signes I haue spoken sufficiently already: but of the other Stars in which I haue been very brieft, it shall not be amisse to giue some of them a more large expression. Of Draco, or the Dragon, we reade Cæsar Germanicus thus:

*Immanis Serpens sinuosa volumina torquet.
Hinc atque, hinc super atque illas, mirabile monstrum, &c.*

Draco.

This Dragon, of immense magnitude, was appointed by Iuno to be the sleepleffe keeper of the Orchard wherein the Hesperian Apples grew: whom Hercules in his aduenture to fetch thence the golden Apples (as Pannaces Heracleus relateth) slew, and bore them thence. To the perpetuall memorie of which facinorous act, Iupiter translated both him and the Dragon into the Stars, both, in the same postures according to the successe of the fight; the Dragon with his head cut off; and he leaning vpon one knee, his arms extended vponwards, and his right foot stretched towards the Monster. And therefore he is said to hold the skinne of the Nemean Lion in his left hand, for a perpetuall memory, that naked and unarmed he slew him singly in the Forrest.

Artophilax.

*Inde Helicen sequitur senior baculoque minatur,
Se uelle Artophilax, — &c.*

Bootes (called also Auriga and Artophilax) is said to be the Keeper or driuer of the Chariot, which is the Septentriones. Some report him to be Arctas the sonne of Iupiter, from whom the Province of Arcadia had after it's denomination. Him, Lycaon the sonne of Pelagus (entertaining Iupiter at a banquet) caused to be cut in pieces, and his limbs being cook'd after sundry fashions, to be serued in to the table, of purpose to proue whether he were a god or no. At which barbarous inhumanitie Iupiter iustly incen-

sed, burnt vp his pallace with lightning from heauen, and after built there a city, which was called Trapezos. Lycaon he transshaped into a Wolfe, and caused the dismembred limbes of Arctas to be gathered together; which hauing re-vnited, he breathed in them new life, and after committed him to a certain Goat-headed, to be educated and brought vp. Who after, meeting his mother in the Forrest (not knowing her) would haue rauished; for which the inhabitants of the Lycæan mount, would haue slain him. But Iupiter to free them both, transfer'd them to the Stars, where they are knowne by the name of the great and lesser Bevre. Him Homer calls Bootes.

*Clara Ariadne propius stant signa Coronæ
Hunc illi Bacchus thalami memor addit honorem.*

Coronæ.

It is said to be Ariadnes Crowne, which Liber Pater or Bacchus caused to haue place amongst the stars; which he presented vnto her at their espousals in the Isle of Creet. But he who writes the Cretan historie, saith, That when Bacchus came to King Minos to demand his daughter in marriage, hee presented vnto her that Crowne, made by Vulcan in Lemnos, the materials whereof were onely gold and pretious fulgent gems, of such maruellous splendor, that it lighted and guided Theseus through the intricate and dazle Labyrinth. Which was not translated into the Heauens til after their being in Naxos Isle. It is still seene to shine with many splendant stars, vnder the taile of the Lion.

*Tempora læva premit parti subiecta Draconis,
Summa genu subuersa tenet, quæ se Lyra voluit.*

Lyra.

The Harpe is said to haue place amongst the Stars, for the honour of Mercury; who made the first after the figure of a Tortois, with seuen strings, according to the number of the Pleiades, daughters to Atlas: which after he presented to Apollo. Some attribute the inuention thereof to Orpheus, by reason that hee was son to Calliope one of the Muses; and composed it of nine strings, suting with their number. The musicke thereof was said to be of such sweetnesse, that it attracted the eares of beasts and birds, nay of trees and stones. Moreouer, it so preuailed ouer the Infernall Powers, that by it he reconered his wife Euridice from hell. Hee adoring Apollo more than any other of the gods, and neglecting Liber Pater, who honoured him; the god being grievously incens'd against him, whilest he was one day sitting on the mountain Pangaus, waiting for the Sun-rising, Bacchus stirred vp the Bacchanalian women against him: who with barbarous violence falling

Atlantiades.

The death of
Orpheus.

vpon him, plucked him asunder limbe from limbe (for so *Eschilus* writes:) the pieces of his body being after collected, were buried in the Lesbian mountains; and his Harpe after his death bestowed vpon *Museus*: at whose entreatie *Iupiter* placed it amongst the Stars.

olor or Cignus.

*Cygnus de thalamis candens, qui lapsus adulter,
Furia Iovis falsa volucer sub imagine textit.*

The Swanne was therefore said to haue place in the Firmament, because *Iupiter* transfiguring himselfe into that shape, flew into a part of the Atticke region, and there compest *Nemesis*, who was also called *Lada*, (for so saith *Crates* the Tragicke Poet.) She was deliuered of an egge, which being hatched brought forth *Helena*: but because *Iupiter* after the act was done, flew backe againe into heauen in the same shape, he left the figure thereof amongst the Stars, &c.

Cepheus extremam tangit Cynosurida Caudam.

Cepheus.

Cepheus, according to *Euripides* and others, was King of *Æthiopia*, who exposed his daughter to be tyed to a rocke, and to be deuoured of an huge Sea Monster: whom *Perseus* the sonne of *Iupiter* rescued. At whose request to *Minerva* she obtained, that his head might appeare in the Septentrional Circle; and from his breast to his feet, to be visible in *Arcturus* the *Æstiuæ Tropicke* Circle.

Cassiopeia.

*Qualatus afflexum, sinuosi respicit Anguis,
Cassiopeia virum residet, sublimis ad ipsum.*

Cetus.

Sophocles relateth, That *Cassiopeia* the wife to King *Cepheus*, and mother to *Andromeda*, compared with the Nymphs *Nereides* the daughters to *Nereus*; boasting, that shee excelled them all in beauty. At which *Neptune* enraged, sent a mighty Whale, which did much dammage to that part of the Countrey which lay next to the sea side: neither would hee be appeased, till her daughter *Andromeda* was exposed to be made a prey for the sea Monster.

Andromeda.

*Nec procul Andromeda totam quam cernere nondum,
Obscura sub nocte licet, — &c.*

The figures and postures of the mother and daughter are much different; for the mother is descried sitting in a chaire, & bound vnto it: but the daughter standing vpright, and chained vnto a rocke. Which *Andromeda* was said to be beloued of *Cupid*: notwithstanding

withstanding she was fettered betwixt two hills, and so left to be a prey to *Neptunes* Monster: but she was deliuered thence by *Perseus*, and from him tooke the denomination of *Persea*; and by the fauour of *Minerva* was receiued amongst the Stars. Who after she was freed by *Perseus*, would neither stay with father or mother, but voluntarily associated him in all his trauels.

Higinus.

*Sublimis fulget, pedibus properare videtur,
Et velle aligeris, purum Æthera, tangere palmis.*

Perseus.

Perseus was the sonne of *Iupiter* and *Danaë*: who descending in a golden shore, as she spread her lap to receiue it, hee not slipping the opportunitie, compest her, and begot *Perseus*. Her father *Acrisius* King of the *Argiues*, finding that she was vitiated by *Iupiter*, he caused her to be put into a Mastlesse Boat, exposing her to the fury of the mercilesse Seas. But after arriuing in Italy, shee was found by a Fisherman, and presented vnto the King of that Countrey, with her yong sonne *Perseus*, of whom shee was deliuered at sea. The King graciously entertaining her, after made her his Queene, and accepted of *Perseus* as of his owne naturall son. Of whose Embassy to *Poledectas* King of the Island *Seriphus*; the receiuing of his wings from *Mercury*, and his sword *Harpee* from *Vulcan*; his killing of three *Gorgons* the daughters of *Phorcas*, &c. were too long here to relate, being frequently to be found in sundrie knowne Authors.

*Est etiam Aurigæ facies, siue inclita forma,
Natus Erithinius, qui circa sub iuga duxit
Quadrupedis.*

Auriga.

The Charioter is said to be the son of *Vulcan* and *Minerva*, who was the first that yoked the vntamed Steeds, & constrained them to draw in the Chariot; taking his example from the wagon and horses of the Sunne. He first deuised the *Panathamea*, and gaue order for the building of Towers and Temples; and for that cause was listed among the Stars, where he beareth vpon his shoulders * *Capra*, the Goat, which nourished with her milk *Iupiter* in his infancie. In his arms he carries the two * *Kids*, the issue of the said *Amalthæa*, which are thought by the Astrologians to portend rain and showres; for so *Museus*, de *Capra*, witnesseth. Others take him to be *Myrtilus* the sonne of *Mercury*, and Wagoner to *Oenomaus* the father of *Hippodamia*.

* Otherwise
called *Amal-
thæa*,
* *Hedæ*.

*Hic Ophiuchus erit, longe caput ante nitendo,
Et vastos humeros, tum cetera membra sequuntur.*

Serpentarius.

This is the *Serpentarie*, who standeth about the *Scorpion*, holding in either hand a *Serpent*. Some of our *Astrologians* take him to be *Æsculapius* the sonne of *Apollo*, who was so expert in the art of *Physicke*, that he is reported, By the vertue of Herbs and Simples to haue raised the dead to life: for which *Iupiter* enraged, slew him with a thunder-bolt; but at the earnest suit of his father *Apollo*, he not onely restored him to the Liuing, but after his natural expiration, gaue him that place amongst the rest of the Stars. He was therefore called *Æsculapius*, because the inclination tending to death, is by *physicke* repelled and kept backe. And for that cause hee is figured with a *Dragon* or *Serpent*; who by casting their skinnies are thought to recouer their youth, as *Physitians* by their medicines curing diseases, restore their weake *Patients* to their former vivacitie and strength. Moreouer, the *Dragon* is a *Hieroglyphycke* of attention and hearing; which is likewise requisite in such as professe that art. He is also said to haue been instructed by *Chiron* the *Centaure*, and to haue receiued the name of *Hepeones*; not vainely conferred vpon him, In regard that powerfull medicines are the qualifying and curing of such violent diseases as trouble and molest the health of the body.

Phorvutus de
nat. dec. spec.

Vnguibus innocuis Phrigium rapuit Ganimedem.
Et Cælo appositus luffos quo Iupiter arsit,
In puero luit exidio quem Troia furorem.

Aquila & Sa-
glia.The sonnes of
Tytan.

The *Ægle* is said to be numbered amongst the *Starrs*, because he stole from *Ida*, *Ganmied*, and carried him vp to heauen, where he remaineth *Iupiters* Cup-bearer. Hee is called also the *Ensigne of love*; for when the rest of the gods diuided the *Birds* amongst them, hee fell to the *Thunderers* lot; either because hee soareth higher than any other *Fowle*, and hath a kinde of dominion ouer them; or else in regard that he onely is of such sharpe sight, that his eyes are not dazled with the bright splendant beames of the *Sunne*: for so hee is placed, with his wings spread, and his head looking towards the East. *Aglaosthenes* relateth, That *Iupiter* transfiguring himselfe into an *Ægle*, flew into the Isle *Naxos*, where hee was nursed, and there possessed the *Kingdome*: from whence he made an expedition against the *Titanois*. And sacrificing before the battell, an *Ægle*, as a good and prosperous omen, appeared vnto him and brought him thunderbolts, which he vsed in that conflict. The *Arrow* which the *Ægle* holdeth in her claws, is said to be that which *Apollo* slew the *Cyclops* with, who forged that thunderbolt with which *Iupiter* killed *Æsculapius*, and for that cause was put amongst the rest of the *Starrs*.

Hinc

Hinc alius decliuus ducitur ordo,
Semitæ & insanos, obscuris flatibus Austras.

The *Dolphine*, (as *Artemidorus* reporteth) when *Neptune* was inamour'd of *Amphitrite*, and demanded her in marriage (who to preserve her virginity was fled to *Atlas*) was by him sent amongst many others, to solicit her about his former suit: who after much enquiry, found her where she had concealed her selfe in one of the *Atlantick Islands*. Which making knowne to *Neptune*, he by his great importunitie at length perswaded her vnto his owne wishes. Which hauing obtained, he not onely for his faith and industry did confer great honour vpon the *Dolphine* in the sea, but caused him also to haue a place in the firmament. Hee is called, for his loue to *Musicke*, the *Musical Signe*; and is beautified with nine bright stars, according to the number of the *Muses*.

Delphinus.

Andromedæ vero radiat quæ stella sub ipsa
Albo fulget Equus, tres Hormæ, sed latera Equus
Distingunt spatij.

Pegasus, or E-
quus demidius.

The *Horse* is called *Equus dimidius*, because his fore-parts are onely seene, and the rest concealed. *Aratus* saith that he was made a *Star*, Because that in the top of the *Heliconian mountaine*, striking a rocke with his right hooft, he brought forth water, which after grew to a *Well*, dedicated to the *Muses*; and the liquor thereof called *Hypocrene*. But *Euripides* would confer this honour vpon *Menalippe* the daughter of *Chiron*; who according to the *Centaure* her fathers shape, was halfe *Mare*, halfe *Maid*. She being stuprated, and growing great, as ready to be deliuered, fled into the *Mount Pelion*, to secure her selfe from the displeasure of her father: and being pittied by the gods, was lifted vp amongst the *Signes*, bearing an *Equinall* shape; but her hinder parts for modesties sake are altogether obscured and concealed.

Est etiam propriore deum cognoscere signo
Deltoton, si quis donum hoc spectabile Nilæ
Diuitibus veneratum undis in sede notari.

Deltoton.

About the head of the *Ram*, not far from the feet of *Andromeda*, bordereth that *Signe* which the *Greekes*, for the resemblance that it hath to the letter *Delta*, call *Deltoton*: but the *Latines* in regard of the properness of the forme, name it *Triangulum*, a *Triangle*. Some say it is the figure of *Ægypt* proportioned out in *Stars*, in *Trigono*, or three angles. The channell also of *Nilus*, as some say, disposeth it selfe after the same forme. It was placed where it now shines, by *Mercury*, at the command of *Iupiter*.

Diverse

Trigonum.

Pisfix, or the
Whale.*Diverso posita & Borea vicina legenti,
Auster Pisfix agit*

Vnder Aries and Pisces, and aboue the Floud Padus, or Eridanus, is Pisfix (or the Whale) placed in the region of the starry Heauen. This is said to be the Sea Monster sent to Cepheus by the enuy of the Nereides, because Cassiopeia and Andromeda preferred their owne beauties before theirs; who was slaine by Perseus.

The Floud E-
ridanus, or
Padus.*Planxere, ignotes Asia Phaetondides undis
Eridanus medius liquidis interjacet Astris.*

The Floud, placed beneath the Whale in the region of the heauen (to which the right foot of Orion is extended) of Aratus and Pherecidas, is called Eridanus Padus, and therefore there seated, because it directeth his channell and course towards the parts Meridionall. But Hesiod giueth his reason and saith, It was so honoured for Phaeton the sonne of Phabus and Climene, who ascending the Chariot of his father, and being lifted so exceeding high from the earth, through feare fell from his seat (being also strook with a bolt by Iupiter) into the floud Padus or Eridanus: & when by that meanes all things were set on fire, and began to burne, all the springs and riuers of the earth were let loose to extinguish the same. Which made such a deluge, that it ouerflowed the whole face of the earth: by which means all mankind was said to perish, sauing Deucalion and Pyrrha. The sisters of Phaeton, after extreme weeping and lamenting for their brother, were changed into Poplar trees, and their teares hardened into Amber. They were called Heliades; and their names, Merope, Helie, Aegle, Aegiale, Petre, Phaebe, Cherie, Diosippe. Cignus also K. of Liguria, a neere kinsman of theirs, in his depth of lamentation for Phaeton, was metamorphised into a Swan, from whom al Swans borrow their sad & mournfull notes. Some thinke this floud to be Nilus, which is also Gyron; and therefore stellified, because it directeth his course from the Meridian. It consisteth of many stars, and lieth iust beneath the star called Canopus, or Ptolomaea, and toucheth some part of the Argoe or Ship. It appeareth very low, insomuch that it seemeth almost to touch the earth: for which cause it is stiled *Stella terrestris*, &c.

The Sisters of
Phaeton.]

Stella Terrestris.

Lepus, siue
Dasippus*Sic utrumque oritur, sic occidit in freta sidus,
Tu paruum Leporem perpende sub Orione.*

Lepus, the Hare, hath place beneath the feet of Orion and his Dog: for those that feigned him to be an Huntsman, so fashioned it, that the Hare lieth beneath his feet. Some deny, that so great and

and noble a Hunter as Orion, should spend his time in the chase of so fearefull and wretched a beast as the Hare. Callimachus in speaking of the praise of Diana, accuseth him for taking too much delight in killing Hares. Some affirme she was translated into the Heauens by Mercury (as Aratus in his Phenom.) for her extraordinarie velocitie and swiftnesse, or else for her fruitfulness, bringing forth some young, and hauing others still immature in her belly: for so Aristotle reporteth of her. It is said also, That in the antient times, in the Island called Hiera there were no Hares at all: but that a yong man of that City got a yong Liueret from a forreine countrey, and brought it vp being a female, till it was deliuered of young ones. By whose example others making him their president, fell into the like care of breeding them: who in short time increased into a great multitude: but the city being distressed by a narrow & streight siege, they were inforced to deuoure them all, whom before they had so indulgently cherished. Yet was the figure of the Hare after placed in the Firmament, to put men in minde, That no man ought to take too much pleasure in any thing, least the losse of it after might breed their greater sorrow.

*Tela caput magnisque hameris sic baltheus ardet.
Sic vagina ensis pernici sic pede fulget.*

Orion, who is also called *Incola*, shineth before the Bull, and denieth his name *ab Vrina*, or the inundation of waters. He riseth in the Winter season, disturbing both earth and sea with shoures and tempests. The Romans call him *Iugula*, because he is armed with a sword, and sheweth bright and terrible in the splendor of his stars: who if he appeare, portendeth faire weather; if hee be obscured, stormes and tempest. Hesiod maketh him the sonne of Neptune and Euriale; to whom his father gaue that vertue, to walk as stedfastly vpon the sea, as the land. Who comming to Chios, assted fastly vpon the sea, as the land. Who comming to Chios, comprest Merope the daughter of Oenopion: for which iniurie, Oenopion surprised him and put out his eyes, banishing him from his confines. Hee after comming to Lemnos, by Apollo was restored to his sight: and returning to Chios, to auenge himselfe vpon his enemie the father of Merope (who by the people of his Citie was hid in the earth;) him Orion not finding, travelled ouer into Crete; where hunting and making hauocke of the Game, was reprehended by Diana. To whom he made answer, That ere he departed from that Island, he would not leaue one beast liuing vpon the mountains. For which arrogant language, Tellus, or the Earth, being much displeased, sent a Scorpion of an vnmeasurable greatness,

Higinus.

The Citie called
after the
Island.Why the Hare
was translated
into a Starre.

Orion.

What Orion
portendeth.The history of
Orion.

ness, which stung him to death. *Jupiter* for his vertue and valour translated him to the starres: and at the entreaty of *Diana* did as much for the *Scorpion*, who had auenged her of her enemy. *Arion*, informeth vs, That one *Cambrysa* a citisen of *Thebes* being distressed, desired the gods to felicitate him with a sonne, and to that purpose made vnto them many Diuine sacrifices. To whom *Jupiter*, *Mercury*, and *Neptune* came and guested: for whose entertainment he slew an Oxe, humbly petitioning to them for a male issue: whom they commiserating, at the motion of *Mercury*, the three gods pissed in the hide of the Oxe, and commanded him to bury it in the earth. Which after the space of forty weeks being opened, there was found a male Infant, whom they called *Prion*, *ab Prina*. Others thinke him to be *Arion* the *Methimnæan*, so excellent vpon the Harpe; who being affrighted by Pyrats, cast himselfe into the sea, and by the vertue of his Musicke was borne safe to the shore, on the backe of a Dolphin. But their opinions by the best Authors are altogether exploded.

Canis Lelaps,
or *Procion*.

*Cum tetigit solis radios accenditur æstas.
Discernitque, ortu longe fata viri da firmat:
At quibus artatae frondes an languida radix
Examinat nullo gaudet maiusve minusve.
Agricola, & sidus primo speculatur ab orta.*

Syrus stella.

Canicula:

Palcpbalus.

Ovidius Met.

The chiefe Star of *Canis major*, or *Lelaps*, is called *Alhavor*; and that of *Canis minor*, or *Procion*, *Algomeisa*: so saith *Higinus*. But *Aratus* speaketh onely of that which he calleth *Syrus Stella*, the Syrian star, which is placed in the middle centre of the Heauens; into which when the Sunne hath access, the heate thereof is doubled: by which mens bodies are afflicted with languishment and weakenesse. It is called *Syrus*, for the brightnesse of the flame. The Latines call it *Canicula*, whence they terme the Dog-dayes, *Dies Caniculares*: for so long as the Sunne hath power in it, that time is thought to be pestiferous, and obnoxious to many diseases and infirmities. Some thinke it to be the same Dog which with the Dragon was giuen as a Keeper to *Europa*: which was after bestowed vpon *Procris*, and by her presented to her husband *Cephalus*: who carried him to *Thebes*, to the hunting of that Fox which had done so much hurt to the inhabitants thereof. A like fate belonging both to the Dog and the Fox; for neither of them could be slain. Therefore *Jupiter* turned the Fox into a stone; and placed the Dog in the centre of the Firmament. *Amphianus* a writer of Tragedies relates, That the Dog was sent vpon a message to *Dolona*; of whom, so soone as he beheld her, hee grew greatly enamoured,

moured, and still was more and more ardently inflamed towards her: insomuch that he was enforced to invoke the gods to qualify his extraordinarie seruor. Who sent the Northwinde *Boreas*, by his cold breath to giue some mitigation to his scorching flames. Which hee accordingly did, and those gusts are called *Etesia*; which are bleake North-East windes, which blow onely at one time of the yeare. Others will haue him to be *Mera*, the Dog belonging to *Icarus* and his daughter *Erigone*, of whom I haue before sufficiently spoken.

*Hæc micat in Cælo lateri non amplior, ætus
Qua surgit malus, qua debet reddere proram.
Intercepta perit, nulla sub imagine formæ
Puppis demisso tantum stat lucida Cælo.*

Navis Argo,
or the ship.

The chiefe star of note in the Ship is called *Canopus*; and it is seated in the first oare, and it hath place iust by the taile of the greater Dog. Which it obtained at the request of *Minerva*, who (as they say) was the first deuiser thereof, making the Sea navigable to man, which practise till then was vknown: but in its scite it is onely visible from the rudder or sterne, to the mast. Some say that *Danaus* the sonne of *Belus*, who by many wiues had fiftie daughters; and his brother *Egyptus* as many sonnes. Who had plotted to murder *Danaus* and all his foeminine issue, that hee might solely be possessed of his fathers Empire; and therefore demanded his daughters, to make them wiues vnto his sons. But his malice and mischieuous purpose being discovered to his brother *Danaus*, hee invoked *Minerva* to his aid, who built him this Ship called *Argo*; in which *Danaus* escaped out of Africa into *Argos*. *Egyptus* sent his sons to pursue their Vncle & his daughters: who arriuing in *Argos*, began to make warre vpon him. Whom seeing he was not able to withstand, hee gaue his daughters vnto them; but with this command, That the first night of their marriage they should murder them in their beds. Which was accordingly done; sauing that the yongest, *Hipermestra*, preserved the life of her husband *Linus*: for which shee had after a Temple reared to her perpetuall honour. The other Sisters are said to be tormented in Hell, by filling a bottomlesse tub with leaking vessels.

But most are of opinion, That was the *Argo*, in which the greatest part of the prime Princes of Greece (by the name of the *Argonauts*) accompanied *Iason* to *Colchos*, in the quest of the golden Fleece. Of which, *Tiphis* (the son of *Phorbantes* and *Hymene*) was said to be the Pilot; who was of *Boetia*: and *Argus*, (the sonne of *Polibus*)

These are the
fancies of the
Poets.

Argus.

Of *Danaus*,
Egyptus.

So called by
sailing or ro-
wing in the
Argo.

Polibus and *Argia*, or as some will haue it, the sonne of *Danaus*, halfe brother to *Perseus*) the Ship-Carpenter or builder, who was by birth an Argiue. After whose death, *Ancaus* the sonne of *Neptune* gouerned the Decke or fore-Castle. *Lyncus* the sonne of *Neptune* (famous for his quicknesse of sight) was the prime Navigator. The Boat-swaines were *Zetes* and *Calais*, sonnes to *Boreas* and *Orithæa*, who were said to haue feathers growing out of their heads and feet. In the first ranke of the rowers were seated (on the one banke) *Peleus* and *Telamon*: on the other, *Hercules* and *Hylas*. He that gaue the charge to the Rowers and Steersman, was *Orpheus* the sonne of *Oegreus*: but *Hercules* forsaking his seat, in his room came *Peleus* the son of *Æacus*, &c.

Ara, the Altar, which is also called *Thuribulum*, the Censer.

*Oceanum occasu tangit, tanto & magis arte,
Thuribulo mota vim Cælo suscipit, & iam
Præcipiti tactu, vastis dimittitur undis.*

Ara is called *Sacrarius* and *Pharum*, a Signe alwaies opposite to Navigation; and it followeth the taile of the *Scorpion*, & therefore is thought to be honoured with a scite in the Firmament, because the gods thereon made a solemne conjuration, when *Iupiter* made war against his father *Saturne*: and after left remarkable vnto men, because in their *Agonalia*, which were certaine Feasts in which were celebrated sundry sorts of a ctiuitie; and so called because they were first practised in the mountaine *Agon*: & in their sports *Quinquennalia*, so called because celebrated euery fift yeare, in which they vsed Crownes, as witnesses of diuers couenants. Their Priests and Prophets also skilled in Diuinations, gaue their answers in their *Symposia* or banquetting houses, &c.

Centaures.

*Inde per Ingentes costas, per Crura, per Harmos.
Nascuntur intacta soni pes, sub Virgine dextra,
Seu prædam è silvis portat, seu dona propinqua, &c.*

The death of Chiron the Centaure.

Centaureus is thought to be the sonne of *Saturne* and *Phillira*: for when *Saturne* sought his sonne *Iupiter* in Thrace, hee was said to haue congresse with *Phillira* daughter of *Oceanus*, beeing changed into an Equinall shape; and of her begot *Chiron* the Centaure, the first deuiser of Physicke; and after translated her into a Linden or Teile tree, called *Tilia*. *Chiron* is said to inhabit the mountaine *Pelion*, and to haue been the iustest amongst men: by whom *Æsculapius* in Physicke, *Achilles* in Musicke, and *Hercules* in Astrologie, were instructed. And as *Antisthines* relateth; When *Hercules* came to sojourn with him for a season, one of his Arrowes dipt in the venomous bloud of *Nessus*, dropping from his quiver, fell

fell vpon the foot of *Chiron*, of which hee in few houres expired; and by *Iupiter* was transferred into the stars, hauing his station in the aspect of the *Sacrarius* or Altar; vnto which hee appeareth as if he were still sacrificing there to the gods: Of him, and the manner of his death, you may be further satisfied, if you reade *Ouid*, *Lib. de Fast. &c.*

*Hic primos artus, Crater premit vltioris,
Vocalis rostro Corvi, super Hydraque lucet.*

Vpon the *Hydra's* taile sitteth the *Crow*: in the middle of her body is a bowle or goblet standing. She hath her mansion in the Australl parts, hauing her head bowing towards *Cancer*, and her mid part bending downe toward the *Lion*; her taile extendeth to the *Centaure*, vpon which the *Crow* hath place, and there seated because shee was said to be vnder the protection of *Apollo*: by whom she was sent to a Fountaine, from thence to bring water for the gods to drinke; but by the way spying a tree full of green Figges which were not fully ripe, and desirous to taste of them, neglected her errand, and sate in the tree till they were more mature. After some dayes, when the feast of the gods was past, and shee had sated her selfe with the ripe fruit; she began to consider with her selfe, how much she had offended those coelestiall Powers by her neglect; and therefore to make them some part of satisfaction, she repaired to the fountain to fill her bottle; but being frightened thence by the *Hydra*, who came at that time to drinke of the Well, she carried it backe empty; telling her Lord *Apollo*, That the water tailed, for the Fountaine was quite dried vp. But hee knowing both her neglect, as also her lye to excuse it, forbad her after, from drinking water, or any other liquor whatsoever. From which both she and all the rest of her Feather are bound vnto this day. Which *Aristotle* the great Philosopher confirmeth in his booke of the Nature of Beasts: as also *Isidorus*, in *Naturalibus*: for the bowle standeth in the middle of the Serpent, brimmed full of water; at which the *Crow* sitting vpon his taile, aimeth at with her bill; but by reason of the distance, cannot come neere it, and so suffers a *Tantalian* thirst.

*Sidera communem ostendunt in omnibus ignem.
Septem traduntur numero, sed carpiter vno.
Deficiente oculo, distinguere corpora parua, &c.*

They are called *Pleiades*, of their pluralitie, by the Grecians. But the Latines terme them *Virgilia*, quod eorum ortu ver finem facit, vel quod vere, exoriuntur; i. Either because their rising is when the

Hydra.

How the Crow came to be bellifide.

Pleiades.

The Virgilia.

the Spring goeth out, or that they rise in the season of the spring. *Pherecides Athenæus* affirmeth them to be the seven daughters of *Lycargus*, borne in the Isle called *Naxos*; and because they there brought up *Liber Pater*, and nourished him, were by *Jupiter* his father (who begat him of *Cadmeian Semelè*) transposed among the Coelestiall Signes. Their names are, *Electra*, *Alcinœ*, *Celene*, *Asterope*, *Merope*, *Tagete*, *Maia*. The seventh of which (as *Aratus* reporteth) is difficultly seene or found: which some thinke, concealeth her selfe for feare, not daring to looke vpon the dreadfull figure of *Orion*. Others imagin her to fly from the Sunne, who is much inamoured of her beauty; and that she is called *Electra*, and therefore she is said to weare her haire dis-thiuelled, falling loose about her shoulders, being a signe of her feare or sorrow: and of her haire called *Coma*, some giue her the appellation of *Cometa*, which implieth a Comet. Others conceit her to be *Merope*, who being married, was by her husband called *Hippodamia*. But the Greeke Poet *Musæus* informeth vs, That these *Pleiades* were the seven daughters of *Atlas*; six of which shine clearely, and are visible to all; but the seventh is obscured and darkened. The sixe that present themselves to our view, were paramours to the gods: three of which were comprest by *Jupiter*; who by *Electra* had *Dardanus*; by *Maia*, *Mercurius*; by *Tagete*, *Lacedemon*. Two were vitiated by *Neptune*, who begat *Hercules* of *Alcinœ*; and *Lycus* of *Celene*. *Mars* corrupted *Asterope*, by whom he had *Oenomaus*. Only *Merope* associated her selfe with *Sisiphus* a mortall man; of which ashamed, some thinke that to be the reason why she obscureth her selfe and will not be seene. *Et sic de cæteris.*

Comets.

Of the Sunne.

The motion of the Sunne.

The Bisext or Leap-year.

THE Sunne (saith *Aratus*) is moued in it selfe, and is not whirled or turned about with the world; but perfecteth his course in the obliquitie of the Zodiacke Circle; who in three hundred sixty five dayes, and the fourth part of a day, hauing surueyed the Zodiacke and euery part thereof in thirty daies ten houres and an halfe, by the ioyning the halfe houres together, in euery fourth yeare makes up a compleat day, which is called *Bisextus*. Which day is made up of quadrants; for when 12 halfe make six whole, that is a Quadrant; this Quadrant foure times told, maketh 24 houres, which is a compleat day and night: and in the fourth a Bisext.

The Sunne being fierie of it selfe (according to the Poets) by reason of his extraordinarie quicke motion, groweth more hot. Which fire, some Philosophers say, is nourished and encreased by

by Water, and by the vertue of the contrarie Element to receiue both it's light and heate; by reason of which it often appeares to be moist and dewie: and then suffereth an Eclipse (which the Latines call *Defectio*) as often as the Moone entred into the same Line through which the Sunne is hurried; to which obiecing it selfe, the Sunne is thereby obscured, and therefore it is said to be deficient, when the orbe of the Moone is opposed against it. To know the signes of calmes or tempests, of faire weather or foule, the antient Astrologers haue left these rules to be obserued. *Virgil* saith, *Si Sol in ortu suo maculosus sit, atque sub nube latet, aut si dimidia pars eius apparuerit, imbres futuros: i.* If the Sunne in it's rising seeme to be spotted or hid beneath a cloud, or if the one halfe thereof solely appeare, it portendeth raine. *Varro* telleth vs, That if rising it appeare hollow, so that he sendeth his beams from the Centre or middle part thereof, part to the North, part to the South, it portendeth weather moist and windy. Besides, if it blush or looke red in the set or fall, it presagerh a faire day. But if it looke pale, a tempest. *Nigidius* writeth, That if the Sun shine pale, and fall into black clouds in his set, it signifieth the winde is shifing into the North quarter.

The Eclipse.

Rules to know faire weather or foule by the Sunne.

The Greekes call him *Apollo*: and make him the god of Diuination or Prophecie, either because all darke and obscure things he discouereth by his light and splendor; or else for that in his diurnall course and set, hee ministrerh so many occasions of sooth-saying or coniectures: *Sol dicitur aut ex eo quod solus sit, aut quod solus sit aut quod solito per dies surgat aut occidat*: he is called *Sol*, either because he is still alone, or that hee vsually day by day riseth and setteth. He is figured without a beard, either for that in his rise or fall he seemeth to be still as youthfull as at the first; or els because hee neuer faileth in his strength, speed, or power; as the Moone, who is sometimes in the full, sometimes in the waine, alwayes encreasing or decreasing. They also allot him a Chariot drawne with foure horses, either because hee finisheth the course of the yeare within the foure seasons, Spring, Sommer, Autumne, and Winter; or else by measuring the day, and distinguishing it into foure parts: agreeable to which, they to his horses haue appropriated proper and fit names; they are called *Erythraus*, *Actæon*, *Lampros*, and *Philogeus*: *Erythraus* in the Greeke tongue is *Ruber*, Red; because the Sunne in his mornings vprise looketh red and blushing. *Actæon*, i. *Lucidus*; by reason that after the third houre he appeares more cleare and fulgent. *Lampros*, i. *Lucens*, vel *Ardens*; as shining in his greatest heate and splendor iust in the Meridian, climing against the Articke Circle. *Philogeus*, i. *Terram amans*, Louing the Earth; because towards the ninth houre

Apollo.
Why, a god.

The names of the Horses of the Sunne.

he declineth or seemeth to precipitate himselfe toward the earth.

Of the Moone.

Luna.

The Philosophers concerning the Moone

THe Moone is lower than the Sun or any other of the errant Planets, and therefore in a much shorter time finisheth her course: for that journey which the Sun is traueiling three hundred sixty five dayes and six houres, the Moone runneth in seuen and twenty dayes and eight houres; the Sunne passing all the Signes in thirty dayes ten houres and an halfe. Hence it comes, that so much way as the Moone maketh in the Zodiacke, the Sun fulfilleth in the space of thirty dayes. Some of the Philosophers are of opinion, That the Moone vseth not her owne proper light, and that one part of her Globe or circumference retaineth some splendor; but that the other is altogether obscure and darke, who by little and little turning her selfe, is expressed vnto vs in diuers figures. Others on the contrary affirme, That shee hath her owne perfect globe, but receiueh her light from the Sun; and as far as she is stricken by the Sunne, so far she is inflamed; and by how much she is distant from the Sun, by so much her splendor is encreased: and then she is in her defect or eclipse, when the shadow of the earth is interposed betwixt her and the Sunne. For in her encrease all breeding things sprout and shoot out; but in her decrease or waine are extenuated and weakened. Moreouer, in her growing, euery Humor and Spirit is augmented; the Ocean riseth and swelleth; and the earth is as it were animated with a generative heate, &c.

The Poets, of the Moone.

The Poets call *Luna*, *Diana*, and terme her to be the Sister of the Sunne, whose appellation is *Apollo* also. Of whom they affirm, and would maintaine, That as he hath his spirit from the Sunne; so hee hath his bodie from the Moone, whom they hold to be a Virgin. They are both said to weare arrowes, because they shoot their beames and rayes from the heauens, downe vpon the earth; and therefore to beare torches; because the Moone lighteth, the Sunne both lighteth and scorcherh. Shee is said to ride or be drawne in a Chariot with two horses, either for her velocitie and swiftnesse, or else by reason that shee is visible both by night and day: and therefore one of her horses is said to be white, and the other blacke; shining to vs more apparantly in the Winter and Sommer seasons, than in the Spring and Autumne.

The generall denominations of the Moone.

She is called *Diana*, of *Diane*, in regard she appeareth as well by day as by night; and *Luna*, of *Luceo*, because she shineth; as also *Tirvia*, for that shee is pourtrayed in three seuerall figures. Of whom *Virgil* saith, *Tria virginis ora Dianæ*: for one and the same Planet is called *Luna*, *Diana*, and *Proserpina*; That is, Cœlestiall, Terrestriall,

Terrestriall, and Infernal: when she is *sub lustris*, or bearing light, she is called *Luna*: when she is with her garments tuckt vp, and with bow and arrowes, *Diana*, or the Latonian Virgin. They will also haue the Moone amongst the *Inferi*, to be *Proserpina*; either for that she shineth by night, or else for that shee is of all the other Planets the neereft to the earth. Some say that her Car is drawne by two Oxen or Heifers; because the earth and stones, mettals and creatures, are sensible of her Ful, and Wain: for euen dung, which manureth the earth, if it be throwne vpon the fields in her encrease, breedeth and casteth out wormes. She is said to frequent the groues and Forrests (as *Diana*) by reason of the great delight she taketh in hunting and the chase.

She is also said to be enamoured of *Endimion*, for two causes; the one, In regard he was the first that was euer knowne to obserue and finde out the course of the Moone. And therefore he is said to haue slept thirty yeares, because he spent so much time in the acquiring out so rare a secret: For so *Monasæus*, lib. de *Europa*, hath deliuered vnto vs. The second cause is, That the humour of the nightly dew, which droppeth also from the stars and planets, is sucked in and commixed with the juice and moisture of Herbs and Plants, to their better animating and cherishing; as also being profitable to the flocks of shepheards, in the number of whom *Endimion* was ranked.

Why shee is said to loue *Endimion*.

Antient Writers haue recorded, That in her aspect may bee found infallible rules concerning either serenitie or tempest. *Nigidius* saith, That if in the vpper part of the Moones Circle there be discovered any blacke spots or staines, it signifieth much wet and many showers to fall in the first part of that moneth. But if they be visible in the middest of her orbe, at such time as she is in her plenitude, they then betoken faire and cleare weather: but if she looke yellow, or of the colour of gold, it prognosticateh winde; for the windes grow by the densitie or grossnesse of the aire, by which the Sunne or Moone being shadowed, it begets in either of them a rednesse. Moreouer, if her hornes shew lowring or cloudy towards the earth, it portendeth tempest. *Aratus* saith also, If the Boreall horne of the Moone seeme any thing streightned, it promiseth a North winde: or if the Australl horne be any thing erected, it signifieth a South winde forthwith to ensue. But the quartile of the Moone is the most certain Index of wind and weather. According to that of *Virgil*:

Conjecture of weather by the Moone.

Sin ortu quarto namque is certissimus author.

Q 3

An

An Emblem.

Of Folly.

IT presenteth an Ideot, who hauing a straw sticking out of either shooe, is perswaded by some waggish boyes, That they are no other than gyues and fetters: which hee conceiuing to be such, casteth himselfe vpon the ground in great griefe and vexation, as one, by reason of these bonds not able to remoue out of the place. The Motto, *Stultitia, ligamur non compedibus*: which seemeth to be borrowed from Ecclesiastes 10. 2. The heart of the Wise man is in his right hand; but the heart of the Foole is in his left hand. And also, When the Foole goeth by the way, his heart faileth, and he telleth to all that he is a Foole. Horac. lib. 1. Epistol. ad Mecen. writeth thus:

*Virtus est vitium fugere, & sapientia prima.
Stultitia caruisse.*

It is a vertue to fly vice; and we
Count him most wise, that is from folly free.

Diuersities of
Foolcs.

There are diuers sorts of folly. Saint Augustine saith, There is none greater in the world, than to esteem the World, which esteemeth no man; and to make so little account of God, who so greatly regardeth all men. And Saint Gregory tells vs, That there can be no greater folly, than for a man by much trauell to increase riches, and by vaine pleasure to lose his soule. It is folly to attempt any wicked beginning, in hope of a good and prosperous ending. Or for a man to shorten his life by ryot and disorder, which by temperance and abstinence might be better prolonged. Folly is a meere pouerty of the minde. The heart of a Foole (saith Syrach) is in his mouth; but the mouth of a Wise man is in his heart. Gregorie saith, *Sicut nec auris escas, nec guttur verba cognoscit; ita nec stultus sapientiam sapientis intelligit*: i. As the eare relissheth not meat, nor the throat can distinguish the sound of words; so neither can the Foole vnderstand the wisdom of the Wise. And Seneca the Philosopher telleth vs, *Inter cetera mala hoc quoque habet stultitia, quod semper incipit vivere*: i. Amongst many other euills, this also hath Folly, That it alwaies beginneth to liue. But saith S. Augustine, Amongst all Fooles, he is the most Foole, that knoweth little, and would seeme to vnderstand much.

The effects of
Folly.

But I come now to the Emblematist, who thus declares himselfe:

Spiritus

*Spiritus excelsus se tollit in Astra volatu,
At Caro, compedibus deprimor, inquit, humi
Tu, quid vincla voces; age, nunc videamus inepta
Morio, vel stramen compedis instar habet.
Vile Lucrum, popularis Homos, fugitiva voluptas.
Haccine, sint pedibus pondera instat tuis?
Pro viles Animas; deoetaque Crura Catenis
Vincimur, nervus nec tamen ullus adest.*

¶ Thus paraphrased:

The Soule, with swift wings to the Stars would fly:
The Flesh saith, Fetter'd on the ground I lye.
What call'st thou bands; looke on that Foole, hee'l say,
The straw that's in my shooe hinders my way:
Base Gaine, Vulgar Applause, each fading Sweet,
Are those the Shackles that should gyue thy feet?
O wretched Soules; O Legs, to Fetters deare;
We thinke our selues bound, when no bonds are neare.

The morall Allusion gathered from hence beareth this Motto, *O demens; ita servus homo est?* Grounded from that of Seneca; Epistol. 51. *Non ego ambitiosus sum; sed nemo aliter Roma potest vivere, non ego sumptuosus, sed urbs ipsa magnas impensas exigit, &c.* I am not ambitious; but no man otherwise can liue in Rome. I am not prodigall; but without great expences, in the city there is no liuing. It is not my fault, that I am angry or luxurious, for I haue not yet settled the course of my life: These things are to be attributed vnto my Youth, not me. But why doe wee so deceiue our selues? Likewise the same Philosopher, Epist. 58. in the conclusion thereof; *Inter causas malorum nostrorum, est quod vivimus ad exempla, nec ratione componimur, sed consuetudine abducimur, &c.* Amongst the causes of those euills which happen vnto vs, one is, That wee liue by Example, not gouerned by Reason, but carried away by Custome. That which we see few doe, wee will not imitate; but that which many practise: as if that were most honest, which is most frequent. According with that of the Poet Iuuenal, Satyr. 14.

Excuse for
sinners.

*Dociles imitandis
Turpibus & pravis omnes sumus.*

But to leaue further enforcing the Argument, and come to the Author, whom we read thus:

Multa

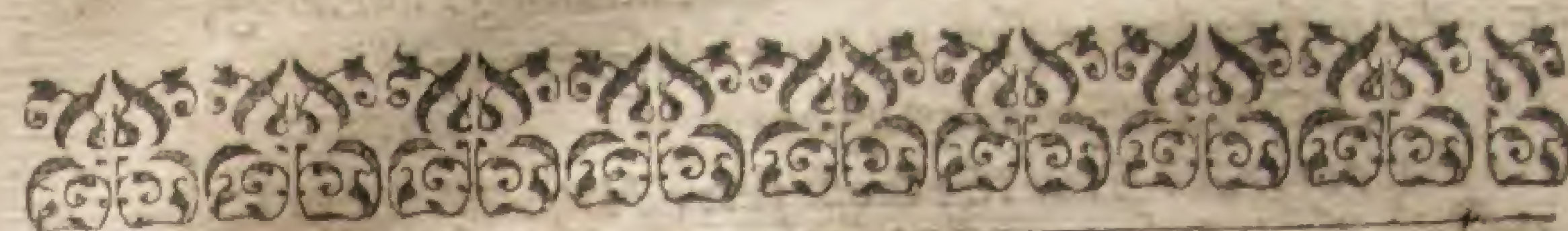
Customes not
commendable,
are not to
be kept.

*Multa quidem totam patrantur inepta per urbem,
Cumque petis causam, Mos iubet ista ferunt
Anne igitur stolidi nos stringat opinio vulgi?
Regula num vita factio plebis erit?
Stamine sic fragili vel stramine Morio victus
Vah, sibi compedibus crura sonare putat.
Serviles, vilesque sumus pro vincimur immo,
Vincimur miseri, causaque nulla subest.*

¶ Thus paraphrased:

Follies, through all the City frequent be:
If aske the cause? *Custom*, 'tis layd on thee.
Shall the vaine humors of the vulgar Sect
Prescribe vs rules our liues how to direct?
The Ideot, with a straw or weake thread bound,
Thinks, weighby fetters at his heeles to sound.
Seruile we are, (so made by our owne Lawes)
To thinke our selues gy'd, when indeed's no cause.

A Me



A Meditation vpon the former Tractate.

T rue God, true Life, From, By, In whom all things
That truly liue, haue Life, (from Thee it springs :)
God, Good, and Fayre, From, By, In whom, what breeds
Goodnesse, or Beautie, all from Thee proceeds.
From whom to Turne, is to fall Miserably:
In whom to Trust, is to stand Constantly:
By whom to Hold, is to rise Instantly.
Whose Faith, vnto good Actions vs accites;
Whose Hope, to Prayer, and Thanksgiuing inuities:
Whose Charity, v's vnto Him vnites.

Who to all wretched sinners hath thus spoken:
Aske? haue, Seeke? finde: but Knocke, and I will open.
Whom none can Lose, that to the Right doth leane:
None Seeke, but Cal'd; none Find, but he that's Cleane.
To Know whom, is to Liue: Serue whom, to Raigne:
Praise whom, the Soules eternall Blisse to gaine:

Thou art the God all potent, Keeper alone,
Of all that hope in Thee; without whom none
Can safety find, or be from danger free.
O! Thou art God, and there is none saue Thee,
In Heauen above, or in the Earth below.
Inscrutable things, and wonders great, wee know,
Thou work'st, of which no number can be made.
Praise, Honour, Glorie, (More than can be said,)
Belong to thee. Thou in thy Counsels darke,
First mad'st the World, and after Moses Arke,
To patterne it: that man in It might see
The former glorious Structure fram'd by Thee.

The Sunne, the Moone, the Stars, the Planets seauen,
Pleiades, Arcturus, all the Host of Heauen,
Thy mighty hand created: Times and Seasons
Thou hast for vs appointed; of which, Reasons
Cannot by man be giuen: (who hath presum'd
Of Worlds before, and after this consum'd,

More

More to succeed.) Thy Wisdome all things knowing,
 Finds these to be but fancies, meerely growing
 From Curiositie; and can affoord
 No shape of truth from thy most sacred Word:
 From which, let no vaine boaster be so madde,
 As the least jot, to take, or ought to adde.
 Make it to vs the onely Rule and Square
 By which to guide our actions, and prepare
 Our meditations solely to incline;
 But from that Centre to deriue no Line.
 So shall those Soules thou hast so dearly bought,
 Be perfect, and we praise thee as we ought.

As far as th' East is distant from the West,
 Remoue our sinnes from vs: In euery brest
 Plant (in their stead) all Goodnesse. God Immense,
 (Whose smallest Attribute, passeth humane sence;
 From whom, In whom, By whom, All things subsist,
 Visible, and vnseene: who as thou list,
 Thy Worke About dost compasse; Within, fill;
 Couer Aboue; Below, supportest still.)
 Keepe vs, the worke of Thine owne hands, and free
 (Whil'st wee put Hope, and Confidence in Thee.)
 Vs from all euill, guard vs we Thee pray,
 Here, Euery where, at this Time, and for Aye,
 Behind, Before, Within dores, and Without,
 Aboue, Below, and guirt vs, Round about.

So wee with lips and hearts vnfeign'd, (o King)
 To Thee (for all thy benefits) will sing
 This Hymne. O Holy, Holy, Holy; Thee
 Wee do Inuoke, o Bessed Trinitie,
 To enter Vs thy Temple, mak't a Place
 Worthy thy Inning there, by Diuine Grace.
 This, By the Father, Of the Sonne we craue:
 This, By the Sonne, good Father, let vs haue.
 O Holy Spirit, that this may be done,
 Wee Intreat Thee, By the Father, and the Sonne.

Quid nosis, si te ipsum nescis?
 Bucer in Psalm.

THE



W.M. scul.

Exc. Sumptibus: Joannis Witt, Gener.



THE ARGUMENT of the fourth Tractate.

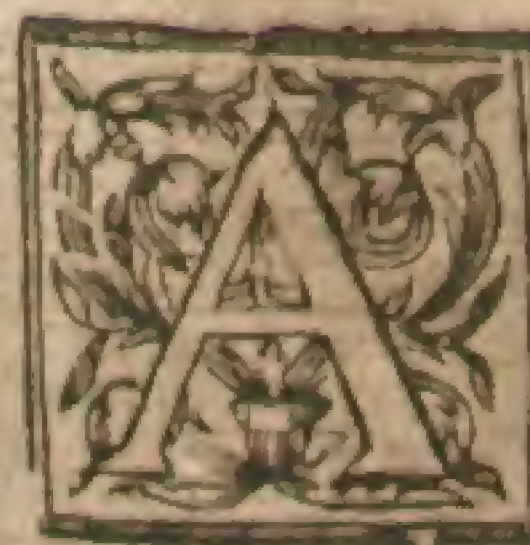


What Ternions and Classes be
In the Caelestiall Hierarchie.
In what degrees they are instaid;
How amongst themselves conglutinated.
Angels and Demons made apparant.
By Ethnicks, and the Scriptures warrant.
Of Visions and strange Dreames, that prone
Spirits each where, at all times moue:
Against their infidelitie
That will allow none such to be.
Discourse of Favour, Loue, and Hate;
Of Poetry, of Deaths estate.
Th' Essence of Spirits; how far they know:
Their power in Heauen and Earth below.

The second Argument.

There is no Power, no Domination,
But from the Lord of our Salvation.

The Dominations.



Little further let my Muse aspire,
To take myne eyes from Earth, to looke vp higher,
Vnto the glorious Hierarchie above;
The blest degrees in which the Angels moue.
In this, the best Theologists assent,
That they are Substances Intelligent,
Immortall,

R

Angeli in quor
Choris divi-
duntur.

The first cho-
rus.

The Seraphim
and his office.

The Cheru-
bin.

The Thrones.

Dominions.

Virtues.

Potestates.

Principates.

Arch-Angels.

Angels.

The Offices
of the three
Ternions.

Immortall, Incorporeall, Mouing still;
Assisting Man, obseruant to Gods will.

In three most blessed Hierarchies th' are guided,

And each into three Companies diuided:

The first is that in which the Seraphims bee,
Cherubims, Thrones; distinct in their degree.

The Seraphim doth in the word imply,
A Feruent Loue and Zeale to the Most-High.

And these are they, incessantly each houre
In contemplation are of Gods great Power.

The Cherubim denotes to vs the Fulnesse
Of absolute Knowledge, free from Humane dulnesse;
Or else Wisedomes infusion. These desire

Nothing, but Gods great Goodnesse to admire.

The name of Thrones, his glorious Seat displaies;
His Equitie and Iustice these still praise.

The second Ternion, as the Schoole relates,
Are Dominations, Vertues, Potestates.

Dominions, th' Angels Offices dispose;

The Vertues (in the second place) are those
That execute his high and holy Will:

The Potestates, they are assistant still,
The malice of the Diuell to withstand:

For God hath giuen it to their powerfull hand.

In the third order Principates are plac't;
Next them, Arch-Angels; Angels are the last.

The Principates, of Princes take the charge,
Their power on earth to curbe, or to enlarge;

And these worke Miracles. Th' Arch-Angels are
Embassadors, great matters to declare.

Th' Angels Commission hath not that extent,
They only haue vs Men in gouernment.

"God's in the first of these, a Prince of Might:

"He in the second doth reueale, as Light:

"Is in the last, his Graces still inspiring.

To know what's to their Offices requiring;

The formost Ternion hath a reference

To contemplate Gods Diuine Providence:

Prescribing what by others should be don.

The office of the second Ternion

Doth his concurring Influence disperse

Vnto the guidance of the Vniuerse;

And sometimes hath a working. Now we know,

The third descends to haue care of things below;

Assisting

Assisting good men, and withstanding those
That shall the rules of Diuine Lawes oppose.

These seuerall Companies before related,
May with good sence be thus concatenated:

First, because Loue, of all things that haue being,

With Diuine Nature is the best agreeing,

As hauing influence and birth from Him;

Therefore the first place hath the Seraphim.

Because from Loue, all Knowledge doth arise,
(For who that loues not God, can be held wise?)

And therefore in it's proper Mansion sits.

The second place the Cherubim best sits:

Because from Loue and Wisedome nothing must

Or can proceed, but what is Good, and Iust.

Therefore the Thrones haue the third place assign'd.

So that to Loue, the Seraphim's inclin'd,

Euen loue vnto the Great and Holy-One:

Cherubim, to Wisedome: Iudgement, to the Throne.

Now because Empire (for so oft it falls)

Must needs submit to Iudgement when it calls;

And that to Empire there of force must be

A Vertue to maintaine that Empiree;

And that this vertue cannot exist long

Without a Power that is sufficient strong,

Able their molestation to redouble,

That shall this Empire, or this Vertue trouble:

"The second Ternion in these heavenly Bowers,

"Are the Dominions, Vertues, and the Powers.

Further, since Power or Might nothing preuailes,

Whereas a Light illuminating failes;

And this Instruction but two wayes can grow,

By Word or Action: therefore they bestow

The next place on the Principates, as those

Who the most eminent actions still dispose.

Then to th' Arch-Angels, who from the blest Trinity,

The chiefeft Principles of our Diuinity

Vnto our deare saluation necessary,

Twixt heauen and earth immediatly carry.

To th' Angels, last; whose industry extends

To Creatures, Men; and so their Power ends

In things inferior: this is the Oeconomy

Of the most blest and sacred Hierarchy.

Yet notwithstanding some there are, and those

Pretending no small iudgement, that oppose

R 2

Not

Quemod. An-
gel. Chori sunt
Concatinati.

Of such as
hold there are
no Angels or
Spirits.

Not onely this faire Order and Degree,
But hold, No *Spirits* at all, or *Angels* be.

The *Sadduces* thus argue; If such were?
We doubtlesse should of their Creation heare,
From *Moses*, who his first Booke doth begin
Both with the World, and all things made therein;
But makes of them no mention. And againe,
If they be nam'd in Text? 'tis to restraine
Man within moderate bounds, and keepe in awe
Th' Irregular, that would transgresse the Law:
Else, to our dull capacities conuey
(By naming such) things, that our weakenesse may
The better vnderstand. Therefore they blame
Plato, who *Spirits* doth so often name:
And *Socrates*, with all the *Stoicke* Crew,
Who to foole men, and make them thinke they knew
Things hid from others; in ambitious pride
Deuis'd such toyes, neuer exemplify'de.

The opinion
of the Peripateticks.

Besides, if there be *Spirits*? it implies,
They must be either Friends or Enemies.
If Friends? they would continue vs in health,
Bestow vpon vs *Wisdom*, *Empire*, *Wealth*:
But these, we see, are otherwise obtain'd;
Knowledge and *Arts* by *Industry* are gain'd;
Empire, by *Vertue*; *Riches* purchas'd are
By *Labour*; *Health*, by keeping temperate *Fare*.

If Enemies? they hourly would extend
Their Powers malevolent, Mankind to offend;
Especially those that themselves assure
There are none such; and that's the *Epicure*
And *Sadduce*; yet these they hate in vaine:
None are from Rocks precipitate, few slaine;
But they with others in like safety stand,
As well secur'd by water, as by land.

But in opinion contrary to these,
Plato, *Plotinus*, *Proclus*, *Socrates*,
Iamblicus, *Porphyrus*, *Biton*, were;

The first of whom thinke you thus speaking heare:

The Nature that's Intelligible, growes
To nine distinct degrees; which he thus shewes:

The first is *God*; *Idea's* haue next place;
Soules of Cœlestiall Bodies haue the grace
To be third nam'd, (*Intelligences* they
Are styl'd;) *Arch. Angels* in the fourth beare sway;

Natura Intelligibilis.

The

The fifth, the *Angels*; the sixth, *Demons* claime;
Heroes the seventh; the *Principates* haue name
In the eighth forme; to *Princes* doth belong
The ninth and last: Mens Soules are not among
This Catalogue; for these, as they incline
To Vertue or to Vice, he doth confine
Either vnto those *Angels* that be good,
Or the bad *Demons*, (so hee's vnderstood;)
Being accordingly in that regard
Subiect to sence of torment, or reward.
I insist on these too long, and now proceed
To proofes more pregnant, such as we shall need.

As *God's* eternall, void of all dimension,
Not subiect vnto humane apprehension;
And as of all things th' Vniuersall Cause,
Them governing: not govern'd by the Lawes
Of ought which is aboue him. And we finde,
Men, Beasts, and Plants, each Creature in his kinde
Is govern'd; but it selfe doth beare no sway.
Reason to Truth thus points vs out the way,

That in so distant and remote a state,
Needs must be Creatures intermediate.

And as we see in Nature, bodies be
(As Mettals, Stones, and of like qualitie)

Which haue no life; others againe there are,
As Men and Brutes, that haue in either share.

So betwixt these must be by consequence;
Vnbodied things that haue both life and sence,

And these the *Spirits*, *Dreames* will teach vs plaine,
By their euent, that such about vs raine,

To warne vs of the future. Thus we read;
Simonides finding a body dead,

Gaued it due rights of buriall; with intent,
Next day to take leaue of the Continent,

And to be shipt to sea. But the same night,
This body, without terror or affright,

Appear'd to him, and warn'd him to refraine
His purpos'd voyage; for if he the Maine

Prov'd the next day, in that Barke he did hire,
He should by Shipwracke perish and expire.

Forewarn'd, he left his passage; and 'twas found,
The Ship was that day sunke, the people drown'd.

Now whence can any guesse this Vision came,
Vnlesse't were from a Spirit? for what name

Their opini-
ons confuted.

And these
Creatures, the
Angels.

Angels and
Spirits proued
from dreames.

The Dreame
of *Simonides*.

Sylla a noble
man in Rome.

Can they else giue it? *Sylla* in a dreame
Was told, his death was neere: in feare extreame
He wakes, he rises, calls his friends, his state
In order sets; yet all this while no Fate
Did seeme to threat him: neither sence of paine
Had he that time either in breast or braine.
Which his Friends seeing, did his dreame deride:
Yet he that day was apoplext, and dy'de.

Sabellicus.

Brutus and *Cassius* in a battell set,
With great *Augustus* at *Philippi* met:
The night before the conflict, *Cesar*, cras'd,
Kept both his tent and bed; which much amas'd
The generall Host. *Marcus Artorius*, then
His chiefe Physition, (of all other men
Most chary of his person) in his sleepe
Was by *Minerva* warn'd, The Prince should keepe
His bed no longer, but in any case
Be in the battels front, the Foe t'outface:
For of this (done or not done) was ensuing
His future safety, or his present ruin.
Augustus was perswaded, left his tent,
And mounted on his steed. Obserue th' euent:
The toile and labour that he tooke that day,
Did not alone his Feuer driue away,
Restoring him to health; but as it hap'd,
Was cause that he a greater danger scap'd.
For *Brutus* souldiers thinking him still weake,
Did with maine force into the Battell breake;
Seising his Tent, his Bed away they beare,
Presuming still they had *Augustus* there.

Calphurnia the
wife of Julius
Cesar.

'Tis noted, how *Calphurnia* did complaine
The very night before her Lord was slaine,
Beseeching him, with sighs and many a teare,
That he the next dayes Senat would forbear;
Because of her sad dreame, which told his fate.
But he in his ambition obstinate,

Cesars dream.

Holding such vaine predictions of no force,
With poniards stab'd, was made a lincesse Corse.

Amilcars
dreame.

Nay he himsele not many dayes before,
Dream'd, He was snatched away from earth, and bore
Above the Clouds; where, with Majesticke looke,
Towelcome him, *Ioue* by the hand him tooke.
Amilcar, who the Carthaginians led,
Besieging *Syracusa*, in his bed

Him

Him thought, That in his depth of sleepe he saw
A souldier arm'd, inuiting him to draw
His Army neerer; for (his fame to crowne)
He the next night should sup within the Towne.
Encourag'd thus, he early rose next day,
His Carthaginian Ensignes to display;
And gaue a braue assault: and yet he found
But a false Omen, being tooke and bound,
Was to the City led, Fate to fulfill,
Where he both supp'd and lodg'd against his will.

Wife *Socrates*, the night which did precede
The day that *Plato* came to heare him reade,
Dream'd, That he saw into his bosome fly
A milke-white Swan, that sung sweet melody.
This at the instant though he did neglect,
Yet on the morrow, pleas'd with his aspect,
He tooke him in his armes, and with extreame
Rapture of ioy, he call'd to minde his dreame.
And though the childe was then of tender age,
Th' euent did aptly fit with his presage.

Pausanias, of
Socrates.

Nor do I these from prophane Authors cull,
As if the sacred Scriptures were not full
Of like examples; Stories manifold
Are in the Testaments both New and Old.
Ioseph, from his owne Visions did diuine;
And so from *Pharaoh's*, of the Eares and Kine.
The Baker and the Butler dream'd; it fell
To both of them as *Ioseph* did foretell.
Nabuchadnezzars Image and his Tree,
Were of such things predictions, as should bee;
God call'd to *Samuel* in his sleepe, and told
What should betide to *Ely*, being old.
Like Visions too haue been conferr'd vpon
Good *David*, and his sonne King *Salomon*.

Examples
from the Old
Testament.

And in the Gospell, *Ioseph* in his rest,
Was bid to take to wife the euer-blest
and holy *Virgin*. After, To forsake
That Countrey, and his Spouse and Infant take,
And with them into *Egypt* make all speed,
Till the Kings death, which shortly did succeed.
We likewise reade, The Wise men of the East
Were in a dreame forewarn'd, to see that * Beast
Herod no more, nor turne the way they came.
How many of this nature might I name?

Examples
from the New
Testament

* If the later
Herod were
called a Fox;
the former
who slew the
young Infants
may carrie a
worse title.

As

Angels.

Angels visible.

As that of *Shimon*, and of *Pilats* wife:
 Examples in the holy Text are rife,
 And each where frequent. Then there is no doubt
 But there are such to leade vs in and out.
 In visible forme they likewise haue appear'd,
 Been seen to walke, to eat, to drinke, and heard
 To speake more oft. Two *Abraham* did receiue
 Into his Tent; and hauing (by their leaue)
 First washt their feet, they dranke with him, and eat;
 At least vnto his seeming, tasted meat.
 An Angell to yong *Toby* was a friend,
 And traueled with him to his Iournies end.
 An Angell 'twas, of the Cœlestiall Crew,
 That in one night all *Ægypt*s First-borne slew.
 When *Daniel* was with hunger almost dead,
 Him in the Lions den an Angell fed.
 An Angell came to *Lot*. An Angell 'twas
 Met *Balaam*, and put speech into his Asse.

Like stories from the Gospell we may gleane,
 Both of good Angels, and of Spirits vncleane.
 The Angell *Gabriel* in full forme and fashion
 Brought to the *Virgin* her Annuntiation.
 He that before our blessed Sauour stood,
 To bring him comfort when his sweat was blood.
 He that from prison did Saint *Peter* free,
 And made that night a Gaole-deliverie:
 He that tooke *Philip* vp, and to the place
 Brought him where then *Candaces* Eunuch was;
 Those that vnto the women did appeare,
 (When Christ was rose from death) in Vesture cleare;
 All these were blessed Angels. Of the Bad
 We likewise many presidents haue had:

Evill Spirits.

As those with which mens bodies were possesst,
 Some dumbe, and others speaking; who confest
 Our Sauour to be God. Some deafe; and when
 One did torment the wretched *Gadaren*,
 With many other of that hellish Rout,
 Whom Christ himselfe extermin'd and cast out.

Digressions

But now, with leaue, a little to digresse,
 To finde some Learned, (or esteem'd no lesse)
 What they of Spirits thought. It doth exist
 Vpon Record, The Iewish Cabalist

The opinion
of Rabbi A-
chiba concer-
ning Spirits.

Rabbi Achiba was of constant minde,
 (And wrot) We Spirits should in all things finde;

In

In Earth, in euery Riuer, Brooke, and Fountaine;
 In Floud, in Well, in Valley, Hill, and Mountaine;
 In Plant, Herbe, Grasse, in Shrubs, in euery Tree:
 And when these Spirits 'mongst themselves agree,
 Earth yeelds aboundance, and affords encrease,
 Trees swell with fruits, Fields flourish by this peace:
 The Seas are calme, the Rivers wholesome, and
 Yeeld Fish in plenty, floating on the sand:
 The Aire is temperate. But when they contend,
 The Earth growes barren, fruitfulness hath end;
 Mildewes and Rots destroy both Grasse and Graine,
 And then the labouring ploughman toiles in vaine.
 Fruits wither on the trees, Rivers rebell,
 Leaue bare their channels, or in torrents swell:
 The Fountaines grow vnhealthfull, and distaste;
 And in this mutinie all runnes to waste.
 The mustering Clouds obscure from vs the Sun;
 The Heav'ns themselves into disorder run;
 By Shoures tempestuous, and rough stormes of Haile,
 Then Inundations on the earth preuaile.
 The Lightnings flash, and loud-voyc'd Thunders rore,
 As if Time, tyr'd, his journey had giuen o're.
 Now, as th' agreeing Spirits cause our health,
 Pleasure, strength, gladnesse, with encrease of wealth:
 So those that are dissentious breed disease,
 Want, sorrow, dearth, with all things that displease.

Learn'd *Abram Avenara* the Magition,
 And *Rabbi Azariel* (making inquisition
 By carefull study) in their Works relate
 The cause to vs, of extreme Loue or Hate:
 Why that a man, his Kindred and Allyance,
 Ev'n his owne naturall Bloud, sets at defiance;
 And yet his strange loue should so far extend,
 One that's meere forreigne to select his friend.

Again, as we by prooffe finde, there should be
 'Twixt man and man such an antipathie,
 That though he can shew no iust reason why,
 For any wrong or former injurie;
 Can neither finde a blemish in his fame,
 Nor ought in face or feature iustly blame;
 Can challenge or accuse him of no euill:
 Yet notwithstanding hates him as a Deuill.

They giue this reason; The good Angels, they
 So far to peace and vnitie obey,

That

The opinion
of two learned
Rabbis, con-
cerning Amor
& Odium.Their reason
of this Anti-
pathic.

The Effect of
these exprest
in King Ferdi-
nand.

That in the first they labour to atone,
And (could it be) to make ev'n Opposites one;
Bee'ng still at hand, a friendship to persuade
Twixt such as seeke each other to invade.
When the malignant Spirits sole intention
Is to set men at discord and dissention;
To kindle malice, and the spleene in flame,
To hate, yet shew no reason whence it came;
Ready to make him fly in that mans face,
Whose friendship others gladly would embrace.

King Ferdinand of Spaine (their Annals say)
In his Procession on a solemne day,
Attended by his Trainee; in Barcelon
Was by a Traiterous Spaniard set vpon
With a short dagger, and had then been slaine,
Had he not worn that time a golden chaine,
Which stayd the fatall blow. The Traitor tooke,
And put to th' Racke; with an vndaunted looke
And constant suffering, could no other reason
Give to the King, of his vnnaturall treason,
But, That the cause which to that act compeld him,
Was, He ne're lov'd him since he first beheld him:
Nor could he brooke him then, or reason why
Shew of this deepe and strong Antipathy;
But in the midst of all his tortures vow'd,
If instantly he freedome were allow'd,
And that the King would him againe restore
To his first state, hee'd kill him ten times o're.

The Effect
proued in
Judges.

This is allead-
ged by Doctor
Strozze, lib. de
Natur. Mag. of
some particu-
lar men whom
he had obser-
ued in Italy in
his time.

Hence comes it, that some Iudges are not cleare,
When Malefactors at the Bar appeare.
Of this they are made conscious, when theres brought
Evidencc'gainst one, bee't for a thing of nought,
His Crime he aggravates; and in his fury,
If they *Not guilty* bring, sends backe the lury;
Stretches each quiddit of the Law, to finde
Him culpable, onely to please his minde.

Again; If for some capitall offence
Another's brought: though Law hath no pretence,
Nor Conscience, colour, how to make his peace;
Yet he shall strive th'offendor to release;
Cite Statutes in his favour; what appeares
Most grosse, seeke to extenuate; and with teares,
If so the luries Verdict'gainst him run,
Pronounce the Sentence as against his Sonne:

Neither

The Effect
proued in
Princes.

Neither by him perhaps before-time scene.
Whence is the cause then of this Loue or Spleene?
Ev'n Princes are not from this passion free:
In some Kings Courts how many rais'd we see?
One ev'n as high as *Hamon* lifts his head,
And yet for all that, no desert can plead:
When as poore *Mordechai*, envy'd, out-brav'd,
Who notwithstanding the Kings life he sav'd,
Obscurely lines, his service not regarded,
Nor with a single Sheckle once rewarded.
Nor doth the Prince in this, his Power abuse;
Which by a story I can thus excuse.

Two Beggars, as an Emperour once past by,
Saith one, O, would this Great man cast an eye
Vpon our wants, how happy were we than?
Saith the other; How much happier were that man,
On whom the providence of Heav'n would daine
A gracious looke? These words were spoke so plaine,
The Prince o're-heard them; and commanded both
To come to Court. The silly men were loth,
Fearing they had spoke some treason. Brought they were
Into a stately roome, and placed there
In two rich chaires; and iust before them spread
A table with two bak'd meats furnished;
Both without difference, seeming alike faire,
One cram'd with Gold, other nought saue Aire.
For these, they two cast lots: To him that said,
He that trusts Heav'n, that man is only made,
Hapned the Gold. To the other, (that said, Well
Shall he thrive that trusts man) th' empty fell.
The Emperour made this vse on't: Lords you see
What a great Trainee hourly depends on me:
I looke on all, but cannot all preferre
That in my service merit. Nor do I erre;
'Tis their fate, not my fault: such onely rise
By me, on whom Heav'n bids me cast mine eyes.

How comes it, that a Poet shall contrive
A most elaborate Worke, to make suruiue
Forgotten Dust? when no King shall expire,
But he brings fuell to his funerall fire:
No Optimate falls from the Noble throng,
But he records his Elegeicke Song
In mourning papers: and when all decays,
Herse, *Shewes*, and *Pompe*; yet *That* resounds his praise.

Of

A true story.

Of Poets and
Poetry.

Of euery Match and Royall Combination,
His Pen is ready to make publication:
When all proue ag'd, forgotten, and blowne o're,
"His *Verse* is still as youthfull as before;
"And sounds as sweetly (though it now seeme dead)
"To after-Times it shall be euer read.

What's Gentry then? Or Noblesse? Greatnesse what?
The Ciuill Purple? or the Clergy Hat?
The Coronet or Mitre? Nay, the Crowne
Imperiall? What's Potencie? Renowne?
Ouations, Triumphs, with victorious Bayes?
Wisedome or Wealth? Can these adde to thy dayes?
Inquire of Roman *Brutus*, (syrnam'd *Iust*)
Or *Salomon* the Wise, they both are Dust.
Learn'd *Aristotle*, *Plato* the Diuine;
From Earth they came, and Earth, they now are thine.
Where are the Worthies? where the Rich, or Faire?
"All in one common bed involved are.

A Meditation
of Death.

Mans Life's a *Goale*, and *Death* end of the race;
And thousand sundry wayes point to the place:
From East, the West, the North, the South, all come;
Some slow, some swift-pac'd, to this generall Doome.
Some by the *Wars* fall, some the *Seas* deuoure;
Certaine is *Death*, vncertaine though the *Houre*.
Some die of *Loue*; others through *Griefe* expire;
Beneath cold *Arctos* these; they by the *Fire*,
The *Torrid Zone* casts forth; forc'd to endure
The scorching and contagious Calenture.
Some the *Spring* takes away; and some the *Fall*;
Winter and *Sommer*, others; and *Death*, All.
Consider well the miserie of Man,
And weigh it truly; since there's none but can
Take from his owne and others, thousand wayes;
But yet not adde one minute to their dayes.

For now the *Conqueror* with the *Captine's* spread
On one bare Earth, as on the common Bed:
The all-commanding *Generall* hath no span
Of ground allow'd, more than the *Prinat man*.
Folly with *Wisedome* hath an equall share;
The *Foule* and *Faire* to like Dust changed are:
This is of all Mortalitie the end.
The *sites* now with *Nereus* dares contend;
And with *Achilles*, He hath equall place,
Who liuing, durst not looke him in the face.

The *sites* deformed,
and *Nereus* the faire
Grecke, whom
Homer loued.

The

The Seruant with the Master; and the Maid
Stretcht by her Mistresse: both their heads are laid
Vpon an equall pillow. Subiects keepe
Courts with Kings equall; and as soft they sleepe,
Lodging their heads vpon a turfe of grasse,
As they on Marble, or on figur'd Brasse.
Blinde *Homer* in the graue lies doubly darke,
Against him now base *Zoylus* dares not barke.

To him what attributes may we then giue?
And other Poets, by whom all these liue?
Who as their putrid flesh is long since rotten,
So in their Sepulchres had lay'n forgotten,
Like common men; had not their Muse high-flying,
Kept both these Worthies and themselues from dying.
How in these dayes is such a man regarded?

"No, nor so much as Oile or Inke rewarded.
Yet shall a Sycophant or ballading Knaue,
If he but impudence and gay cloathes haue;
Can harpe vpon some scurrilous Jest or Tale,
(Though fiftene times told, and ith' City stale;)
Command a Great mans eare; perhaps be able
To prefer Sutes, and elbow at his table;
Weare speaking pockets; boast, Whom he doth serue:
When meriting men may either beg or starue.

Past Ages did the antient Poets grace,
And to their swelling stiles, the very place
Where they were borne, denomination leant.

Publius Ovidius Naso had th' ostent
Of *Sulmonensis* added, and did giue
The Dorpe a name, by which it still doth liue.
Publius Virgilius likewise had th' addition
Of *Maro*, to expresse his full condition.
Marcus Annæus, Lucanus Seneca,
Bore title from his city *Corduba*.
Caius Pedo was styl'd *Albinovanus*:
Aurelius Olympius, Nemefianus.

Some from the nature of their Poëms: Thus,
Caius Lucilius was call'd *Satyrus*:
So *Livius Andronicus*, *Epicus*:
And *Lucius Accius* surnamed *Tragicus*. &c.
Some, from their seuerall Countries, because they
Were forrein borne: *Terens*, from *Africa*,
Is *Publius Terentius Afer* read.
Titus Calphurnius, Siculus, as bred

S

In

The honour
due vnto Poets

The honour
done to Poets
of old

A Satyricall
poet.
An Epick poet
A Tragicke
poet.

Rob. Greene.

Christ. Marlo.

Thomas Kid.

Thom. Watson.

Thomas Nash.

Francis Bewmont.

William Shake-
speare.

Beniam. Johnson.

John Fletcher,
John Webster,
&c.

In Sicily. So many others had
(And that for sundry causes) meanes to add
Vnto their first: for with their worth encreast
Their stiles; the most grac'd with three names at least.

Our moderne Poets to that passe are driuen,
Those names are curtal'd which they first had giuen;
And, as we wisht to haue their memories drown'd,
We scarcely can afford them halfe their sound.

Greene, who had in both Academies ta'ne
Degree of Master, yet could neuer gaine
To be call'd more than *Robin*: who had he
Profest ought saue the *Muse*, Ser'd, and been Free
After a seuen yeares Prentisefhip; might haue
(With credit too) gone *Robert* to his graue.

Marlo, renown'd for his rare art and wit,
Could ne're attaine beyond the name of *Kit*;
Although his *Hero* and *Leander* did
Merit addition rather. Famous *Kid*

Was call'd but *Tom*. *Tom. Watson*, though he wrote
Able to make *Apollo's* selfe to dote
Vpon his *Muse*; for all that he could strue,
Yet neuer could to his full name arriue.

Tom. Nash (in his time of no small esteeme)
Could not a second syllable redeeme.

Excellent *Bewmont*, in the formost ranke
Of the rar'st Wits, was neuer more than *Franck*.
Mellifluous *Shake-speare*, whose inchanting Quill
Commanded Mirth or Passion, was but *Will*.

And famous *Johnson*, though his learned Pen
Be dipt in *Castaly*, is still but *Ben*.

Fletcher and *Webster*, of that learned packe
None of the mean'st, yet neither was but *Iacke*,
Deckers but *Tom*; nor *May*, nor *Middleton*.

And hee's now but *Iacke Foord*, that once were *John*.

Nor speake I this, that any here exprest,
Should thinke themselves lesse worthy than the rest,
Whose names haue their full syllable and sound;
Or that *Franck*, *Kit*, or *Iacke*, are the least wound
Vnto their fame and merit. I for my part
(Thinke others what they please) accept that heart
Which courts my loue in most familiar phrase;
And that it takes not from my paines or praise.

If any one to me so bluntly com,
I hold he loues me best that calls me *Tom*.

Heare

Heare but the learned *Buchanan* complaine,
In a most passionate Elegiacke straine;
And what emphaticall phrases he doth vse
To waile the wants that wait vpon the *Muse*.
The Pouertie (saith he) adde vnto these,
Which still attends on the *Aonides*,
As if that *Penia* were their Queene and Guide,
And vow'd, amongst them euer to reside.
Whether thou dost of Turkish battels sing,
Or tunc thy low *Muse* to a softer string:
Or whether thou the gentle Socke dost weare,
Tickling with pleasure the Spectators eare:
Whether thou in the lōfry Buskin rage:
When the long Tragicke Robe doth brush the Stage,
Thou, Pouertie along with thee shalt bring,
Whether thou Poëms write, or Poëms sing.

Seuen Cities warr'd for *Homer* being dead;
Who liuing, had no roose to Shrowd his head.
Poore *Tityrus* deplores his fathers fields;
Rome, to the hungry *Statins* scarce bread yeelds.
Nasb, who many in that kinde surpast,
Beyond the Hyperborean Pole was cast:
Nor could shew cause for being thither chac'd,
But, That he lov'd the *Sisters*; They, him grac'd.
Nor hath the Poets Patron's selfe been free
From the strict lawes of dire necessitie;
But forc'd, through want, amidst the fields and groues,
To keepe and feed th' *Aemonian* Herds and Droues.
Wherefore *Calliope* (who sung so well)
Did liue so long a Maid; Can any tell?
She had nor been a Virgin to this houre,
But that (to marry her) she wanted dower.

Meane time we spend our fruitlesse houres in vaine,
And *Age*, of Want and Hunger doth complaine;
It grieues vs now, although too late, at last,
Our Youth in idle Studies to haue past;
And what a folly 'tis, we now haue found,
To cast our Seed in an vnfaithfull Ground:
That in our Youth we haue layd vp no store,
Which might maintaine vs when our heads be hore;
And that our shaken Vessell, torne and thin,
Can finde no easie Port to harbor in.
Then Barren *Muses*, seeke some other Friend,
For I henceforth a Thriuing Course intend.

S 2

None

In his Elegy
intituled: *quam
miseram sit con-
ditio doctissimi
literarum huma-
niores. &c.*

Penia is Pau-
perias: or of
pouerty. Read
Aristophanes in
his Comody.
called *Plutus*.

Apollo who
kept *Admetus*
his Carrell.

Epigram, eius
dem. inscrip. ad
amicos. Nemo
meos cineres
violis fragrali-
bus ornet. &c.

None with fresh Violets my Ashes grace,
Or strow sweet fragrant Roses in the place.
If any loues me, and intends to giue?
I wish to taste his bounty whilest I liue.
What care I, when the Fates my Thread haue spun,
Though Briers and Thornes my Graue shall ouer-run.
Thou Tragick Buskin, and thou Comicke Socke,
Prime *Muses* of the *Novenary* stocke;
At length awake from your long bedded sloath,
And giue me but one answer from you both:
Whence growes this Innovation? How comes it,
Some dare to measure mouthes for euery bit
The Muse shall tast? And those, Approv'd Tongues call,
Which haue pleas'd Court and City, indeed All;
An vtun'd *Kennell*: When the populous Throng
Of Auditors haue thought the *Muses* sung,
When they but spake? How comes it (ere he know it)
A *Puny* shall assume the name of *Poet*;
And in a Tympanous and Thraſonick stile, (smile,
(Words at which th' Ignorant laugh, but the Learn'd
Because Adulterate) and Vndenizen'd, he
Should taske such Artists as haue tooke Degree
Before he was a Fresh-man? and because
No good Practitioner in the Stage Lawes,
He mis'd th' applause he aim'd at; hee'l deuise
Another course, his fame to immortalise:
Imploring diuers Pens, (failing in's owne)
To support that which others haue cry'd downe.

It was not so of old: *Virgil*, the best
Of Epicke Poets, neuer did contest
'Gainst *Homer*. *Ovid* was so far from hate,
That he did rather strue to imitate,
Than maligne others: for of him we reade,
That he did honour all who did precede:
To loue those that came after, present, all,
Indeed the *Muses* friends in generall.

I spare to speake of those that liue; I embrace
Their loues, and make them Vmpires in this case;
Who would, to curbe such insolence (I know)
Bid such yong boyes to stay in Iericho
Vntill their Beards were growne, their wits more staid;
And not to censure others, till they'au'e made
Works to exceed theirs; to abide the test
Of rough censorious Browes; Better the Best:

To

To attract the cares and eyes of Princes. When
They haue done this, (as some they enuy) then
They may be admitted Free-men, and so strue
By Industry, how in that way to thriue.
These at the Bench aime; but mistaken far,
For they must first be brought vnto the Bar.

Perhaps too, there's some other matter in't,
These so ambitious are to be in print;
And fearing their owne Weakenesse, therefore raile,
Hoping to get their Bookes the better sale.
But 'tis a foolish pride to awake those *Muses*
(Which otherwise had slept) at their abuses.

Of this neglect, or rather grosse despight,
Will you the reason? As these *Rabbins* write;
In Learned men (or Morall, or Diuine)
There gouerne Spirits they call *Saturnine*,
That only dote on pouerty, and which
Will not endure that such men should be rich:
But still against those *Iouiall* Spirits, that ar'
About Great men, they be at mortall war.
Who (though these *Magnates* be of generous mind,
And in themselves to Bounty well inclin'd,
With euery other Goodnesse) thus inuade
The Noble Patriot, (th' Author to vprade;)
This Pamphlet borrow'd is perhaps, or stolne;
Either the stile too pinching, or too swolne:
Else, by the mouthes of others they complaine,
'Twas done in flatterie, or hope of gaine;
And so diuert them from their good opinion.
"I hope such Spirits haue not still dominion.

Now those whom they *Mercuriall* Spirits call,
Possessing Them of no desert at all,
(Of whom I speake) aptly their humors bend,
To sooth vp such as Great men stil attend;
And (as by a conspiracie) so apply
Their mutuall paines and common industry,
That (by the *Saturnines* not bee'ng offended)
What ere they do is fauour'd and commended.
I write not this in a persuaſiue way
To giue faith to; but tell you what such say
As were great Iewish Doctors: make expression
Of what they writ. Excuse then my digression.
Yet all this while we haue not gon so far,
As to define to you what *Angels* ar'.

S 3

It

A reason giuen
of the premis-
ses.

Spirits Satur-
nine & Iouial.

Mercuriall
Spirits.

Of the essence
of Angels.

Arist. Ethic.
cap. 9.

The Platonists
difference be-
twixt gods and
Demons.

Psalm. 8. Minu-
isti eum paulo
minus ab An-
gelis.
Tertullian, lib.
de carn. Christi.
Orig. peric. 1.
cap. 2. 3.
Gen. 6.

It is a question difficult and hard,
And hath been in the holy Text much spar'd.
Much more perspicuous 'tis, to signifie
The nature of th' eternall Deitie,
Than th' Angels Essence: because that relation
Is much more neerer vnto our saluation.
Yet notwithstanding, Mans industrious reach
(As far as probabilitie can stretch.)
Hath sought to plumbe that Depth with Reasons Line,
Much better 'tis (saith One) of things Diuine,
Cœlestiall, and Superior, to enquire
Something, (although but little) and admire;
Than of the things Inferior, and Below,
Be able to demonstrate much, and know.

Now the word *Angelus* doth not imply
His proper essence, but doth signifie
His Place and Office, as Gods Messenger.
It is a name, to no Philosopher
Was knowne of old: *Spirits* and *Minds* they knew,
But not the *Angels*; they to them were new.
All that about the Moone haue their aboads
And residence, the *Platonists* call gods.
All those sublunary, they *Dæmons* styl'd;
As *Apuleius*, in his booke compyl'd
De deo Socratis, makes ample mention,
According to his humane apprehension.

We know their Places, and their Offices,
But of their Natures and their Substances,
Onely so far (no farther) we dare skan,
Than that they are more excellent than man.
Thus by the *Psalmist* warranted, who sayes,
(When our Nobilitie he semees to praise,
And what Man was before he did transgresse)
Thou mad'st him than the *Angels* little lesse.

Some would allow them Bodies: and of them,
Tertullian one; another, *Origen*.
From *Genesis*: *The Sonnes of God* ('tis there)
Seeing Mens Daughters, and how faire they were,
Tooke them to be their *Wives*. Now both agree,
That these no other could than *Angels* be.
Who if they married, must haue Bodies; those
Compos'd of Forme and Matter, to dispose,
Else how should they haue Issue? And againe;
How are bad Sprites sensible of paine,

In

In Hells eternall torments, if there faile
That Substance on the which Fire may preuaile.
So diuers of the Fathers were of minde:
For in Saint *Anstines* Comment you may finde,
The subtile essence of the Angels (pure
At first, that they more fully might endure
The sence of Fire) was grossed in their Fall,
Of courser temper than th' Originall.
Moreover, *Damasceus* is thus heard;
Each thing created, if with God compar'd,
(Who onely incorruptible is) shall finde
Them Grosse, and all materiall in their kinde.
For He alone 'tis, we may truly call
Vnbodied, and Immateriall.

Ambrose, *Lactantius*, and *Basilius*,
Rupertus, *Atlas*, *Athanasius*,
With *Firminus*, did beleue no lesse,
As more at large their publique Workes expresse.

To these, oppos'd in censure others are,
Who in their best of judgements, not once dare
Allow them Bodies, but meere Spirits to bee,
Void of all matter: and in this agree
Nazianzen, *Gregorie*, *Thomas Aquine*,
Saint *Chrysostome*, and *Thomas Argentine*,
Alexander Alexandri, and *Marselius*,
Bonaventura, *Augustinus Niphus*,
Hugo de S. Victore, *Scotus*; men

Gen'ally approv'd, and with these *Damasceus*:
Who saith, That in respect of God on hye,
(His Power and most inscrutable Qualitie)
They may be said to haue Bodies; yet he wou'd
Not haue it be so simply vnderstood,
But that they are not all so exquisite,
As mutable, confin'd to place finite.
When as his Nature, more Diuine by farre,
Is subiect to no Change, as Angels ar';
An Infinite, a Majestie so Immence,
No place can circumscribe his Eminence.

To leaue Authorities, yet make this plaine,
Let's see what grounds from Reason we can gaine:
If they haue bodies? they must needs be linkt
Of members, as Mans is; Organs distinct,
And like composure; else they must be fram'd
Confus'd, and without those which we haue nam'd.

Psellus, *Apul.*
Philoponus,
Merula, *Olim-*
piodor. *Gau-*
dentius. &c.

The Fathers
who opposed
the former in
this point.

Reasons to
proue Angels
incorporeal.

If

If Limbs and Organs ? consequently then
They must haue Sence : if Sence ? Passions, as men ;
And therefore capable of Perturbation,
So of Corruption, and of Alteration ;
As bee'ng compos'd of Contraries ? If we say,
Th' are from Corruption free ? t' infer that they
Their bodies neuer can put off, and so
Into a grosse absurditie they grow,
To make them in worse state than Man : for he
Puts off all Cares with his Mortalitie.
But on their perpetuities doth depend
Trouble and Toiles sence, which can neuer end.

Againe, if Bodies ? they must either be
Hard, to be felt, and of soliditie ;
Or else Liquid and soft. If stand vpon
The last, th' are signes of imperfection,
Subiect to be diuided, and to take
Strange shapes vpon them, and the first forsake :
As, to be chang'd to Water or to Aire.
Which doth not stand with sence : for if we dare
Allow them hard and sollid, we are deluded ;
Since such, from other Bodies are excluded,
(As in dimation limited, and space ;)
" Because two Bodies cannot haue one place.
Nor can they with that quicke celeritie
Moue in one Sphere, then in another be.

'T must likewise follow, That such as are sent
Downe to the Earth, cannot incontinent,
But with much difficultie or'come the way ;
First in one Heav'n, then in another stay ;
Haue time to penetrate (as needs it is)
Now that Cœlestiall Body, and then this.
When as (if *Alphraganius* we may trust,
Or *Thebit*, Arabs both) of force it must
Be a great distance. For these Authors write,
If that an Angell in his swiftest flight,
Should from the eighth Heauen, to the Earth descend,
A thousand miles in threescore minutes to spend,
(So far remote they are, if truly told)
Six yeares six moneths his journey would him hold.

But now, what difficult to some may appeare,
To reconcile, and all those doubts to cleare :
Evn as Mans wisdom being iustly way'd
With Gods, to be meere Foolishnesse is said ;

Not

Two Arabian
writers.The solution
of the former
doubts.

Not that it is in its owne nature so,
And that, than Brutes, he doth no further know ;
But in respect of God's, so pure and holy,
It in that sence may be reputed Folly.
So th' vncorporeall Spirits, Bodies claime,
Which if we with th' Almightyes Essence name,
In that regard, 'tis palpable and grosse,
No better to be styl'd than Dung and Drosse.

Now by the Sonnes of God, who beheld then,
The Daughters which were said to be of Men,
Is meant the Sonnes of *Sab*, (to make it plaine ;)
Seeing those Daughters which were come of *Cain*,
Of them tooke wiues, each where he liked best.

Heare in a Lateran Councell, what's exprest
Touching Spirituall and Corporeall Creatures ;
Distinguisht thus : The great God, of all Features
The sole Creator, Visible and Vnseene,
Spirituall, and those which Bodied beene ;
Who from Times first beginning hath both fram'd,
Spirituall, and those Corporeall nam'd ;
By which we vnderstand Angelicall,
And Mundane here below. He after all,
Did then create Man in his blest estate,
Both Soule and Body to participate.

The Phrase of Scripture doth confirme as much,
As oft as it doth on the Spirit touch :
A Substance without Body it approoues.
The Spirit is God (saith *Iohn*) and it behooues
All such as will in worship fall before him,
Meerely in Spirit and in Truth t' adore him.

Besides, Saint *Luke* doth witnesse, One mans brest,
At once of a whole Legion was possesst
Of vncleane Spirits. Which had they Bodies, How
Could it sufficient place to them allow
To inhabit ? when each Legion doth by List,
Of six thousand six hundred sixty six consist.

If there be any of Saint *Gregories* mind,
To thinke that Angels are to Place design'd ?
All such must vnderstand, it is not meant
According to the limited extent
Of their Angel-like Substances, but rather
(Which from their great employments we may gather)
Of their owne vertues the determination,
In the determin'd place of operation.

Nor

This Councel
was held vn-
der Pope In-
nocent the
third.*Iohn* Cap 4.The number
of a Legion,
S. *Gregory* ex-
pounded.

Nor is't of force, That Angels by their Fall
Should gaine a Substance more materiall,
On which th' infernall Fire it selfe might feed :
Of such a spissed Substance there's no need,
Since of their lasting torments, without pause,
The Fire is not the sole and principall cause ;
But as an Instrument, a power it hath
From Gods owne hand and iust incensed wrath.

To the three *Ternions* I returne againe,
Linkt fast together in a nine-fold Chaine ;
'Mongst whom there's difference in Intelligence,
As there is in degrees of Excellence :
For the more Noble, to the Lesser still
Infuseth Knowledge, by th' Almightyes will.
The Second to the Third is like industrious,
And, as decreed, 'tis more and more illustrious.

This Knowledge more perspicuous is and cleare
In the first *Chorus*, than it doth appeare
Ith' Second, Third, or Fourth, so to the Last,
Of those that are o're things Terrestriall plac't.

This in the Prophet *Zacharie's* made plaine:
When God his People would redeeme againe
From their Captiuitie in Babylon ;
He in his Vision saw the Holy-One
Reueale it vnto one of the Superiors,
Which he communicates to his Inferiors ;
They to the Prophet. Vnto this coheres
What in Saint *Austines* Booke as plaine appeares ;
As we perceiue the Moone, the Stars t'out-shine,
And the Sunnes light more splendrous and Diuine,
Than the Moone's shewes ; so 'tis in the degrees
Of those forenam'd Cœlestiall *Hierarches*.

Foure Angels, as foure Vice-royes, are exprest,
To sway the foure Windes, plac'd aboue the rest ;
All Princes, and with mighty power endu'd,
Remarkable for that their Celitude.

The East, whence *Eurus* blowes, swayes *Michael* ;
The West, whence *Zephyre* breathes, guides *Raphael* ;
The North, whence *Boreas* blusters, *Gabriel* ;
The South, whence *Auster* comes, rules *Vriël*.
Which from th' *Evangelist* some Doctors ground,
Because 'tis in th' *Apocalips* thus found :

On the foure Angles of the Earth I saw
Standing foure Angels, those that kept in awe

A returne to
the first po-
sition.

2. 2.

S. Aug. de Cog-
nitione verita-
tis, cap. 8.

Dr. Sirozza,
Lib. de Natur.
magia.

Apocal. 7.

The

The foure great Windes, restraining them from blowing
On Earth, on Sea, or any Tree then growing.

Some write, That ouer euery Heauen or Sphere,
A seuerall Angell's plac'd, and gouernes there.

The Sophists, those *Intelligences* call :

The Hebrewes, *Cherubims* : whose lots thus fall ;

Metraon doth the *Primum Mobile* guide :

Ophaniel, in the Starry Heav'n reside :

The Sunnes Sphere, *Varcan* : the Moones lower rayes

Arcan disposeth : *Mars* (his) *Lamach* swayes ;

Mercuries, *Madan* : loves, *Guth* : *Venus* Star,

Iurabatres : and *Saturne's* seene from far,

Maion : And all these in the height they'enioy,

Haue power, Inferior Spirits to employ.

Seuen Angels (as the Scriptures witnesse) stand

Before th' Almighty, prest at his command ;

And these by his Diuine infusion, know

How to dispose of all things here below,

As those Cœlestiall : who doth institute

Those Seuen, his Diuine Will to execute.

Yeares, Dayes, and Houres, amongst them they diuide ;

The Planets and the Stars they likewise guide.

The President of *Sol* is *Raphael* ;

The Guardian of the Moone, call'd *Gabriel* :

Chamuel the third, *Mars* his bright Star protects ;

Michael, the Sphere of *Mercury* directs :

Adahiel, o're *Ioue* hath domination ;

And *Haniel*, of *Venus* gubernation :

Zaphiel is *Saturnes* Prince. And of Spirits seuen

Saint *Iohn* makes mention, with their place in Heauen :

I saw seuen Angels stand before the Throne

Of the Almighty ; and to euery one

A seuerall Trumpet giuen. [&c.] The Rabbins, they,

And Cabalists, further proceed and say,

(How warranted I know not) That there be

Twelue Potents of this Diuine Facultie ;

Three Orientall, and three Occidentall,

Three Septentrionall, and three Meridionall.

Chaoz the first great Easterne Power they call,

Whose Prince *Alibidielis*, and he swayes all

That doth belong to *Aries* : the next place

Corona hath ; and *Varchiel* hath the grace

Of that to be chiefe Regent : *Leo* hee

Hath subiect in his second Emphyree :

Hermans

Arist. Intellig.
planet.

Tobit, 6. 12.

Apoc. 8.

These they
call the An-
gels of the
Zodiacke.

The first Qua-
ternion.

The second
Quatern.

Hermans the third; *Adnachiel* doth carry
That potencie, and rules the *Sagittary*.

The first Power *Austral* they *Panthæon* stile;
Asmodes Prince, in that doth reconcile

The Signe call'd *Taurus*: and the second, *Tim*,
Hamabiel is the Prince that gouernes him.

In the Signe *Virgo*, *Haim* is the third borne,
Hannuel the Prince, and gouerns *Capricorne*.

The third
Quatern.

The first Septentrionall, *Bethzan*, *Manuel* Prince,
And he the Signe of *Cancer* doth conuince.

The next, *Zonocharel* by name they know,
Barchiel the chiefe, and rules o're *Scorpio*.

Ouer the third, *Elisan*, *Varchiel* reignes;
He *Pisces* in his Principate containes.

The fourth
Quatern.

The first of th' Occidentall, *Gelphor*, and
Ambriel the Prince; the *Gemini* they stand

Beneath his sway. *Bleor* the next; his Lord,
Zaniel, who guides the Scepter and the Sword.

Caphet the last; *Cabriel* the President,
And o're *Aquarius* hath the gouernment.

Foure Angels
ouer the foure
Elements.

Others there be that do not doubt to say,
That the foure Elements are forc'd to obey
Foure seuerall Angels: *Seraph* reignes o're Fire;
Cherub the Aire; and *Tharsus* doth aspire
Ouer the Water: and the Earths great Lord,
Ariel. The Hebrew Rabbins thus accord.

But since of these the Scriptures make no mention,
Far be it that the least of mine intention
Should be to create Angels. Hence it came,
That at a Roman Councell, in the name
Of *Zachary* then Pope, one *Aldebert*,
Another *Clement*, seeking to subuert
The Church by Schismes; were to the Consistorie
Summon'd, and there conuict of Heresie.

For thus they pray'd; O Angell *Vriel*,
Angell *Adimus*, Angell *Raguel*,
Angell *Sabaothe*, Angell *Michael*,
Angell *Tubuas*, Angell *Semibel*, &c.

The sentence
of the Councel
against the
Schismatics.

This in the Synod was no sooner read,
But they thus instantly were censured.
The very words of that Decree these are:
Of all those names, most of them new and rare,
Of whom they invoke, *Michael* alone,
An Angell we acknowledge; the rest none.

By

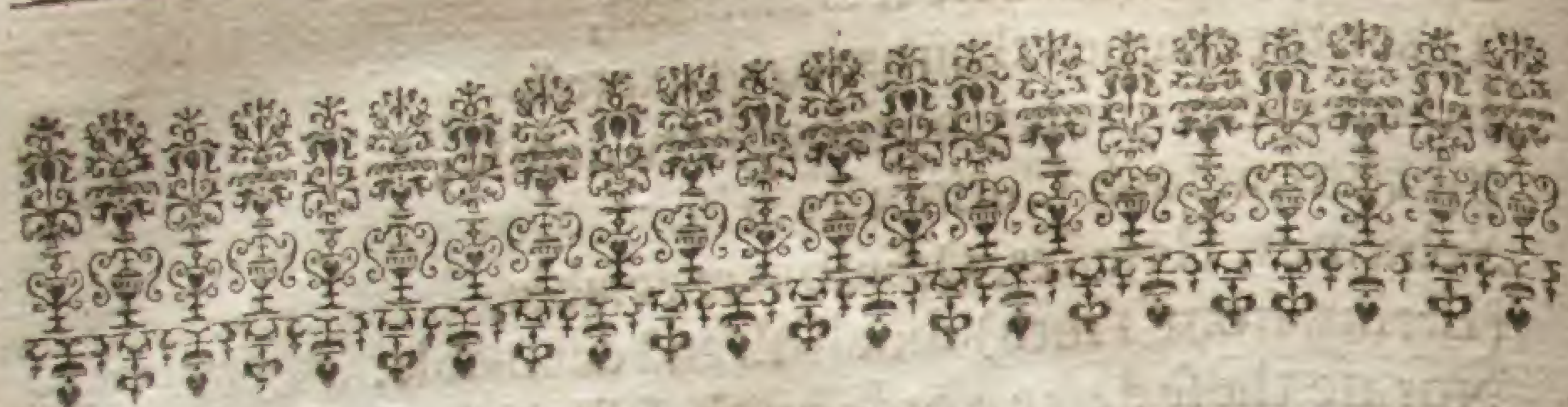
By that, and elsewhere it is manifest,
That other names than are to vs exprest
In sacred Scriptures, none ought to deuise;
Since from such Curiosities arise
Schismes, Heresies, Opinions execrable,
(Erring from Truth) diuellish and damnable.
Nor are these darke words, by these Rabbins vs'd,
Other than Phancies, not to be excus'd;
Wherein some things significant are exprest,
Borrow'd from Naturall causes at the best.
For instance; *Seraph*, if we but retyre
To the words force, importeth nought saue Fire:
Cherub, Aire; *Tharsus*, Water; *Ariel*, Earth:
And these at first had from those Doctors birth,
Evn by their owne confession. If you please,
Thinke of the rest as hath been said of these.

*Creatura quædam æterna sunt à posteriore; à priorè
solus Deus est æternus.*

Explicit Metrum Tractatus quarti.

T

Theo



Theologicall, Philosophicall, Poeticall, Histori-
call, Apotheomaticall, Hieroglyphicall and Emblema-
ticall Obseruations, touching the further illustra-
tion of the former *Traſſat*.



As Fire cannot be long ſmothered, but it will
finde vent; nor the Sunne be ſo eclipsed and
clouded, but it will ſoone worke it ſelfe into
it's owne natue glory and ſplendor: ſo the
Omnipotence of the great Creator cannot
be ſo darkened, either by the ſtupidity of the
Ignorant, or the malicious obſtinacie of the
ſeeming-Wiſe, but euen out of their voluntarie Blindneſſe it will
extract it's owne Brightneſſe. Prophane *Lucian*, who ſo generally
taxed all the gods, as that he was held ſcarcely to beleue that
there were any, and therefore purchaſed to himſelfe the Cha-
racter of *Blasphemus Maledicus*, &c. yet he in one of his Coeleſtial
Dialogues (ſo ſtiled becauſe they meereſly conſiſt of conference
held amongſt the vpper Deities) in a diſcourſe betwixt *Mars* and
Mercury, introduceth *Mars* ſpeaking of *Iupiter* to this purpoſe:

Atheiſme con-
feſſeth a ſole
Deity,

I will, (ſaith he)
If my inherent Power I aſſume to me,
Evn when I pleaſe, drop from the Heav'ns a Chaîne,
To which lay all your hands, and you in vaine
Shall ſtrive to pull me thence: and yet with eaſe
(And ioyn to you the vaſt Earth and the Seas,
With all their pondrous weight) one minutes ſpace
Shall draw you vp to my ſublimer place. &c.

In which Power aſcribed vnto *Iupiter*, as acknowledging one ſu-
perior Deitie; what doth hee leſſe, than ſleight and vilifie the
weakenneſſe and deficiencie of all ſuch Idols on whom Diuine ho-
nors are ſuperſtitiously conferred?

I began the former *Traſſate* with the Hierarchie of Angells,
their three Claſſes or Ternions, their order and concatenation; in
which

which I haue proceeded with that plaineneſſe, that I hope they
need no further demonſtration. As alſo of the opinion of the
Sadduces and others, who will allow no Spirits or Angells at all;
their weake and vnmomentary Tenents being with much facility
remoued. I now proceed to this vnreſiſtable conſuſion, That the
obiet and end of Gods diuine Will in the creation of all things,
was no other, than his Grace and Goodneſſe; in which he contin-
ued from all eternitie; and ſo he might haue done, without the
helpe, ſeruice, or miniſterie of any Angell or Creature whatſoe-
uer, which neither to the ornament, conſeruation, or augmentati-
on of his Diuine Nature, can adde or detract. And that his *Al-
mightineſſe* was pleaſed to vndergo this great Worke of the Cre-
ation, it was his free-Will, and no Neceſſitie, that obliged him
vnto it. And he that in his Diuine Wiſdom and Goodneſſe had
Will to make things, hath the ſame Power to diſpoſe them, by
which he created them; and as much do we owe vnto him, for the
Dangers from which he deliuereth vs, as for the Health, Wealth,
and Dignities with which hee bleſſeth vs. For as Saint *Hierome*
ſaith, The treaſures of Vices in vs, are the aboundance of Good-
neſſe in God, &c.

Angels were the firſt Creatures God made, created pure as the
Light, ordained with the Light to ſerue God, who is the Lord of
Light: They haue charge to conſult vs, wiſedome to inſtruct vs,
and grace to preſerue vs: They are the Saints Tutors, Heauens
Heraulds, and the Bodies and Soules Guardians. Furthermore
as *Origen* ſaith, Euery ones Angell that hath guided him in this
life, ſhall at the laſt day produce and bring his Charge forth
whom he hath gouerned. They at all times and in all places be-
hold the maieſtic of the Heauenly Father. And according to
Saint *Auguſtine*, they were created Immortall, Beautifull, Inno-
cent, Good, Free, and Subtile, reſembling a far off the Eſſence of
God himſelfe.

Saint *Baſil* ſaith, The Angels ſuffer no mutation or change, for
amongſt them there is neither Childe, Youth, nor Old man; but
in the ſame ſtate they were created in the beginning, they ſtill per-
ſiſt, and ſo vnchangeably ſhall to all eternitie. And Saint *Augu-
ſtine* in his Booke *De vera Religione*, ſereth theſe words: Let not the
worſhip of men that be dead be any Religion vnto vs; who if they
liued piously, and died good men, deſire no ſuch honor to be con-
ferred vpon them: but they deſire that Hee onely ſhould be ado-
red by vs, by whoſe illumination, they reioyce, that wee ſhall be-
come partakers of their bleſſedneſſe. Therefore they are to be ho-
nored for imitation, but not worſhipped for Religion. And af-
ter, ſpeaking of the Augels, he addeth this: We honour them in
our

The obiet of
Gods will in
the Creation.

Homil ſup.
Pſal. 44.

The Employ-
ment of the
Angels.

Coloss. 1. 16.

Meaning Saint
Peter.

our Charitie, but not in any Seruilitie; neither do wee build any Temples vnto them. For they would not be so honoured of vs, knowing that we our selues, if we be good men, are the Temples of the euer-living God. For our instruction therefore it was writ. ten, That the Angell forbad man to bow to him, but to giue all worship and reuerence to that Great God, to whom he with him was a fellow seruant.

God vseth their ministerie and seruice not only to the celebra-
ting of his owne glory, (as *Psalm. 103. vers. 20, 21. Praise the Lord ye his Angels that excell in strength, that do his commandment in obeying the voice of his Word. Praise the Lord all yee his Hosts, yee his Ser- uants that do his pleasure.*) But also when he employeth them to de- liuer any message vnto man; as *Numb. 22. vers. 32. And the Angel of the Lord said vnto him, Why hast thou stricken thine Ass now thrice? &c. As also, Genes. 19. & 13. For wee will destroy this place, because the Cry of them is great before the Lord; and the Lord hath sent vs to de- stroy it.* He employeth them likewise in the gouernment of the world: For by him were all things created, which are in heauen, or which are in earth; things visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all things were created by him, and for him, &c. He vseth them in the deliuerance and protection of the Faithfull. *Acts 5. 19. But the Angell of the Lord by night opened the prison doores, and brought him forth, &c.* By their care and employment some are instructed in the Law of the Lord, and to haue the Gospell propagated; *Acts 16. 9. Where a Vision appea- red to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come into Macedonia and helpe vs, &c.* They comfort the Saints in afflictions, as well in things that belong to this bo- dily, as spirituall life; they strengthen them when they faint; sometimes cherish, and at other times chastice them. *Reg. 2. 13. Then the Angell of the Lord said to Elijah the Tishbyste, Arise, and goe vp to meet the Messengers of the King of Samaria, and say vnto them, Is it not because there is no God in Israel, that you go to enquire of Baalze- bub the god of Eckron, &c.* *Acts 27. 23, 24. Paul saith, For there stood by me this night the Angell of God, whose I am, and whom I serue, saying, Feare not, Paul, for thou must be brought before Cæsar, and Lot, God hath giuen vnto thee freely, all that saile with thee. They are Gods Avengers of the reprobate and such as oppose his Church & peo- ple: Esay 37. 36. Then the Angell of the Lord went out, and smote in the Campe of Assur an hundred fourescore and fuet thousand. So when they arose early in the morning, behold they were all dead Corps.*

Of their seuerall apparitions and sundry employments much more might be said, but these few may serue to illustrate the rest. Yet notwithstanding, that great is their power and excellence, and that

that God vseth their ministerie in preserving and protecting vs, and bestowing many benefits and blessings vpon vs; yet as wel by their owne saying, as the sentence of the Apostles, it is manifest, no Diuine Worship is to be conferred vpon them, but vpon God onely.

Before I come by seuerall histories to enlarge that argument handled in the premisses, namely, That euen by Dreames it may be concluded that there be Spirits. I will speake something of Dreams in general. *Aristotle* defines them thus: *Somnium est phan- tasma in somno factum: i. A Dreame is a phantasie begotten in the sleepe.* *Chrisippus* the Philosopher alter this manner; It is a dis- cerning or explaining force, signified by the gods vnto men in their sleepes: for so saith *Cicero, Lib. de Diuinat. Erasmus, Lib. 3. Apotheg.* thus deriderh such mens superstitions as are inquisitiue after the expositions of their Dreames: Those things (saith hee) which you do waking, you regard not; but after your dreams you solicitously enquire. But to the felicitie or infelicitie of Man it is not so much auailable, what you suffer in your sleepe, as that which you do being awake: for what euill you then commit, you are to feare the wrath and anger of the gods, and some sad punish- ment ensuing; but for the other not.

Thales being asked, How far a Lie differed from a Truth? made answer, Iust so far as the eye differeth from the eare: Intimating, That all those were of an vndoubted faith which we see with our eyes; but many things fabulous reported, heard with our eares, come short of credit. Something alluding to that *Homerick* fi- ction of Dreames: Of which (saith he) those which fly in at the Horny port are true; but those which enter at the Ivorie gate are false. By the Horny port meaning the eyes, by reason of the re- semblance of their colour with horne: by the Ivory way, the mouth; alluding to the whitenesse of the teeth.

Seneca, in Hercul. Furent. calls Sleepe, The better part of mans life:

Tu ô Domitor
Summe, malorum requies animi,
Pars humana melior vite, &c.

Of Euils, thou the chiefe and best
Releaser; of the minde the rest;
The better part of humane life;
Asswaging griefe, compounding strife.

Aristotle saith, That Sleepe is the Medium betwixt life and death. And in his Booke *de Som. & Vigil.* If Dreams come from the

Lib de Somn.
& Vigil.The Definiti-
on of Dreams.

Lactant. lib. 6.

Lib. 19. de Ani-
malibus.

the gods, wise men should find the event of them in the day: neither can they come *Divinitus*, or from above, because Dreames are as frequent with other Creatures as with Men. *Eccles. cap. 34.* As he that would take hold of a shadow, or pursue the winde; so he, that is intentive after Dreames. There are some define them the sleepe agitations of the waking minde. According to *Seneca, in Octav.*

Quaecunque mentis agitat infestus vigor, &c.

Such things as trouble and disturbe the mind,
Are, when we be to drow sie sleepe inclin'd:
Then toft and canast this way; that againe,
Within the priuat chamber of the braine.

Ovid, lib. 2. Elegiar. thus speaketh of them:

*Tu levis es multoque tuis ventosior alis,
Gaudiaq; ambigua dasque negasque fide.*

Thou'art light, and much more windy than thy wings,
Ioyes, with ambiguous Faith, thou tak'st and brings.

And *Tibull. lib. 3. Eleg. 4.*

*Somnia fallaci ludunt temeraria nocte;
Et pavidas mentes falsa timere facit.*

Rash Dreames deride vs in the doubtfull night;
And timerous mindes perplex with false affright.

But these are more perspicuously set downe by the excellent Poet *Claudian, in Praefat. lib. 6. de Consol. Honor.*

*Omnia qua sensu volvuntur vota diurno,
Tempore nocturno reddit amica quies.*

All things we muse on in the day, to keepe,
The friendly rest returns vs in our sleepe.
The Huntsman, when his weary limbes he throwes
Vpon his bed, his minde a hunting goes
Vnto the Chace, he shouts and hollowes there,
As if the present Game before him were.
The Iudge is troubled, Discord to compound:
The Charioter, to measure out the ground,
In which to try his Coach-Steeds. Louers dreame
Of their stolne pleasures. And with thirst extreame,
The dry-sicke man, th' imaginarie cup
Lifts to his head, and thinkes to quaffe all vp.

And

And me, the *Muses* Study doth accite
To a new trouble in the silent night;
Ev'n in the middle of *Toves* starry Towre,
Before his feet my Numbers forth to powre.

I cannot forget (for the excellencie thereof) here to insert one of *S^t Thomas Mores* Epigrams thus exprest:

Non es, dum in somno es, dum nec te vivere sentis, &c.

Thou art not, whilest thou art asleepe; thou then
Dost not perceiue thy selfe alie; but when
Thou art awake. Dreame thou art rich, or wise,
Yet thou a poore man, or a foole, may'st rise.
He then that thinkes himselfe most happy, and
Proud of his fortunes, doth on tip-toes stand;
So oft as night comes, ceaseth to be blest,
Is so oft wretched as he lies to rest.

From Poetry, I come to History. *Aristotle* writeth of one *Eudemus* of Cyprus, his familiar friend; who travelling to Macedonia, came to the noble City *Phæas* in Thessaly, then groaning vnder the immanitie of the barbarous Tyrant *Alexander*. In which place falling sicke, and being forsaken of all the Physitions, as one desperat of recouerie, a yong man appeared vnto him in a vision; who told him, That in a short space hee should be restored to his former health. Next, That within a few dayes the Tyrant should be removed by death. And lastly, That at the end of five yeares he himselfe should returne home into his country. The two first predictions happened accordingly; he being restored to his former strength, and *Alexander* the Tyrant perishing, being slaine by the brothers of his wife. But in the fifth yeare, when (encouraged by his vision) he had hope to returne from Sicilie into Cyprus, he was ingaged by the way in a battell fought against the Syracusians, and slaine. His Vision therefore was thus interpreted; That when the Soule of *Eudemus* was departed from his body, it was said to returne againe into it's owne Countrey, or into his hands againe who first leant it.

The father of *Galen* the excellent Physition, was in a Dreame admonished, to educate and tutor his sonne, being then a Childe, in the study and practise of Physicke: which he accordingly did. In which, to what eminence and admiration his industry brought him, his learned Workes euen to this day testifie of him.

Quintus Catulus a noble Romane, saw (as hee thought) in his depth of rest, *Jupiter* deliuering into the hand of a Childe the En-

*Eudemus his
Dream.*

Galen.

Quintus Catulus

signe

signe of the Roman People: and the next night after, hee saw the same child hugged in the bosome of the god. Whom *Catulus* offering to pull thence, *Iupiter* charged him to lay no violent hands on him, who was borne for the weale and preservation of the Roman Empire. The very next morning, when *Q. Catulus* espied by chance in the street, *Octavianus Augustus*, (then a childe) and perceiuing him to be the same, he suddenly ran vnto him, and with a loud acclamation said, *Yes, this is he whom the last night I beheld hugg'd in the bosome of Iupiter.*

Sophocles.

A rich Vessell of Gold being stolen out of the Temple of *Hercules*, *Sophocles* by his *Genius* was shewed the Theefe in his sleepe: which for the first and second apparition hee neglected; but being troubled the third night, he went to the *Areopagus* or hill of *Mars*, which is a village neere vnto *Athens*; and there causing the *Areopagita*, (i. the *Optimates* of the City) to be assembled, he told them the whole circumstance before related. Vpon no other euidence, summoned the party to make his appearance: who after strict examination, confessed the fact, and made restitution of the Vessell. For which discouery, the Temple was euer after called *Templum Herculis Indicis*.

Alexander the Philosopher.

Alexander the Philosopher (a man knowne to be free from all superstition) reporteth of himselfe, That sleeping one night, hee saw his mothers funeralls solemnised, being then a dayes journey distant thence: and waking, in great sorrow and many teares, hee told this apparition to diuers of his Familiars and Friends. The time being punctually obserued, certaine word was brought him the next day after, That at the same houre of his Dreame his mother expired.

Sfortia.

Iovius reporteth, That *Sfortia*, Anno 1525, in a mornings slumber dreamed, That falling into a Riuer, he was in great danger of drowning: and calling for succour to a man of extraordinary stature and presence, (such as *Saint Christopher* is pourtrayed) who was on the farther shore, he was by him sleighted and neglected. This Dreame he told to his wife and seruants, but no farther regarded it. The same day, spying a child fall into the water neere vnto the Castle *Pescara*, thinking to saue the childe, leaped into the Riuer; but ouer-burthened with the weight of his Armor, he was choked in the mud, and so perished.

M. Antonius Torellus.

The like *Fulgentius*, lib. 1. cap. 5. reporteth of *Marcus Antonius Torellus* Earle of *Cynastall*: who, admonished of the like danger in his sleep, but contemning it, the next day swimming (in which exercise he much delighted) though many were neere him, yet he sunke in the midst of them and was drowned, not any one being at that time able to helpe him.

Alcibiades

Alcibiades.

Alcibiades Probus; *Iustine* and *Plutarch* relate of him, That a little before his death, (which happened by the immanitie of *Tisamenius* and *Bagoas*, sent from *Critia*) dreamed, That he was cloathed in his mistresses Petticoat or Kirtle. Whose body, after his murther, being throwne out of the city naked, and denied both buriall and couerture; his Mistresse in the silence of the night stole out of the gates, and couered him with her garment as well as she was able, to shadow his dead Corps from the derision and scorne of his barbarousemie.

Crasus.

No lesse strange was the Dreame of *Crasus*, remembred by *Herodotus* and *Valerius Max.* Lib. 1. Cap. 7. Who of *Atis* (the eldest and most excellent of his two sonnes) dreamed, That he saw him wounded and trans-pierced with Steele: And therefore with a fatherly indulgence sought to preuent all things that might haue the least reflection vpon so bad a disaster. And thereupon, where the youthfull Prince was before employed in the wars, hee is now altogether detained at home in peace. He had of his owne a rich and faire Arcenall or Armorie furnished with all manner of weapons, (in which hee much delighted) which is shut vp, and hee quite debarred both the pleasure and vse thereof. His Seruants and Attendants are admitted into his presence, but they are first vnarmed. Yet could not all this care preuent Destiny; for when a Bore of extraordinarie stature and fiercenesse, had made great spoile and slaughter in the adiacent Region, (insomuch that the king was petitioned, to take some order how he might be destroyed) the noble Prince by much importunitie and intercession obtained leaue of his father, to haue the honour of this aduventure: but with a strict imposition, that he should expose his person vnto no seeming danger. But whilst all the Gallantry that day assembled, were intentiue on the pursuit of the Beast; one *Adrastus* aiming his Bore-speare at him, by an vnfortunate glance it turned vpon the Prince and slew him.

Asterius Ruffus.

Valerius Maximus telleth vs of one *Asterius Ruffus* a Knight of Rome; who when a great Sword-play was to be performed by the Gladiators of *Syracusa*, dreamed the night before, That one of those kinde of Fencers called *Rhetarij* (which vsed to bring Nets into the Theatre, and by cunning cast them so to intangle their aduersaries, to disable them either for offence or defence) gave him a mortal wound. Which dream he told to such of his friends as were next him. It happened presently after, That one of those *Rhetarij* was brought by a certaine Gladiator (being then Challenger) into a Gallery next vnto the place where *Asterius* and his friends were seated as spectator: Whose face hee no sooner beheld, but hee started, and told his Friends, that hee was the man from

Cambyſes his
Dreame.

from whose hands he dream'd he had receiued his deadly wound. When suddenly riſing with his Friends to depart thence, as not willing to tempt that Omen; in thruſting haſtily to get out of the throng, there grew a ſudden quarrell: in which tumult *Asterius* was tranſpierced by the ſame mans ſword, and was taken vp dead in the place, being by no euafion able to preuent his fate.

Cambyſes King of *Persia*, ſaw in a Viſion his brother *Smerdis* ſitting vpon an Imperiall Throne, and his head touching the clouds. And taking this as a forewarning, that his brother had an aſpiring purpoſe to ſupplant him, and uſurpe the Crowne; he wrought ſo far with *Praxaspes*, a Nobleman, and then the moſt potent in the Kingdome, that by his praſtiſe he was murdered. Yet did not all this avert the fate before threatned: for another *Smerdis*, a Magition and baſe fellow, pretending to be the former *Smerdis*, and the ſonne of *Cyrus*, after enioyed the Kingdome: and *Cambyſes* mounting his Steed, was wounded with a knife in his hip or thigh, of which hurt he miſerably died.

Aspatia.

Titus Atimius.

Hſtories con-
cerning predi-
ctions.
Nero.Philip K. of
Macedon.

Many Hſtories to the like purpoſe I could cite from *Aristotle*, *Plato*, *Hippocrates*, *Galen*, *Pliny*, *Socrates*, *Diogenes*, *Laertius*, *Themistocles*, *Alexander Aphrodiensis*, *Livy*, *Alſianus*, and others. As of *Ptolemaus* beſieging *Alexandria*. Of *Galen* himſelfe, *Lib. de vena ſeſtione*. Of two *Arcadians* traueiling to *Megara*. Of *Aspatia* the daughter of *Hermotinus Phocensis*, who after was the Wife of two mighty Kings; *Cyrus* of *Persia*, and *Ariaxes*: whoſe hſtory, *Elſianus*, de *Varia Hſtoria*, lib. 12. writeth at large. As alſo that of *Titus Atimius* remembred by *Cicero*, *Lib. de Diuina*, 1. By *Valer. Maxim.* *Lib. 1. Cap. 7.* By *Livy*, lib. 2. By *Macrob. Saturn.* 1. with infinite others.

To the further confirmation that there are Spirits, I hold it not amiſſe to introduce ſome few Hſtories concerning Prediſtions. The Emperor *Nero* aſking counſel of the Diuell, How long his empire and dominion ſhould laſt? Anſwer was returned him from that crafty and equivocating Pannurgift, To beware of 64. *Nero* being then in youth and ſtrength, was wondrous ioyful in his heart, to heare ſo deſired a ſolution of his doubt and demand; preſuming that his principalltie ſhould vndoubtedly continue to that prefixed yeare, if not longer. But ſoone after, *Galba*, who was threeſcore and foure yeares of age, being choſen to the Imperiall Purple, depoſed and deſtroyed him both of his Crowne and life.

The like wereade of *Philip* King of *Macedon*, and Father to *Alexander* the Great. Who ſending to the Oracle of *Delphos*, to know what ſhould ſuturely betide him. Anſwer was returned, that his life ſhould continue for a long ſeaſon, if it were not endangered by a Chariot. Whereupon the King gaue ſtrict and expreſſe com-

The Emperor
Diocleſian.

commandement, That all the Chariots within his kingdome ſhould be pluckt in pieces, and no further uſe to be made of them, and that no new ones ſhould be after made: neither would hee come neere vnto places that had any reference or relation to ſuch a name. Notwithſtanding all his preuention, hee was ſoone after ſlaine by *Pauſonias*, who wore at that time a ſword which had a Chariot grauen vpon the pommel.

Diocleſian, a man of a baſe and obſcure parentage in *Dalmatia*, ſerued as a common ſoldier in *France* and elſewhere, vnder diuers and ſundry Emperors. Vpon a time, reckoning with his Hoſteſſe of the houſe wherein he was billited, (who was one of the ſoothſaying *Druides*) ſhe told him, that he was too penurious, and did not beare the noble minde of a Souldier. To whom he made anſwer, That hee then reckoned with her according to his poore meanes and allowance: and merrily added, That if euer hee came to be made Emperor of *Rome*, he would then ſhew himſelf much more bountifull. To whom (firſt looking ſtedfaſtly in his face) ſhe replied, Souldier, thou haſt ſpoken truer than thou art aware of; for after thou haſt killed one *Aper*, [which ſignifieth a Boare] thou ſhalt be made *Caeſar*, ſemper *Augustus*, and wear the Imperiall Purple. *Diocleſian* ſmiled, and receiued it from her as a delirement or ſcoffe, becauſe hee had before bated her of her reckoning. Yet after that time hee tooke great delight in the hunting and killing of Boares. But diuers Emperors ſucceeding one another, and he finding little alteration in his fortune; hee was frequently wont to ſay, I ſtill kill the Boares, but there be others that eat the fleſh. Yet in proceſſe of time it happened, that a potent man called *Aper*, hauing married the ſiſter of the Emperour *Numerianus*, layd violent hands vpon his brother in law, and moſt traiterouſly ſlew him. For which ſacinerous act being apprehended by the ſouldiers, and brought into that part of the Army where *Diocleſian* was (who by reaſon of his long ſeruiſe was had in reputation with the prime Commanders;) the ſouldiers now demanding what ſhould be done with the Traitor? it was concluded amongſt them, that he ſhould be at *Diocleſians* diſpoſe: who preſently demanding of him his name? and he anſwering, *Aper*; without further pauſe he drew his ſword, & vitering theſe words, And this *Aper* or Boare ſhall be added to the reſt; preſently ranne him through the body and ſlew him. Which done, the ſouldiers commending it for an act of iuſtice, without further deliberation, ſaluted him by the name of Emperor.

I haue read in the Chronicle of *France*, concerning one of the French *Henries*, That *Gouvarus* an Italian Aſtologer hauing calculated his Natiuitie, wrote vnto him about ſiue yeares before the ſtrange

Henry King of
France.

strange disaster of his death happened, That the Starres and Planets threatned him in the one and fortieth yeare of his age, with a dangerous wound in the head, by which he should be strocke either blinde or dead; and therefore aduised him to beware of tilts, tourneys, or any the like violent exercises for the space of that yeare. Notwithstanding which, in the predicted yeare, at the solemne and pompous celebration of his Sisters marriage with the young King of Spaine; after hee had three dayes together with great successe and generall applause demeaned himselfe in those Chiuallous exercises of Tilt and Barriers: though hee was much perswaded by the Queene, and entreated by the Lords, after the breaking of many itaues, to giue ouer, yet nothing could preuaile with him: insomuch that in the very later end of the day, when most of the Spectators were risen and departed out of the Tilt-yard, he called to the Count *Montgomerie*, Captain of his Guard, earnestly importuning that he would runne one course more with him. Which when hee sought by all meanes possible to excuse, pretending many vnwilling delayes; he tooke a speare and thrust it into his hand, compelling him to another encounter: in which he was most vnfortunately slaine by a splinter of the staffe, that entring at the sight of his beauer, pierced his braine, and so concluded the great solemnitie with his owne lamentable Tragedie. Before this accident happened, in the beginning of the triumph, one *Nostrodanus* told vnto diuers of the Kings seruants in secret, that the King would be in great danger of death before the Tournament was fully finished. And (which is most remarkable) a Merchants sonne of Paris, a childe of about six yeares old, not fully seuen, being brought thither that day by his father and mother to see the Tilting; at every course the King ranne, hee was heard to cry out aloud, They will kill the King, o they will kill the King.

Plato's opinion
concerning
Spirits.

The Academicus.

Plato was of opinion, That children are no sooner born, but they haue one of those Spirits to attend them, which doth first copulate and conioyne the soule vnto the body: and after being grown vnto some maturitie, teach, instruct, and gouerne them. The *Academicus* held, That Spirits behold all mens actions, and assist them; that they know all our apprehensions and cogitations, and when the Soule is deliuered from the Body, they bring it before the high Iudge. That they are questioned about our good or bad actions, their testimonie being much preuaile either to excuse or aggravate. That also they are vigilant ouer vs, either sicke or in health, waking or sleeping, and especially in the very article and point of death, oftentimes inspiring the parting Soule with a diuination surpassing all humane knowledge. For instance:

Phereides

Phereides Cyrus being vpon his death bed, predicted victorie against the *Magnesiens*; which fell out accordingly. And *Possidonius* telleth vs, That a *Rhodian* dying, nominated six men, and told who should die first, who second, who third, and so in order till he came to the last. Neither did he any way faile in his prediction.

Phereides Cyrus

A *Rhodian*.

Porphyrus was of opinion, That not one onely, but many Spirits or *Genij* had the charge of one and euery man: one hauing care ouer his health, another indulgent ouer his beauty and feature; another to infuse into him courage and constancie, &c. But *Iamblicus* was of a contrarie assertion, affirming, That many needed not, when one being of so pure and refined a nature was sufficient.

Porphyrus.

Some haue affirmed Spirits to be of diuers qualities, & therefore to worke in men, according to their owne dispositions, diuers effects. Affirming, That those *Aethereall* or *Fierie*, stirre vp men to contemplation: the *Airy*, to the businesse and common affaires of this life: the *Waterie*, to pleasure: the *Earthy*, to base and gripple auarice. So likewise the *Martiall* Spirits incite vs to fortitude; the *Iouiall*, to prudence; the *Venereall*, to lust; the *Mercuriall*, to policie and wisdom; the *Lunarie*, to fertilitie and plenty of issue; the *Saturnine*, to dissuade from all things that be euill. Such was that *Socraticum Daemonium*, or Genius of *Socrates*, which still continued and encouraged him in the studie and practise of Vertue: whose condition was to dissuade him from many things, but to perswade him to nothing. Of this *Demonium* strange things are reported in Historie; as that it was euer at his elbow to diuert him from doing euill, and to aduise him to shun and auoid danger; to remember him of things past, to expaine vnto him things present, and reueale vnto him things future. *Socrates* himselfe confessed that hee saw it sometimes, but seldome, yet heard it often.

Socraticum Daemonium.

He dissuaded *Charmides* the sonne of *Glaucus*, from going to the *Groues* of *Nemæa*, and to excuse himselfe from that journey: who despising his counsell, perished in the aduventure. Vpon a time sitting at the table of *Timarchus*, where a great banquet was serued in; *Timarchus* offered twice to rise from the boord, but was held by *Socrates*. Yet watching his opportunitie while the other was in serious discourse, hee stole away priuately; and met with *Nyceus*, whom he slew. For which fact being condemned and led to death, he confessed vnto his brother *Clitmachus*, That if he had been swayed by the double aduertisement of *Socrates*, hee had not vndergone so sad a disaster.

Charmides.

The same *Socrates* in a great defeate which the Athenians had, flying

V

flying from the victorious Enemie with *Lachetes* the Prætor, and comming to a place where threeways met, he chose one path to himselfe, contrarie to the aduice and counsell of all the rest: And being demanded the reason wherefore he did so? he made answer, That his Genius so perswaded him. Which they deriding, tooke a contrarie course, and left him abandoned to himselfe. Now when the Horsemen of the Enemie made hot pursuit after them, they tooke that path which *Lachetes* and all his people had taken; who were all put to the sword, and onely those few which followed *Socrates*, escaped. He presaged the great strage and massacre which after hapned in Sicilia. As also of the deaths of *Neon* and *Thrasillus*, in their Expedition against those of Ionia and Ephesus.

Saint *Augustine* in his booke *De Cognitione vera vite*, is perswaded, That Spirits by Gods permission can raise stormes and tempests, and command raine, haile, snow, thunder, and lightning at their pleasures. As also, That by the instigation of Spirits, wild Beasts become either rebellious or seruiceable to mans vse. In another place hee ascribeth the operation of all things, seasonable or vnseasonable, vnto them; but not as Authors and Makers, but Ministers and Seruants to the Diuine Will and command. According with that in *Ecclesiasticus*, Cap. 39. vers. 28. *There be Spirits that are created for vengeance, which in their rigour lay on fire strokes: in the time of destruction they shew forth their power, and accomplish the wrath of him that made them. Fire, Haile, Famine, and Death, all these are created for vengeance; the teeth of the wilde Beasts and the Scorpions, and the Serpents, and the Sword, execute vengeance for the destruction of the Wicked. They shall be glad to do his commandments; and when need is they shall be ready upon earth; and when their hoare is come, they shall not overpasse the commandements, &c.*

To this strict rule of Gods commandement both the good and bad Spirits are limited, and beyond that they haue power or abilitie to do nothing. Otherwise, those that are malignant & euill, would in their rabies and fury destroy all Gods creatures in a moment. Moreouer, as the same Author affirmeth, the Diuell hath power to tempt and entice man to sinne and wickednesse; but he cannot compell him. These be his words; *Serm. de Temp. Potest Diabolus ad malum invitare, non potest trahere: Delectationem infert non potestatem, &c.*

Rabbi *Avoth Nathan* a learned Iew, affirmeth, That Spirits haue three things common with men, namely, Procreation, Food, and Death. *Porphyrus* (as *Proclus* witnesseth of him) held all Spirits to be mortall; and that he amongst them who was the longest liued, did not exceed the number of a thousand yeares. *Plutarch* in his

Strange opinions concerning Spirits.

his booke *De Oraculorum defectu*, reciteth a story, That about the Islands called *Echinades*, newes was brought to one *Thamus*, being then a ship-board, that god *Pan* was dead: and this happened iust at the birth of our Saviour Christ. But because I haue made vse of this Historie heretofore, in a booke commonly entituled, *The History of Women*; to insert the same here likewise, might be tasted as *Cibus his coctus*.

But to answer that learned Rabbi, and *Porphyrus*, like him opinionated: Not possible it is, That Spirits, created by God immortall and incorporeall, should be any way obnoxious to extinction or death. More credible it is, that these were meere phantasies and illusions of the Diuell; by such prestigious sorceries perswading vs that Spirits are mortall; to make man distrust the immortalitie of the Soule, and so possesse him with an heresie grosse, impious, and damnable.

Here likewise a most necessarie consideration may be inserted, to giue answer to the Sadduces and others, who obstinately affirme, That *Moses* in his Booke of the Creation made no mention at all of Spirits or Angels. When as Saint *Augustine* (contrarie to them in beleefe) saith, That vnder the words of *Heauen, and Light* (though not by their proper and peculiar names) they were specified and intended. And that *Moses*, writing to a People whose obstinacie and stupidity was such, that they were not capable of their incorporeall Essence; he was the more chary to giue them plaine and manifest expression. Moreouer, it may be supposed, That if the discreet Law-giuer had told them of their Diuine nature, it might haue opened a wide gap to their idolatry, to which he knew they were too prone of themselves. For if they were so easily induced to worship a golden Calfe and a brasen Serpent, both of them molten and made with hands; how could so excellent and diuine a Nature haue escaped their adoration. Yet doe the words of *Moses* allow of Spirits, (though couertly) where it is said, *Genes. 3. 1. Now the Serpent was more subtil than any Beast of the field which the Lord God had made, &c.* By whom was meant the Diuell; as appears, *Wisd. 2. 24. As Satan can change himselfe into an Angell of light, so did he vse the wisdom of the Serpent to abuse Man, &c.* I had occasion to speake in my discourse of Dreames, of the one brother, Sleepe: something shall not be amisse to be discoursed of the other, Death; and to amplifie that in the Prose, which in the Verse was onely mentioned.

Cicero calleth Death, the yonger brother of Sleepe; which being a thing that cannot be auoided, it ought therefore the lesse to be feared. One demanding of a noble Sea Captaine, Why, hauing meanes sufficient to liue on land, hee would endanger his

The Sadduces answered.

Of Death.

person to the perills and frequent casualties of the Ocean? Hee answered, That hee had a naturall inclination to it, and therefore no perswasion could diuert him from it. The other replied vpon him, I pray where died your Father? he answered, At Sea. Again he asked him, Where his Grandfather died? Who told him, At sea. And are not you then (saide he) for that cause afraid to go to sea? The Captaine made answer; Before I resolute you fully of your demand, let me also be satisfied in one thing from you? I pray you where died your father? He answered, In his bed. And where (saith he) died your Grandfather? Hee likewise answered, In his bed. He then replied, Why are you not then for that cause onely, afraid to go to bed?

It is a true saying, No man dieth more willingly, than such as haue liued most honestly. And wherefore should we be afraid to meet with that, which wee know it is not possible for vs to shun? *Heraclitus* calleth it the Law of Nature, the Tribute of the Flesh, the Remedie of Euils, and the Path either to heavenly Felicitie, or eternall Miserie.

Claudian, lib. 2. de *Rapto Proserp.* speaking of Death, writeth after this manner:

*Sub tua purpurei venient vestigia reges
Deposito luxu: turbaque cum paupere mixti
Omnia mors equat, &c.*

Purple-rob'd Kings, their glory layd aside,
And pompous state, beneath thy steps shall fall;
Mixt with the poorer throng, that's void of pride
And vaine excess. 'Tis Death which equals all.

And *Ouid* speaking of the vnpartialitie of the fatall Sisters,
Metam. lib. 10. saith,

*Omnia debentur vobis paulumque morati
Serijs aut citius, &c.*

All things to you are due: after small stay,
Sooner or later, we must walke one way.
There's but one common path to vs assign'd;
To that all tend, as there to be confin'd.

It is a great and weighty thing, (saith the Philosopher) and not soone learned, When that inevitable houre shall come, to entertaine it with patience: Thou canst not fly the necessitie thereof, overcome it thou maist; namely, if thou dost not first yeeld vnto it; if quietly thou expectest it; if vnmoued thou receivest it,

it; if thou dost persist certaine against incertaintie; and fearelesse, against that which most men feare: then maist thou be said truly to conquer and overcome it. There is nothing so bitter, but an equall and constant spirit can easily digest; for many in their patient sufferings seeme to despise the most exquisite torments: *Mutius*, the Fire; *Regulus*, the Crosse; *Anaxarchus*, the contusion of all his members; *Theramenes* and *Socrates*, Poyson: and when sentence of death was deliuered to *Canis*, from the Tyrant, hee then playing at Chesse, seemed so little daunted at the message; that without change of countenance he played out his game. And so of others. Now whence grew this magnanimitie, but from a sound and cleare conscience; assiduate practise of Vertue; and a courage armed against all disasters? Nothing is more calamitous, than a minde doubtfull of what is to come: To be alwayes troubled, is to be miserable before miserie happen; for there is nothing more foolishly wretched, than to be still in feare, especially of death; which (if nothing else) the very necessitie thereof, and the common equalitie with all Mankind, ought to make tolerable.

First diligently thinke with thy selfe, That before thou diest, all thy vices die in thee. And next, That thou makest a consummation of thy life, before thy death. O! when thou shalt see that time in which thou shalt perceiue no time to belong vnto thee! in which thou shalt be temperate and calme, and in thy satietie carelesse of the morrow! Then that day which now thou fearest as thy last, shall appeare to thee thy birth day to eternitie. Dost thou weepe and lament; These things belong to those which are new borne. Dost thou thinke those things to be lost, which thou leauest? Why shouldst thou dote vpon that which was not thine own, but leant? Who is it that would set a price vpon Time, or at a deare rate estimate the Day, who truly vnderstandeth that hee is euery houre dying? In this we much deceive our selues, That we see not Death as farre off, nor apprehend it neere. That part of our age which is past, is free; that which is behinde, is in the power of Death: neither do we fall vpon Death suddenly, but step by step we meet it by degrees: we daily die, for euery day a part of our life is taken from vs; and euen at that time when we increase, our life decreaseth: we lose our Infancie first, our Childhood next, then our Youth, and euery one of these when it arriveth to the full period, perisherh; for yesterdaies life is this day wanting, and to-morrow, this dayes being hath ceased to be: nay euen this day which wee breath, wee diuide with Death; for it is the very moment and point of time in which we can be said to liue; yea lesse, if lesse can be imagined; neither of that little or lesse space can we

we assure our selues. Saint *Chrisostome* super *Math.* calleth Death The necessarie gift of corrupt Nature, which ought not feareful-ly to be auoided, but rather chearefully embraced; for by making that voluntarie which is compulsiue, that which is to God a due debt, we offer vnto him as a free gift. Moreouer, a foolish and ridiculous thing it is for men to delight in sleepe, and feare death, when sleepe is nothing else but the imitation of Death.

Saint *Augustine*, lib. *de Natura & Gracia*, vseth these words; If thou boastest thy selfe of Nobilitie, Riches, or Honour? of thy Countrey, or the applause giuen vnto thee by the People? looke into thy selfe and consider, That thou camest from the earth, and into it againe thou must returne. Looke about, and behold all those which in times past haue flourished in the like splendours; Where be the insuperable Emperors? Where be those that frequented Meetings, Musicke, and Feasts; and delighted in the braue breed of Horses? Where be their Robes of state? their rich and gorgeous Vesture? Where their troupes of Followers, and large traine of Attendants? Where their sportings and Reuel-ings? Where be the Captains of Armies? Champions, Iudges, Tyrants? are not all Earth, Dust, and Ashes? and their magnifi-cence and memorie in a small Tombe and short Epitaph contain-ed? Looke into their gorgeous and glittering Sepulchres, and see how much the Lord differs from the Seruant; Tell me which is the Rich man, and which the Poore; Distinguish if thou canst, the Captiue from the Conqueror; the Valiant from the Time-rous; or the Faire from the Deformed. Therefore remember thy selfe, o Man, of thy fraile and weake nature; least thou beest any way tumor'd with Pride, Arrogance, or Vain-glory.

Bernard in one of his Sermons saith, *Novissima sunt quatuor, &c.* The foure last things are, Death, Iudgement, Hell, and Glorie: Than Death, what more horrible? Than Iudgement, what more terrible? Than Hell, what more intollerable? Than Glory, what more delectable?

It will not, I hope, appeare much impertinent, to introduce one of *Lucians* Dialogues, because the Argument is not much forrein to this purpose. The Interloquutors or Speakers are, *Charon*, *Mer-cury*: The Dead, *Menippus*, *Charmeus*, *Lampichus*, *Damasias* a Philosopher, and a Rhetorician. The effect thereof is comprised in these few lines:

Nothing there is after this fraile life left vs,
With which one Friend may do another pleasure;
All earthly blessings are at once bereft vs,
Wisdom, Strength, Valour, Beauty, Pow'r, and Treasure:
Nothing

Nothing remaines on which Man chiefly doeth
So much to vs the subsequence denoteth.

The Dialogue.

WHY ho there? List, that I may let you know
How your affaires stand; that you may bestow
Your selues with safety. See, my boat's but small,
Rotten and craz'd, nay leaking too withall:
Besides, if not ev'n pois'd, 't may ouerwhelme,
And drowne, with you, me too, that guides the Helme.
See, see, in what thicke multitudes you throng,
And euery one brings fardels too along;
These needlesse weights will lade vs to the brim,
Dangerous 't may proue to those which cannot swim.

What shall we do then, *Charon*, that we may
Haue safe transportage?

Marry thus I say;
You must all enter naked, and what's more
(As meere superfluous) leaue vpon the shore:
Nay, when you are dis-rob'd too, 't will (I feare)
Scarcely hold all. Then *Mercury* stand neere,
Close to the Ladder, and take strict account
Of all that passe thee, and desire to mount
Into my Barke; but force them all to appeare
Naked, or else they get no passage here.

It shall be done: What's he comes first?

'Tis I

Menippus, see, my Scrip I haue layd by,
My Cloake and Staffe too I haue cast aside,
And keepe no rag my nakednesse to hide.

Menippus? good man enter; whom to grace
The better, next the Pilot take thy place,
There in the seat most eminent, to take view
Of all that come. The next of all the crew?
What's he so faire?

Charmeus, I, and borne
In rich Megara, where my time's out-worne
A Louer; who in Dalliance fixt my blisse,
And gaue at once two Talents for a kisse.

Thou must put off that beauty, cast aside
Those ruby lips, thy kissing, and thy pride;
Those Roses in thy cheekes must now be lost,
And that white skin of which thou late didst boast.

So,

Charon.

Mercury.

Charon.

Merc.

Menippus.

Merc.

Charmeus.

Merc.

So, well done, enter now. But stay, what's he
Roab'd in rich Purple, and would waisted be?
Vpon his head a Diadem so braue?
And with a looke (besides) austere and graue?
I am *Lampichus* the Tyrant.

Lampichus.

Merc.

Why'at thy backe
Hast thou so many bundles, which may cracke
Our crazy Bottome?

Lamp.

Is't not fit, a King,
Where er'e he trauels should such portage bring,
As to his state belongs?

Merc.

Vncrowne thy head;
Such Ornaments belong not to the Dead.

Lamp.

Merc.

Behold, my Riches I aside haue cast.
But *Lampichus*, thou still about thee hast
Thy Haughtinesse and Pride; hurle them away:
For if with those, thou in this Barke shouldst stay,
Their very weight would sinke vs.

Lamp.

I request
Onely my Crowne, and Couch whereon to rest.
It no way can be granted.

Merc.

Lamp.

Merc.

Bee't so then:
What now remaines?
Thy crueltie tow'rds men;
Thy madnesse, wrath, direptions: These, and all
Like vnto these.

Lamp.

Merc.

Behold I haue let fall,
And now am naked.

Damasus.

Merc.

Enter. What art thou,
So fat and corpulent?

Damas.

Merc.

Hermes, allow
Me place with them: I am *Damasus*, hee
Most fam'd for Wrestling.
Ev'n the same I see,
Whom I haue oft view'd with no common grace,
Returne a Victor from the Wrestling place.

'Tis true, o *Mercury*, behold me bare,
And quite dis-roab'd.

And yet for vs no Fare.
How canst thou be term'd naked, when thou hast
Such a huge masse of flesh about thy wast:
Dismisse it all; for if thou but one step
Shouldst make into the Barge with that huge heap,
'Twill drowne vs all. Nay more than that, lay by

Those

Those Crownes and Bayes.

I shall do't instantly:

And now am like the rest.

I see'tis right:

'Tis fit none enters here but that comes light.

And thou, o *Crato*, needs aside must cast

Those Riches and Effeminacies thou hast;

Nor must thou bring those Epitaphs along,

Nor pride of Ancestrie; for those may wrong

Our leaking Vessell. Thou must leaue behinde,

Thy Kindred, Glory, with the timpanous winde

Of mens applause, and the inscriptions vaine

Writ on thy Statues; or returne againe.

Giue order, That no glorious Tombe be rear'd

Ouer thy bones, because it may be fear'd,

So ponderously vpon thy Coarse to ly,

To dammage vs.

Lo, though vnwilling, I

Dis-robe them all.

Stay; ere you wast together,

Arm'd? and a Trophy? Why are these brought hither?

Because in deeds of Armes I did excell,

Haue been a Martialist, and fought so well,

That for my noble acts and seruice past,

The City, me with all these honours grac't.

But that braue Trophy must on earth remaine:

Besides, amongst the Dead, Armes are held vaine,

For here's all peace. What's he whose habit shewes

Such grauitie? Who looks like one that knowes

More than his Fellowes? his eyes vpward plac't,

Browes knit, and beard falling below his waste.

'Tis a Philosopher, o *Hermes*, full

Of juggling and vaine trifles: do but pull

His vpper garments off, throw them aside,

Then see what strange ridiculous toyes they hide.

Take off his cloake, and what's conceal'd lay by:

O *Iupiter*! what arrogance I spy?

What a huge deale of ignorance, contention,

Vain-glory, questions too of new inuention,

Doubtfull and intricate? thorny Disputations,

Troubled and perplex thoughts, idle narrations?

Of which his habit made me not misdoubt him,

Yet see how many do we finde about him.

Nay, what vaine labors, fopperies, and toyes,

Strange

Damas.

Merc.

Crato.

Merc.

Crato.

Merc.

Menip.

Merc.

Philosopher.

Menip.

Merc.

Philos.

Merc.

Menip.

Merc.

Menip.

Merc.

Menip.

Merc.

Menip.

Philos.

Merc.

Strange curiosities scarce fitting boyes?
By *Iove*, he bath gold too in ample measure;
Wrath, impudence, effœminacie, pleasure,
Soft delicacies, in his life time deare,
Which, though he would conceale, now! plaine appeare.
What multitudes of lies? What hoords of pride
And selfe-conceit? which he must cast aside.
Next to all these, thy strong opinions, then
Which prompt thee to be wisest amongst men:
Ore-burthen'd with all these, what canst thou gain thee,
When twice this Bottoms size cannot containe thee?

All these I haue cast off, since I haue heard
Your seuerer imposition.

But that Beard
Hairy and rough, which makes him still seeme graue
(Of three pound weight) we from his chin must shaue.

Well spoke; see't done.

Who must my Barber be?

Who but *Menippus*? And now take to thee
This Shipwrights Axe; lay't on a planke, and draw
His chinne to the full length.

Me thinks this Saw
Were better far, 't will make him looke precise
And Formall.

No, that Hatchet let suffice.

Wondrous! These Goatish excrements away,
He lookes more like a man. But *Hermes*, stay;
What if some few superfluous haire I tooke
From 's beetle browes?

By any meanes; hee'l looke
Better by much: when these remoued are,
He will not seeme to be so wilde, and stare.
What's now the bus'nesse? weepst thou, wicked man,
As feareing to be tortur'd? enter than.

Stay, Stay, beneath his arme-pits lies obscur'd
What in the barge will neuer be endur'd.

Menippus, what?

Smooth oily Flattery, such
As in his life time did auaille him much.

'Tis fit then thou, *Menippus*, shouldst lay by
Freeneesse of speech, and too much liberty,
Thy boldnesse, mirth, and laughter: for is't fit,
To mocke vs thus, thou in that place shouldst sit?

All that he is posselt of, let him still

About

About him keepe; for they are light, and will
(Rather than hinder) helpe our navigation,
As burdenlesse, and fit for transportation.
And thou, ô Rhetorician, cast away
Thy contradicting Phrases, (there's no stay)
Similitudes, Anti-positions too,
Periods and Barbarismes: This thou must do;
All thy light-seeming words must be throwne by,
For in the Hold most heauy they will ly.
I throw them off.

The fastned cords vnbinde;
Plucke vp the Ladder, 'bout the Cap-stone winde
The Cable, and weigh Anchor; hoise vp Saile;
And thou, ô Steeres-man, pre'thee do not faile
To looke well to the Helme, and that with care:
Let's now be merry, hauing all our fare.
But wherefore weepe these sad Ghosts? but most thou
That of thy huge beard wast dispoyl'd but now?
Because I held the Soule immortall.

Fye,
Beleeue him not, ô *Hermes*, 'tis a lie;
'Tis somewhat else he grieues at.

What? Canst tell?
Because after full Feasts he cannot smell;
Nor walking late (whilest others were at rest)
Close muffled in his Cloake, be made the guest
To dissolute Strumpets; sneake into his Schoole
Betimes, and with his suppos'd wisdom foole
Yong Schollers, cheating them of coine and time.
Thou, that pretendest to be free from crime,
Is not to thee Death tedious?
Can it be?

I hastning to 't when nothing summon'd me?
But stay, What clamor's that a shore, so hye,
We scarce can heare our selues speake, *Mercurio*?

'Tis loud indeed, but comes from sundry places:
There is a Crew, that arm'd with loud disgraces,
Brand the dead *Lampichus*. Another strife
Growes from the women that reproch his wife:
And yonder his yong children, but late borne,
Are ston'd by children, and in pieces torne.
Some with loud accents *Diaphantus* praise,
The Orator, for his elaborate Phrase,
And funerall Oration, well exprest.

In

Rhetorician.

Merc.

Philos.

Menip.

Merc.

Menip.

Philos.

Menip.

Merc.

In Sycian, for this *Crato*, late deceast,
The Matrons, with *Damasia's* mother, there
Howle and lament his losse. But not a teare
Is shed for thee *Menippus*; thou'rt more blest,
No lullations shall disturbe thy rest.

Menip.

Not so: for thou within few houres shalt heare
Dogs lamentably barking at my Beere;
The Crowes and Rauens croaking at my graue,
In hope some good share of my flesh to haue.

Mere.

Menippus thou art valiant, and now land,
Passe on fore-right, incline to neither hand;
That path will leade you to the Iudgement Hall,
Whilest we transport the rest that yonder call.

Menip.

Saile prosp'rously, *Mercury*, wee'l on,
As best befits, vnto the Iudgement Throne.
What shall of vs become now? here, they say,
Are sundry torments that endure for ay;
Stones, Egles, Wheelles, in number that surmount:
Now each must of his life yeeld iust account.

Max, serm. 36.

Of Constancy
in death.

Bias, to one who by reason of the great sorrow he tooke for the
losse of his children, called vpon Death, as desiring to depart out
of the world; said vnto him, *Why, fond man, dost thou call vpon that,*
which though uncalled for, will come vpon thee?

Musonius being demanded, Who died best? made answer, *Those*
that make account of euery present day as their last. *Theramenes* was no
sooner departed out of an house, but it presently fell to the earth.
When his Friends came about him to gratulate his vnexpected
safery; he said vnto them, (beyond their expectation) *Know you,*
o men, vnto what greater dangers, or a more unfortunate death, the gods
haue reserued me? Intimating, That the escape from one disaster
was no securitie from falling into another. Which happened ac-
cordingly; for not long after he fell into the hands of the thirtie
Tyrants, and was compelled to end his life by poyson.

Alian. de var.
bist.

Seneca, Epist. 78. vseth these words; *Is any man so ignorant, but*
knowes, that at one time or other he must die? yet when the time commeth
many weepe and lament. Why dost thou mourne, o Wretch? why feare
and tremble? since all men are tied to that strict necessitie, and thou art
but to go whither all things before thee are gone. To this law thou art
borne: the same thing happened to thy father, thy mother, and to all thy
predecessors; to all before thee, and shall to all that must succeed thee, &c.

Spartanus being insidiated by *Iphicrates* the Generall of the A-
thenians, and surprised by an ambush: and demaunded of his
Souldiers, What in that exigent was to be done? made answer,
What

What else, but that whilest you fly basely, I die fighting honorably.

Such was the spirit of *Caro Vitensis*, who perswaded others to
the safery of their liues, whilest he prepared himselfe to a volun-
tarie death. *Rubrius Flavius*, condemned vnto death by *Nero*, and
being brought to the blocke; when the Executioner spake vnto
him, that he would boldly stretch forth his neck: *Yes*, (quoth he)
and I wish thou with as much resolution, and as little feare, mayst strike
off my head. I will conclude with this Similitude: *As all those*
Starres which rise from the East, though they be of great celeritie and
vertue; yet tend to their setting, and according to their diuers Circles,
some sooner, some later, hide themselves from our aspect: So all the Gene-
ration of Mankind, from the East, that is, by their Natiuitie, enter into
the world; and though here for a season they shine, and according to their
qualities and degrees giue lesse or greater lustre; yet of necessity they must
all arriue, some early, some late, at the fall or set of Death, according vnto
the continuance of that Course which God in his wisdom hath appointed
them; and by degrees withdraw and hide themselves from the eyes of the
World.

Plutar, in
Laconic. Apo.

Seneca.

Now hauing sufficiently discoursed of Death, I will point you
to a contented life, out of one of *Martials* Epigrams, not without
great elegancie thus deliuered vnto vs:

Vitam que faciunt beatorem, &c.

Blicke *Martiall*, wilt thou vndertake
Things which the life more blessed make?
Th'are these; A Fortune competent,
Not got by labour, but descent:
No thanklesse Field, a Fare conuenient;
No strife at all; a Gowne expedient,
For warmth, not trouble; a minde quiet;
Strength purchas'd by a mod'rate diet;
A healthfull body; Prudence grounded
On Simplenesse; Friendship compounded
On Paritie: then, so to call,
That no one man may pay for all:
A Table without Art or Cost;
A Night so spent it be not lost
In Drunkenesse, yet that thou dare
(And boldly) call it, Free from Care.
A Bed not sad, but chaste in sport;
Sleepe that shall make the night seeme short:
To wish to be that which thou art,
And nothing more, in whole or part.

Content of
Life.

And

Of Poetry.

And then thy last day shall appeare,
It, thou mayst neither wish, nor feare.

I cannot passe Poetry without some Character, though neuer
so brieft. Now what Poets are, or at least ought to be, *Horrace*,
lib. de stat. Poet. thus contractedly deliuereth vnto vs :

Ille bonis faueat, & concilietur Amice, &c.

The Good he fauours, as to them a Friend :
The Angry swayes ; loues those that feare to offend :
He onely praiseth, and desires to tast
Those Viands on a thrifty table plac't.
Iustice he loues, and feares the higher Powers ;
Nor cares who looks on his retyred houres.
Counsell he honors ; and dares pray aloud,
Fortune may court the Wretch, and curbe the Proud.

Honour con-
ferred on Po-
ets from An-
tiquity.

Of the great respect and honor conferred vpon them in antient
times ; and how those Dignities vnderstandedly are since taken from
them, and they in succeeding Ages vilified ; *Ouid, lib. 3. de Arte*
Amand. not without great cause, thus ingeniously complaineth :

Quid petitur sacris, nisi tantum fama Poëtis ? &c.

What more do sacred Poets seeke, than Fame ?
Of all our Labours 'tis the soueraigne aime.
Poets, of Dukes and Kings were once the care,
And great rewards propos'd for what was rare :
A Holy-state, and Venerable Stile
Was then conferr'd on him who did compile
Any braue Worke ; a name he did inherit,
And mighty wealth was throwne vpon his merit.
In the Calabrian mountaines *Ennius* had
His pleasant Gardens : Then was *Scipio* glad
To haue but such a Neighbour ; and to chuse
Selected houres to spend vpon his Muse.
But now the Bayes are without honour worne ;
For what's a Poet but a name of scorne ?
Yet let's not sleepe our Fame ; since *Homer* dead
Should this day be, were not his *Iliads* read.

Of Poets.

Antonius Mancinellus speaking in the praise of Poets, writeth to
this purpose : By Nature they are strengthened, by the power of
the Minde inflamed, and by Diuine Rapture inspired. Rightly
therefore did old *Ennius* call them Holy, as those commended
vnto

vnto vs by the gift and bounty of the gods. The Coliphonians
claime *Homer* to be their Citisen ; the Chij challenge him ; the
Salamines would vsurpe him ; the Smyrnæans ingrosse him ; and
three more of the most potent Cities of Greece erected Monu-
ments after his death, to eternise him. So deare was *Ennius* to
Africanus, that he afforded him a Graue amongst the antient and
ennobled Family of the *Scipio's*. *Theophanes Myliades* receiued a
whole City as a Gift, which was then held too small a reward for
one Poëm. *Alexander* the Great held the richest Casket taken a-
mong the spoiles of *Darius*, scarce worthy to preserue the Works
of *Homer* in. The same *Alexander* surprising Thebes, preserued a
great part of the City onely for *Pindarus* the Poets sake. Those
Murderers who priuately slew *Archilichus*, *Apollo* himselfe reuea-
led, and caused his death to be reuenged. *Sophocles*, the Prince of
the Cothurnate Tragedie, being dead at such time when *Lysander*
beguirt the walls of Lacedemon ; the King was warned in a dream
by *Liber Pater*, to afford his Delight (for so the god called him) an
honored sepulchre.

Scipio.

Poetry is a Study which instructeth Youth, delighteth Old-
age, graceth Prosperitie, solaceth Aduersitie ; pleaseth at home,
delighteth abroad ; shortneth the night, comforteth the day ; tra-
uelleth with vs, dwelleth with vs, &c. The greatest Orators made
vse of Poëms, both for the strengthening of their Causes, and or-
nament of their eloquence ; as we may reade in *Cicero*, *Asinius*, *Hor-*
tensius, and others, who frequently quoted the ingenious Phra-
ses and graue sentences of *Ennius*, *Pacuvius*, *Lucilius*, *Terentius*, *Ce-*
cilius, &c.

Euripides the sonne of *Maeſarchides* and *Clito*, his father was no
better than a Victualler, and his mother got the other part of their
liuing by selling of fallads, an Herbe-wife as wee call them : yet
he proued to be the greatest Fauorit that King *Archelaus* had. And
Sophocles the Tragicke Poet was graced and honoured by all the
Learned of his time, and bore the prime office of Magistracie in
the city where he liued. The Poet *Aratus* (in Grammar the schol-
ler of *Menecrates*, and in Philosophy, of *Timon* and *Menedemus*)
flourished in the 124 Olympiad, in the time that *Antigonus* the
sonne of *Polsarctes* reigned in Macedonia : with whom, euen to
his last expiration, he liued in great estimation and honour. *Aulus*
Licinius Archias, a Poet borne in Antiochia, was indeered to the
best and greatest Orators in Rome, and more particularly graced
by the Family of the *Luculli*. He was honored of many Greeke
Heroës, and had rich Presents sent from their prime Cities : but
he was especially endeered to *Cicero*. *Aristonius* a Comicke Poet
liued vnder *Philadelphus*, and was Master of the kings Library after

The Greeke
Poets.
*Euripides.**Sophocles.**Aratus.**Archias.*

Apol.

cherilus Sami-

Gorgius.

Manilius.

Lenaxus.

Menander.

Homerus Ju-

Oppianus.

Apollonius. *Arrianus* was a Poet in whom the Emperor *Tiberius* *Cæsar* was much delighted, (for so *Tranquillus* reporteth.) *Cyrus* *Panopolita* was greatly honoured by the Empreſſe *Eudoxia*. *Cherilus* *Samius* lived about the 63 Olympiad, and was no more than Ser-
 vant unto *Herodotus* the Historiographer; who writing the Ex-
 pedition of the Greekes against *Xerxes*, was for every verse in his
 Poëme rewarded with a piece of gold to the value of 16 shillings
 foure pence sterling. *Gorgius*, borne amongst the *Leontini* in Sici-
 ly, was endeared to *Critias* and *Alcibiades* in their height of For-
 tune; and to *Pericles* and *Thucydides*, in the extremitie of his age.
Caius Manilius was the first that wrot any Astrologickall Poëm in
 Latine; which he dedicated to *Augustus Cæsar*, and by him was
 greatly respected and rewarded. *Lenæus* a freed-man of *Pompeys*,
 (but after his friend and companion in all his expeditions) survi-
 ving his Lord; because *Salust* the historiographer had spoken bit-
 terly against him after his death, hee inueighed against him in a
 most sharpe Satyre, calling him *Laſtaurus Lurchon*, *Nebulo popina-*
rius, and Monstrous both in life and historie; and moreover, a
 manifest Theefe, from *Cato* and diuers other antient Writers. *Me-*
nander, a Comicke Poet of Athens, who writ fourescore in num-
 ber, had great honours done vnto him by the Kings of Ægypt and
 Macedon. *Homerus Iunior* lived about the time of *Hesiod*, the son
 of *Andromachus*, and borne in Byzantium: he writ 57 Tragedies;
 and as *Zeſes* in his Commentaries vpon *Lycophron* affirmes, for one
 of them called *Pleiades*, and dedicated to King *Protomæus*, he was
 greatly fauoured, and royally rewarded. *Oppianus* was of Silicia,
 and borne in a City called Anazarbum: The Roman Emperour
Severus being inuested before the City, and after parle, being con-
 gratulated both by the Optimates and Plebe; he was onely neg-
 lected and not thought worthy a salutation by this *Oppianus*. Hee
 therefore commanded him to be banished into an Island called
Melita, scituate neere vnto the Adriaticke sea. In which place
 he wrot a noble Poëm, *de Piscibus*, which after the death of the em-
 perour *Severus*, he dedicated to his sonne *Antoninus*: for which
 Worke hee was recalled from exile, and to recompence his inju-
 rie, for every verse in his Poëm he guerdoned him with a piece of
 gold. But soone after, returning with his father into his Coun-
 trey, he died in the thirtieth yeare of his age. In honor of whom,
 the City in which hee was borne, erected his statue in Brasse, and
 writ vpon his Monument these Verses following:

Oppianus sum, suasi loquens Fates
 Quom crudelis, atque inhumani invidia fati
 Ante diem eripuit.

I Oppia-

I *Oppianus* am: when I did speake,
 Poets in place, did thinke their wits too weake.
 Me, cruell and inhumane Fate enuy'd,
 Which was the cause, before my time I dy'd.

Homer in his eighth *Odyſſ*. speakes to this purpose: Among all
 other men, Poets are most worthy to participate honour and reue-
 rence, because the Muses themselves teach them their songs, and
 are enamoured both of their profession and them. But I had al-
 most forgot my self: for in proceeding further, I might have fore-
 stalled a Worke, which hereafter (I hope) by Gods assistance, to
 commit to the publick view; namely, the Lives of all the Poets,
 Forreine and Moderne, from the first before *Homer*, to the *Novis-*
simi and last, of what Nation or Language soeuer; so farre as any
 Historie or Chronologie will giue me warrant. Therefore here
 in good time I breake off: yet cannot chuse but remember you,
 what *Ovid* speaketh in his last Elegie:

Ergo cum silices, ——— &c.

When Flints shall faile, and Iron by age decay,
 The Muse shall liue, confin'd to Time nor day.
 Kings, and Kings glorious Triumphs must giue way;
 And Tagus blest sands vnto them obay.

Thus much to shew you in what honour Poets haue been. But
 now (and hence *Illa Lachrima*) to shew you in what respect they
 are; and not onely in the Times present, but what an heauy Fate
 hath heretofore (as now) been impending ouer the Muses. *De dura*
& misera sorte Poetarum, thus far heare me:

Heu miseram sortem, duramque à sidere vitam,
 Quam dat docti loquuntur vobis ipse Deus!

Lasse for the poore and wretched state
 That either *Phæbus*, or sad Fate
 Inflicts on learned Poets! whether
 They, or their wills with them, together
 Conspire; all these we wretched find,
 Who euer by their Wits haue shyn'd.

Homer, to whom *Apollo* gaue
 The Palme, scarce (dying) found a Graue:
 And he that was the Muses Grace,
 Begg'd with his Harpe from place to place.
 Poore injur'd *Virgil* was bereft
 Of those faire fields his Father left;

X 3

And

Poet. miseria:

Homer.

Virgil.

Ovid.

And in the flourishing state of Rome,
In *Cæsars* Stable serv'd as Groomme.

Though *Ovid* next *Augustus* dwelt,
Yet he as great disaster felt;
And dy'd exil'd amongst the Geats:
(No better, Fate the *Muse* entreats.)

Horace.

Though all men *Horace* did commend,
In populous Rome he found no Friend,

Hesiod.

Save one, *Mecænas*. *Hesiod*, borne
In wealthy *Cuma*; hauing worne

These were
Antiphan and
Chlimentus.

A tedious age out, was betray'd
By his two Brothers, who inuade
Him sleeping, cut his throat asunder,
Who, breathing, was the worlds sole Wonder.

Lynus.

Lynus, who for his Bookes compil'd,
Virgil, The Son of *Phæbus* styl'd;
And whom the *Muses* long had cherisht;
By much incenst *Sagitta* perisht.

Apollo sagitt.
Antipater Sy-
don:

Antipater *Sidonius*, well
Knowne for extempo'rall wit to excell,
(By *Cicero* and *Crassus*.) neuer
Vpon his birth day scap'd a Feuer:
Of which, in his best dayes, and strength
Of Nature, he expyrd at length.

Bassus Cæsius.

Bassus *Cæsius*, a man
Well knowne vnto *Quintilian*,
A Lyricke Poet; when the Towne
In which he sojourn'd was burnt downe
By Theeues and Robbers; the fierce flame
Left of him nothing but his Name.

Lysimachus.

Lysimachus such want did feele,
That he was forc'd to turne a Wheele
For Rope-makers. The like we reede
Of famous *Plantus*; who to feede
His empty stomacke, left his Quill,
To toile and labour at the Mill.

Plautus.

Calisthenes.

Calisthenes, a Kinsman neare
To *Aristotle*, and much deare
To *Alexander*; yet because
The King against him found some clause,
The *Muse* which had so late him pleas'd,
Was quite forgot, and his life seas'd.

Quintus La-
tantius Ca-
tulus.

Nay worse (if worse may be) than thus,
Quintus *Lactantius* *Catulus*

Romes

Romes Consull (yet a Poet) fard;
Who notwithstanding he out-dard
The *Cimbrians*, and in battell slew
Their Generall: his Troupes withdrew,
And quite forgetting his bold action,
Expos'd him to a mutinous faction
Of Rebels, who not onely rifled
His Treasure, but with wet brands stifled
Him in his chamber: whose sad fate
Sylla reueng'd. Nor had their hate
Extended to such deepe despight,
But that the *Muse* was his delight.

Poore *Ibichus* was robb'd and slaine;
Yet did before his death complaine,
And prophesy'd, The very Crowes
That saw his bloud shed, would disclose
The barba'rous act: and so it fell.
But though they suffer'd for't in Hell,
Th'amends to him could seeme but poore,
Since all, his life could not restore.

Ibichus

Old *Æscilus* (whom all Greece knew)
By whom the Tragicke Buskin grew,
First knowne on Stage; whilst he alone
Vncouer'd fate, so like a stone
His bare scalpe shew'd, that from on hye,
An *Ægle* who did o're him flye,
Dropt downe a Shell-fish on his head,
And with the sad blow strooke him dead.

Æscilus.

Anacreon, for the Lyricke straine
In Greece illustrious, may complaine
Of the like Fate; who in his pride,
Choakt with a Grape by drinking, dy'de.
O, that the Wine, which cheares the *Muse*,
On him such tyranny should vse!

Anacreon.

Petronius *Arbiter*, a Wit
To sing vnto the gods more fit,
Than humor *Nero*; yet such power
Fare hath, the Tyrant did but lower,
And then the *Muse* which Rome admir'd,
By cutting of his Veines expir'd.

Petronius Ar-
biter.

Ev'n *Sapho*, the Faire Poetesse,
Who did the Lyricke straine professe;
Vse all the skill and art she can,
Yet, Louing a poore Ferriman,

Sapho

Distracts

Distracts her with such deepe despaire,
That, as her *Muse*, her death is rare:
For from a Promontories top
She downe into the sea doth drop;
To quench the hot fire in her brest.
Thus Fate the best Wits hath opprest. &c.

I am loth to proceed further in this argument, to reckon vp all in that kinde, who as they liued eminently, so haue died miserably; for it would aske too long a circumstance. Yet I cannot escape *Iohannes Campanius*, without commemorating vnto you some few of his Saphickes, *De Poetarum Miseria*, in these words:

*Nemo tam claro genitus parente;
Nemo tam clara probitate fulsit.
Mox edax quem non peremit vetustas,
Fate remoto, &c.*

None that of antient Birth can boast,
Or in their Vertue glory most,
But that their memory is lost,

Without a Poet:

And yet whilest others strut in gold,
He weares a garment thin and cold,
So torne, so thred-bare, and so old,

He shames to owe it.

The Painter, by his Penfill eats;
Musitions feed out of their frets;
Nay ev'n the Labouring man that sweats,

Not one 'mongst twenty,

But is with needfull things supply'de:

Yet (as if Fate did them deride)

They poore and wretched still abide

In midst of plenty.

Now, dry'd vp are the *Muses* Springs,
And where the Swans once washt their wings,
Pies chatter, and the Scritch-Owle sings,

Their wrongs pursuing.

Therefore, you Dukes of proud ostent,
And Princes to whom pow'r is lent,
Ev'n for your owne Name-sakes lament

The *Muses* ruin.

*Exiguæ reliquæ quæ dantur tempore restant,
Quæ data sunt vatis munera, semper habes.*

What

What thou on others dost bestow,
Doth a small time perseuer:
What thou to Poets giv'st, thou hast,
And shalt possesse for ever.

That forrein Authors haue not onely complained of the great scorne and contempt cast vpon the *Euthusiasmes* and Raptures; as also that no due respect or honour hath been conferred vpon the Professors thereof: whosoever shall call to minde the all praise-worthy and euer-to-be-remembred *Spencer*, shall finde that hee much bewailed this inherent and too common a disease of neglect, which pursueth the Witty, and inseparably cleaueth to the most Worthy. Witnesse, his *Tears of the Muses*, his *Collen Clouts*, *Come home againe*, and diuers other of his Workes: but more particularly in the tenth Eclogue of his *Shepheards Calender*, in the moneth entituled October, you may reade him thus:

Pierce, I haue piped erst so long with paine,
That all myne Oaten Reeds are rent and wore,
And my poore *Muse* hath spent her spared store,
Yet little good hath got, and much lesse gaine,
Such pleasure makes the Grasshopper so poore,
And ligge so laid, when Winter doth her straine.

*Cuddy the
Sheepeheard
speaketh,*

The dapper Dirties that I wont deuise
To feed Youths fancie, and the flocking Fry
Delighten much: What I the bett, for thy?
They haue the pleasure; I, a slender Prize;
I beat the Bush, the Birds to them do fly:
What good thereof to *Cuddy* can arise.

And after in the same Eclogue *Cuddy* thus proceeds:

Indeed the Romish *Tyterus*, I heare,
Through his *Mecenas* left his oaten Reed,
Whereon he erst had taught his Flockes to feed;
And labored lands to yeeld the timely care,
And erst did sing of wars and deadly dreed,
So, as the Heav'ns did quake his Verse to heare.

But ô, *Mecenas* is ycladd in clay,
And great *Augustus* long ygo is dead,
And all the Worthies lyggen wrapt in lead,
That matter made for Poets on to play:
For, euer who in daring doo were dead,
The lofty Verse of hem was loued aye.

But

But after Vertue 'gan for age to stoupe,
And myghty Manhood brought a bed of ease,
The vaunting Poets found nought worth a pease,
To put in preace among the learned Troupe.
Then 'gan the streames of flowing Wit to cease,
And Soon-bright honour pent in shamefull Coupe.

And if that any buds of Poësie
Yet of the old stocke 'gan to shoot againe;
Or it mens follies mote to force, to faine,
And rowle with rest in Rymes of Ribaldry,
Or as it sprung, it wither must againe.
Tom Piper makes vs better melody. &c.

Heare *Faustus Andrelinus* an excellent Poet, to another purpose:

*Nomina doctiloqui non sunt spernenda Poeta,
Nomina non viles inter habenda viros:
Rebus in humanis nil est pretiosius, illo
Qui sua Gorgoneis ora rigavit aquis:
Cui tantum Natura favet, cui spiritus ingens,
Cui furor athera missus ab arce venit, &c.*

¶ Thus paraphrased:

The names of learned Poets should not be
Contemn'd or scorn'd by men of base degree.
'Mongst humane things there's nothing held more deare,
Than he who doth his mouth rinse in the cleare
Gorgonian Waters: Nature, him alone
Fauors, and seemes to grace, as being one
Of a great spirit; on whom from their high Towre,
The gods Cœlestiall, Diuine raptures powre.
His fame (by Vertue 'acquir'd) shall neuer dy,
Before whom (bee'ng offended) his Foes fly.

His substance is not great, I must confesse,
Yet is his glory to be pris'd no lesse
Than are those glistring shores (as we be told)
Whose pebles are bright Pearles, whose sand is Gold.
Little he hath; for all his generous wayes
(Aiming at others profits, his owne praise)
He holds Coine in contempt, bee'ng of condition,
To vilifie the Vulgars swolne ambition:
Their grosser humors hauing well discern'd,
He holds them no way to besee me the Learn'd.

The

The Wood, the Den, the Countries devious path,
The Riuer, Groue, and Well his presence hath:
A sought-for silence, and remote from men,
Is best agreeing with his thought and pen;
Whilest confluence and noise delights the rude.

From the grosse manners of the Multitude
Hee's separate, he knowes no idle houre,
To redeme Time is solely in his power.
He searcheth out th' originall of things,
And hidden Truths from darke obliuion brings.
Grosse-mettal'd Arts his Chymicke wit refines:
He *Phæbus* can direct, how through the Signes
To guide his Chariot Coursers: And againe,
Teach dull *Boötes*, with his loitering Waine,
What tract to keepe: who (indulgent of his ease)
His tyr'd lades neuer waters in the Seas.

The Gyants wars against the gods he sings,
And high facinorous acts of Dukes and Kings.
You Worthies then, who by true honour strue
To keepe your Vertues and your Names aliue,
And what an after-Life's would vnderstand,
Support the Poet with a liberall hand.
What's elswhere giu'n is throwne into the graue;
But what's so spent you still in future haue.

I cannot here omit a Spanish Prouerbe, with which I purpose
to conclude this argument now in speech: which is,

*Canta la Rana,
Y no tiene pelo ni lana.*

The Frog will still be singing, though she
Haue neither haire nor wooll vpon her backe.

The French come neere it, in another, frequent amongst them.

*Afant de Chapon,
Paine & oignon.*

For want of a Capon, Bread and Onions.

Qui cum pauperte conuenit, diues est: Hee may truly be called a
rich man, that is content with pouertie.

*— vivitur ex igno melius,
Pauper enim non est, cui rerum suppetit usus.*

Pcu

Peu de bien, peu de soucy.

That is;
Small Ware, little Care.

Deus proximus, qui eget paucissimis.

With the gods hee's held most blest,
Who hauing little, needeth least.

Is satis est diues, cui satis est quod habet.

He hath enough, that thinkes he hath sufficient.

To which *Quintilian* seemeth to comply, where he saith,

Satis deuitiarum nihil amplius velle.

But of the former Prouerbe, *Cantala Rana, &c.* I make this, and most sure I am no vnproper application.

Vnto the Frogs we Poets may compare,
Who sing, though hauing neither wooll nor haire.

And so much of Poets and Poetry.

That Spirits
haue power
to transport
men or beasts.

Pertinent it is to this discourse, to enquire, Whether Spirits, as with all quickie velocitie they can moue themselues, so haue the abilitie and power to remoue others, and transport the bodies of men, beasts, and the like. Which is not to be questioned, but that both the good and bad Angells can without difficultie performe. Neither are their faculties bounded within any limit, as to beare only this weight, or carry such a burthen; but they haue an vncurbed strength according to their owne will and purpose: insomuch that one Spirit (by Gods permission) is able to shake, remoue, or demolish a Mountaine, a City, or a Prouince, as shall hereafter be more plainly illustrated. It is also obserued, That the neerer any spirituall Substance is vnto the Creator in place, it is so much the more swift & strong; and those that are farther remote, are lesse able and preualent. The Water is known to be of more swiftnesse and validity than the Earth; the Aire, than the Water; and the Moone, than either: and of all the other Planets, as they exceed in height, so they excel in vertue, euen vntill you come to the *Primum Mobile*, whose strength and puissance is such, that it circumrotates and turneth about all the Spheres below it, and in it's incredible celeritie, euery minute ouercomes more than a thousand miles, as astronomers report.

Yet, notwithstanding the incogitable force and dexteritie of Spirits,

Spirits, the Theologists are of opinion, That they are not of power to destroy any one Element, or to peruert that constant order by which the fabricke of the World is guided and gouerned. Yet of their incredible celeritie and strength, histories are very frequent both in the sacred Scriptures, and elsewhere. We reade, That the Diuell tooke our blessed Sauour, and by the permission of his Godhood, placed him on the top of the pinnacle of the Temple; and in a moment tooke him from thence, and bare him into an exceeding high mountaine, from whence hee shewed him all the Kingdomes of the earth, and the glory thereof. Wee reade likewise, That the Angell of the Lord tooke the Prophet *Habba-cuck* (as he was carrying meat vnto the Reapers) by the haire of the head, and in the strength of spirit, in an instant transported him from Iudæa to Babylon: And as soone as the Prophet *Daniel* had tooke his repast, left him in the twinkling of an eye, in the selfe same place where he first found him. The like wee reade in the Gospell, of *Philip* the Apostle, who was snatched vp by the Angell, and brought where the Eunuch of *Candaces* was reading in *Esaias* the Prophet: which after he had expounded vnto him, and then baptised him in the riuer, hee was suddenly taken from his sight. Other histories to this purpose there be many.

Pythagoras (if we may beleue *Apollonius*) was seene in one day both in Croton and Metapontus. And *Apollonius Tyanæus* the notable Magitian, being at Rome in the presence of the Emperor *Domitian*, and commanded to be bound hand and foot before him, yet he suddenly vanished out of his sight, and was the selfe same houre hurried as farre as Puteoli, to keepe a former appointment which he had made, to make merry with some of his acquaintance and friends.

Iamblicus a notorious Inchanter hauing sacrificed vnto the Diuell, was raised vp ten cubits from the earth, seeming (to the wonder and amasement of all there present) to walke in the aire. And as *Euanippus* testifieth of him, his garments were strangely altered, appearing as if they had been newly dipt in a thousand sundry glorious colours. *Iohannes Teutonicus* a Cannon of Halbersted in Germanie, hauing by art Magicke performed many strange prestigious feats, almost incredible; in one day (which was the birth day of our Sauour) was transported by the Diuell in the shape of a blacke horse, and seene and heard to say Masse the same day, in Halbersted, in Mentz, and in Cullein.

Plutarch telleth vs, That the Grecians hauing ouerthrowne the Persians in the great battell of Marathon, they purposed a great and solemne sacrifice to the gods, in thankfull remembrance of so miraculous and vnexpected a victory: who for their better instruction,

The great
power of
Spirits.

Daniel. 14.

Histories of
strange trans-
portations.
Apoll. Tyan.

Iamblicus.

*Iohannes Teu-
tonicus.*

*Eschides Pla-
sens.*

struction, how the more reuerently to mannage it, sent to aske counsell of the Oracle in Delphos. Who returned them answer, That they should first build a new Altar, and consecrate it to *Iupiter* the Deliuerer; and not to make their Offering till all the fire throughout whole Greece was quite extinguished, and not one sparke remaining, as being polluted by the Barbarians, and therefore by the gods of Greece held execrable. Which done, they should with all speed send to Delphos, and from thence fetch pure and vnpolluted fire to kindle the Sacrifice. According to this imposition of the Oracle, by a strict order made by the Princes and chiefe Magistrates, all the fire was extinct; and then one *Euchides* of *Platæa*, a man of an vnbeleeuable swiftnesse (after he had been first washed, and after that crowned with Lawrel) was sent to Delphos, distant from that city more than a thousand furlongs, who went and returned within the compasse of one day; and hauing brought the sacred Fire, he had no sooner deliuered it vp to the Priest (who was then chiefe in the Sacrifice) but he instantly fell downe dead. Yet the ceremonies went on; and after, by the command of the Princes, his body was taken vp, and by their appointment had the honour to be buried in the great and famous Temple of *Diana*: with this inscription vpon his Tomb,

*Euchides Delphos cucurrit;
Et die reversus est una.*

Euchides, to Delphos sent,
Who in one day both came and went.

A strange History.

I haue read of a noble Centurion in the lower part of *Germanie*, of great opinion and estimation with the people, for his approved goodnesse and knowne honestie; who reported this Discourse following: That walking one euening through a Thicket or Grove not farre distant from the place in which he liued, with onely one man and a boy in his company to attend him; hee saw approaching towards him a faire and goodly company of Knights and Gentlemen; all seeming persons of great eminence, for they were mounted on great and braue horses, and well accommodated at all points; all which, without any salutation, in great silence past by him: In the lag of which troupe he fixt his eye with some astonishment on one, who to his present imagination had serued him and bin his Cook; who was dead and buried some few dayes before this apparition. This Fellow was as well mounted as the rest, and lead an empty or spare horse by the bridle. The Centurion being a man of an vndaunted spirit, went vp close to him, and demanded what he was; and whether hee were the same Cooke who

who had lately serued him, and whom hee had seene coffined and layd in the earth? Who answered him againe, That without any doubt or scruple, he was the selfe same man. His master then asked him, what Gentlemen, or rather Noblemen (as appeared by their habit) were those that rid before? Whether he himself was then traueilling? And to what purpose he led that empty horse in his hand? To all which he replied in order; That all those horsemen were men of note and qualitie (naming to him diuers whom he knew were deceased) and that they were now vpon a voiage to the Holy-land, whether he himselfe was likewise bound, and that spare horse was provided of purpose to doe him seruice, if it so pleased him, and that hee had any desire to see *Hierusalem*. The Centurion made answer, That with great willingnesse hee could finde in his heart to see the City, and visit the holy Sepulchre, whether (had meanes and leasure serued to his purpose) hee had long since intended a pilgrimage. The other told him, Now was the time, his horse ready, no necessities wanting; or if he intended that voyage, he could not go in better company. At which words, the bold Centurion leapt into the empty saddle, and was presently hurried away from the sight of his seruants in a moment: and the next euening, at the same houre, and in the same place, he was found by his seruants and friends, who were there seeking and enquiring after him. To whom he related his journey, and what he had seene in the Holy City; describing punctually euery Monument and place of remarke: which agreed with the relations of such Trauellers and Pilgrims as had bene there and brought Certificate and assured testimonie from thence. He shewed vnto them likewise, an hand-kerchiefe which that Cooke his seruant (or rather Diuell in his likenesse) had giuen him, stained with bloud; but told him, if at any time it were foule or durty, he should cast it into the fire, for that was the onely way to make it cleane. He shewed them likewise a knife and sheath which he bestowed vpon him, which hee said was the gift of a gratefull remembrance; but gaue him a great charge thereof, for (said he) the mettall is poysoned, and euery blow giuen therewith is present and immediate death.

Alexander Alexandri relateth a story of a poore Captiue shut vp in a darke dungeon; but by a Spirit taken from thence, and transported into diuers Infernal places: where hauing spent three entyre dayes and nights (being mist all that time by the Gaoler) he was after brought backe into the same, and lodged in his irons, though the place was double barred, locked, and bolted. Who made relation of many strange sights seen in Hell, and with what seuerall insufferable torments the Soules of the Damned were

A noble man
of Insubria.

inflicted; persuading all them that came to visit him, to have more care how they lead liues dissolute and wicked, least after death they should be made partakers of such insatigable Torments.

Boccattius writeth the historie of a Nobleman of Insubria, who vndertaking a journey, or rather Pilgrimage, to Ierusalem, to accomplish a Vow before made; at the parting with his wife, left her a Ring, with a constant condition and couenanted vowes betwixt them, That if he returned not to claim it before the expiration of three yeares, she should haue free leaue and liberty to bestow her selfe in marriage to her owne liking; but vntill the last prefixed day to keepe her first nuptiall Faith inviolate. After his departure it so happened, that in the way he was set vpon by Outlawes and Robbers, rifled, taken prisoner, and after carried into Egypt; where in proesse of time being brought before the Emperour and examined, he told him (and truly too) that he was son to a Nobleman of such a Country; who when he himselfe in person (disguised) travelled to discover some parts of Christendom, at his owne house gaue him courteous and honorable entertainment. Which the Sultan remembring, gratefully acknowledged his fathers great generositie and bounty, and not onely restored him to present libertie, but soone after created him Visier Bassa, and made him the second person in the kingdome. In which honour and greatnesse he continued till the date of three yeres were almost fully expired; when remembring the last contract made betwixt his wife and him, he grew into a sudden and deep melancholy: which the Sultan perceiuing, earnestly importuned him to know the reason of his so strange distemperature. Who (to shorten circumstance) disclosed vnto him all the former passage betwixt himselfe and his best affected wife. Which passionately apprehended by the Sultan, he presently caused a skilfull Magitian to be called, and solicited him, with the vtmost of his skill to further the desires of his Friend. The Necromancer caused instantly a rich bed to be provided, and layd him thereon; which the Emperor caused to be furnished with an inestimable treasure both of coine and jewels. The Insubrian was no sooner at rest, but by the helpe of Spirits, he was immediatly transported vnto Eycina his owne city, and there left in the Cathedrall Church neere to the high Altar: This was in the night. Now early in the morning when the Sexton entred to prepare the Church for Diuine seruice, he cast his eye vpon the glorious bed which shined with stones and gems, and withall espied him layd thereon, and as yet not fully awake. At which vnexpected sight being extremely terrified, he ran out of the Church, and to all that he met proclaimed the pro-

the prodigie. By this time the Nobleman began to awake and recollect himselfe; and then rising vp and walking forth of the Temple (for the Sexton had left the doore open) hee met with those who made toward the place to partake the wonderment: Some of which, notwithstanding his long absence and strange habit, knew him, and saluted him with a friendly welcome. From thence hee went home, longing to know how the affaires stood with his wife and Family; but the time of their former vowes being now expired, he found her newly contracted, and the next day to haue been married to another husband, which his seasonable arrival most fortunately preuented.

Now touching the transportation of Witches by the assistance of the Diuell, though I might select and cull out many histories both from *Bodinus* and *Wyerius*: yet because they haue passed thorough the hands of many; I will rather make choice of some few, gathered out of Authors lesse read, and not altogether so vulgarly knowne.

Bartholomaeus Spinaeus Master of the holy Pallace, recordeth this Historie: There was (saith he) a yong Maid, who liued with her mother in Bergamus, and was found in one and the same night in bed with a cousin german of hers in Venice: who being found there in the morning naked, without linen, or so much as a rag to couer her; yet being neerely allyed to them, they gently demanded of her how she came thither? where her cloathes were? and the cause of her comming? The poore Guirle being much ashamed, and mixing her blushes with many teares, made answere to this purpose; This very night (saith she) when I lay betwixt sleep and awake in bed, I perceiued my mother to steale softly from my side, thinking I had not scene her; and stripping her selfe from all her linnen, she tooke from her closet a box of ointment, which opening, she anointed her selfe therewith vnder the arm-pits and some other parts of her body: which done, she tooke a staf which stood ready in a corner; which shee had no sooner bestrid, but in the instant she rid (or rather flew) out of the window, and I saw her no more. At which being much amased, and the candle still burning by me, I thought in my selfe to try a childish conclusion, and rising from my bed tooke downe the said box, and anointing my selfe as I had before obserued her, and making vse of a bed-staffe in the like manner, I was suddenly brought hither in a moment; where I was no sooner entred, but I espied my mother in the chamber with a knife in her hand, and comming towards the bed, with purpose (as I thought) to kill this my young Nephew, (pointing to a childe in the cradle;) but shee was hindred by finding mee here. Who no sooner saw mee, but shee began grie-

The transportation of
Witches,

A strange History of a maid
of Bergamus.

uously to threat me, and came neere to strike me: In which feare I began to call vpon God to helpe me; whose name I had no sooner vttered, but she vanished instantly, and I am left here euen as you found me. Whereupon her kinsman the Master of the house writ downe, and keeping the Maid still with him, sent to the Father Inquisitor of the place, where the mother of the Guirle his Kinswoman liued in good reputation, and no way suspected; before whom shee was called and questioned, and as the manner of that Countrey is vpon the like probabilitie and suspition, put to the mercy of the Tormentor, and at length shee confessed euerie particular before mentioned: To which she added, That she had no lesse than fifty sundry times been transported by the Diuel, only with a malicious intent to kil that yong childe; but she found him alwayes at her arriual so protected by the blessings & prayers of his deuout and religious Parents, that she had no power at all ouer him, &c.

Antonius Leo:

To this story the Author addeth a second of one *Antonius Leo*, a Collier by profession, and dwelling in the city of Ferrara; who greatly suspecting his wife to be a Witch, by reason that diuers of his Neighbours informed him, That she was reputed to be one of those who had nightly conuentions with the Diuel: he therefore kept all to himselfe, and one night aboue the rest, snorting and counterfeiting a deepe and profound sleepe; with which his wife being deluded, rose softly from the bed, and as in the former discourse, daubing her selfe with an vnguent, leapt out at the casement, which was some three stories high, and he could set no more sight of her. At which he grew first strangely amased, as fearing shee had desperately done it to breake her necke; but hearing no cry, nor apprehending any noise by her fall, he then began to confirme his former suspition; and in a foolish curiositie tooke the same box, and did to himselfe in all respects as hee had seene her to practise before him, and was immediately in the same manner hurried out at the window, and in an instant found himselfe in a Noble Counts Wine-sellar, where hee saw his wife with diuerse others of that Diuellish sister-hood, merrily gossiping and carousing deepe healths one to another; who no sooner beheld so vnexpected a guest, but they all suddenly vanished, and the poore Collier was left alone with the cellar dore fast locked vpon him; and early in the morning being found there by the Butler, hee called other his fellow seruants, who apprehended him as an House-breaker and Felon, and brought him before their Lord. Who at length by great importunitie obtaining libertie to speak for himselfe, he opened vnto the Count all the manner of the particular circumstances before related: which though at first they appeared

red incredible, yet vpon more mature consideration hee was dismissed, but conditionally, That he call his wife in publique question, with the rest of her Associates. Which he accordingly did, and brought them before the Inquisitor; to whom, after examination, they confessed not onely that, but many other more notorious and diabolical acts, the least of them sufficient to bring them to the stake and faggot.

Barthol. Ronseus telleth a strange story of a Witch in Osburgh: *Antonius Torquinada* deliuereth the like, who was by Nation a Spaniard: and *Paulus Grillandus* in his Book, *De Sortilegis*, remembreth diuers to the same purpose; one of which I thought good to transerre from him, and expose to your free view and censure. In the yeare of Grace (saith he) 1524, when I was chiefe Inquisitor, many of these Inchantresses and Witches were brought before me. Amongst whom, a certaine woman *Diocis Sabensis*, was a practiser of that diabolical art: of which her husband had been long suspitious, and watched her so narrowly, that he took her in the manner when she was busie about her infernall exercise. Notwithstanding which she impudently denied it, and out-faced him that she was no such woman. But he as obstinate on the contrary, and resolu'd withall not to be so deluded, with a good sound cudgell fell vpon her, and so belaboured her sides and shoulders, till with incessant beating hee forced the truth from her, and brought her vpon her knees most submissiuely to intreat his pardon: which after some entreaty he seemed willingly to grant, but vpon condition, That she would bring him to be present and an eye-witnesse of their abominable ceremonies vsed in their nightly Conuentions; which shee faithfully promised, and so they were reconciled. At the next night of their meeting, hee hauing ingaged his word for secrecie, she brought him to the place appointed, where he freely beheld the manner of their adoration done to the Diuell, their sports and their dances, full of many beastly postures and figures, with many other strange pastimes and merriments there practised. All which being ended, there was a long Table couered, and furnished with sundry dishes, and he seated amongst them; and as he saw the rest do, he began to fall heartily to his viuals, which somewhat distasted him, as not being wel seasoned: therefore looking about him for salt, but spying none vpon the table, he called to one that attended, to fetch him a little salt. But he not seeming to regard him, he began to grow importunate and somewhat loud: at length he brought him a small quantitie vpon the corner of a trencher, which hee seeing, and seeming glad thereof, Mary God be thanked (saith he) for I haue now got some salt. Which words were no sooner vttered, but the Table, Meats,

Dishes,

Dishes, Diuels, Witches, and Lights all vanished, and hee was left there naked and alone in a desolate place. But in the morning spying certaine Shepherds, and demanding of them what countrey hee was in, they told him, In the prouince of Beneuentanus, belonging to the kingdome of Naples; which was more than an hundred miles distant from his owne house. The man, though he was of a faire reueneue, yet was forced to beg all the way homeward. But after his tedious and difficult journey, arriuing at his owne village, he summoned his wife before the Magistrate, with others whom he had espied and knowne at the Feast. Who vpon his testimonie were conuicted, and suffered according to the extremitie of the Law prouided for offences of that execrable nature. I haue read of another guilty of the like curiositie, who was hurried so far in one night, that it cost him three yeares tedious trauell, before hee could come to see the smoke of his owne Chimney.

To shew that these Magicall forceries haue beene from great antiquitie, and not lately crept into the world by the prodigious insinuation of the Diuel; me thinks I heare *Medea* thus speaking, *Ouid Metam. lib. 7.*

*Tuque triceps Hecate qua Captis conscia nostris,
Adnutrixque, ———— &c.*

Thou three-shap'd *Hecate* with me take part,
Who guilty of my vndertakings art,
Teaching what spels we Witches ought to vse,
And what rare Herbs out of the earth to chuse:
Thou Aire, you Winds, Hills, Lakes, and Riuers cleare,
Gods of the Winds, gods of the night, appeare:
By whose strong aid I (when I please) can make
The fearefull and astonisht bankes to quake,
To see the streames backe to their heads retyre.
If on the seas a tempest I desire,
The troubled waues in mighty mountaines rise,
Threatning to spit their brine-drops in the eyes
Of the bright Stars; and when th' are most in rage,
I with a word their fury can asswage.
Blacke threatning clouds, if I but speake, appeare;
And with a becke I make the Welkin cleare.
The Windes I from their brasen dens can call,
To blow downe hills, or not to breathe at all.
The Vipers jawes I with my spels can breake,
The stedfast rockes remoue when I but speake.

The

The grounded Okes I by the roots vp rend;
Woods I can shift, and mountaines that transcend,
My Charms can shake. The groaning Earth help craues
From me, whilest Ghosts I summon from their graues.
And thee ô Moone, my Incantations can
Draw this or that way, make thee pale and wan
Through feare, or red with rage. *Aurora* knowes,
I from her blushing cheekes can teare the Rose, &c.

Here I might introduce many to the like purpose: but I return where I left, and thus proceed; That this swift transportation of Bodies, though it seeme strange, is not altogether impossible. Which will the better appeare, if either wee aduisedly consider the velocitie of Spirits, or the admirable celerity of the Spheres: from whence it comes that Magitions haue such speedy intelligence (almost in an instant) of things done in the farthest and remotest places of the world. To approue which, if wee shall but examine Historie, there be many examples extant.

When *Antonius* the great Captaine made an insurrection in Germany against the Emperour *Domitian*, and was slain in the battle, the death of that Revolter was confidently reported the same day in Rome, with the manner of his Armies ouerthrow; though the places were distant (as some account it) little lesse than fiftene hundred miles.

And *Cedrenus* writeth, That when *Adrianus Patricius* was sent by the Emperour *Basilus* to war against the Carthaginians; before he had overcome halfe his way, and whilest hee yet stayed in Peloponnesus with the greatest part of his Nauy; by the help of such Spirits (as it seemed) he was certainly informed, That *Syracusa* was taken and destroyed by fire, the very selfe same day and houre that the disaster hapned.

Paulus Diaconus and *Nicephorus* haue left to memorie, That one *Calligraphus* of Alexandria, walking late in the night by certaine Statues erected without the city, they called vnto him aloud and told him, That the Emperour *Martianus*, with his Queene and princely Issue, were all at that very instant murdered in Constantinople. Which when he came to his house, he told to some of his Familiars and Friends, who seemed to deride his report, as a thing not possible, but beyond Nature. But nine dayes after came a Post with certaine newes of that barbarous and inhumane act: which by true computation happened the very same houre that it was deliuered to *Calligraphus*.

Platina in *Dono* telleth vs, That *Partbarus* sonne to the King of the Longobards, being expelled from his Countrey by the usurpation

Captaine *Antonius*.*Adrianus Patricius*.*Calligraphus*.Prince *Partbarus*.

pation of *Grinnaldas*, shipt himsele for England, to be secured from the sword of the Tyrant: and hauing beene a few dayes at sea, hee was sensible of a loud voice, which admonished him to change the course of his intended journey, and instantly to returne backe into his owne Countrey; for the Tyrant hauing been troubled with the Plurisie, and aduised by his Physitions to haue a Veine opened in the left arme, the flux of blood could not by any art be stopped, but that he bled to death. Vpon this warning the Prince *Partharus* returned, and finding it to be true, within three months after his arriual, he was inaugurated and freely instated in his proper inheritance.

The Emperor
Constantine.

Zonarus and *Cedrenius* affirme, That the same day in which the arch-Traitor and Regicide *Andraea* slew the Emperour *Constantine*, bathing himsele in *Syracusa*; his death by voices in the aire (which could be no other than Spirits) was not onely noised, but proclaimed openly in Rome the same day.

Apoll. Tiansus.

Zephilinus in Domiti. and *Fulgot lib. 1. cap. 6.* haue left remembered vnto vs, That *Apollonius Tiansus* being in a publique Schoole in the city of *Ephesus*, and disputing at that time with diuers Philosophers; in the midst of his serious discourse, was on the sudden mute, and fixing his eyes stedfastly vpon the ground, remained for a space in a still silence: but at length erecting his head, and casting vp his eyes, hee suddenly broke forth into this loud acclamation; *Stephanus* hath slaine an vniust man. And after hauing better recollected himsele, he told vnto those which were there present, That at that instant the Emperour *Domitian* fell by the hand of one *Stephanus*. The circumstance being after examined, it proued true according to his relation.

Gouarus.

Olaus Magnus, lib. 3. cap. 16. of his Gothicke History, writeth, That *Gouarus* King of Norway being resident in his owne Court, knew in the same houre, of all the machinations and plots intended against him in Normandy, though he was distant by land and sea many hundred miles.

Fulgotius relareth, That in the wars betwixt the *Locrenses* and the *Crotoniatae*, two spirits appeared like two yong men in white vesture, who when the *Locrenses* had woon the battaile, left the field and vanished; and in the selfe same houre were seene both in *Athens* and *Corinth*, in both which places they proclaimed the newes of that great victory, though these places were distant many leagues one from another.

And so much for the Velocitie of Spirits.

The

The Emblem.

IT figureth an Hedge-hog, who insidiates the silly field-Mice playing about her den, and fearelesse of any present danger; who the better to compasse her prey, wrappeth her selfe into a round globe-like compasse, appearing onely a ball of pricks, contracting her head within her skinn, where nothing is seene saue a small hole, for such a little creature to shroud her telfe in; and thus she lieth confusedly vpon the ground without any seeming motion. The apprehension thereof is borrowed from *Greg. lib. 13. Moralium*; from whence this Motto is deriued, *Abiecta moribus*. The words of the reuerend Father be these: *Prius complexionis, unus cuiusque Adversarius perspicit, & tunc tentationis laqueos exponit: alius namque latus, alius tristibus, alius timidus, alius elatus moribus existit, &c.* (i.) Our Aduersarie the Diuell first looketh into the complexion and disposition of euery man, and then he layes the snares of tentation; for one is of a merry and pleasant constitution, another sad and melancholy, another timorous and fearefull, another proud and haughty. Therefore that hee may the more secretly and cunningly intrap them, he frameth his deceptions suitable with their conditions; and because pleasure hath proximitie with mirth, to him that is giuen to mirth hee proposeth ryot and luxurie; and because sadnesse is prone to anger, to such he offereth the cup of dissention and discord: and because the Timorous are fearefull of paine and punishment, to them he suggesteth terrors and horrors: and because the haughty and ambitious loue to be magnified and extolled, to them hee offers popular suffrage and vaine applause, &c. We also reade *Saint Paul* thus, *2 Corinth. 11. 3.* But I feare lest as the Serpent beguiled Eve through his subtilty, so your mindes should be corrupt from the simplicitie which is in Christ. And *1 Pet. 5. 8.* Be sober and watch: for the Diuell as a roaring Lion walketh about seeking whom he may deuoure.

Caueats-
gaing Temp-
tation,
Objects are
main motiues.

The illustration of the Emblem followeth:

*Pelliculam veterem retines, & fronte politus;
Abstruso rapidam gestas sub pectore vulpem.
Pers. Satyr. 5.*

*Fit globas, insidias Muri dum tendit Echinus;
Et jacet immoto corpore fusus humi:
Os latet in medio quod dum patet esse cavernam,
Musculus ad socios non rediturus init.
Cum vitium quod quisque colit, Rex calliat orci,
Illius objectis pectora nostra trahit;*

Larco

*Lurco sibi capitur, vinosus imagine Bacchi;
Virginis aspectu, nota libido furit.*

¶ Thus paraphrased:

To entrap the Mouse, the Hedge-hog in a round
Is cast, and lies as senselesse on the ground,
His face drawne in; the hole she thinks a caue,
Where, being frighted, she her selfe may saue.
When Sathan knowes vnto what vice we are bent,
To each mans sence that obiekt hee'l present:
Meat to the Glutton, to the Drunkard Wine,
And to such, beauty, as to lust incline.

Of Deceit.

Livy saith, *Fraus in parvis fidem sibi praestruit, ut cum opere prati-*
um est, cum mercede magna fallat. (Id est) Deceit layes the snare in
small things and of no moment; that in greater things it may
deceiue with profit.

Noble in his minde was *Alexander* the Great, who when *Par-*
menio counselled him to seeke the subuersion of his enemies by
fraud and subtiltie; made this answer, That being *Alexander*, his
Majestie and Royaltie would not suffer him to doe so; but if hee
were a private man, as *Parmenio*, hee might perhaps be thereunto
persuaded. But contrarie vnto him, the Emperour *Pertinax* was
surnamed *Christologus*, which is as much to say as, Well speaking,
and Euill doing. It was the saying of *Demosthenes* the excellent
Orator; *Wonder not that thou art deceiued by a wicked man, but rather*
wonder that thou art not deceiued. The fraudulent and deceitful are
likened to a Chameleon, apt to take all obiects, capable of all co-
lours, cloaking Hate, with Holinesse; ambitious Gain, with shew
of good Gouvernment; Flatterie, with Eloquence: but whatsoe-
uer is pretended is meereley deceit and dishonestie.

*Sic iterum, sic saepe cadunt, ubi vincere aperte;
Non datur, insidias, armaque te et a parant:
Fraude perit virtus.* Ovid. *Fast.* lib. 2.

The Serpent hid in the grasse stingeth the foot; and the de-
ceitfull man vnder pretence of honestie beguileth the Simple:
Parua patitur ut Magnis potiatur. From whence *Catilius* deriues this
conceit:

*Fit globus, inque globi medio caput abdit echinus,
Et vaser in parvum, contrahit ora specum:
Tegmina mas spinosa (peti se nescius) ambit,
Et vagus impunem, fertque refertque gradum.*

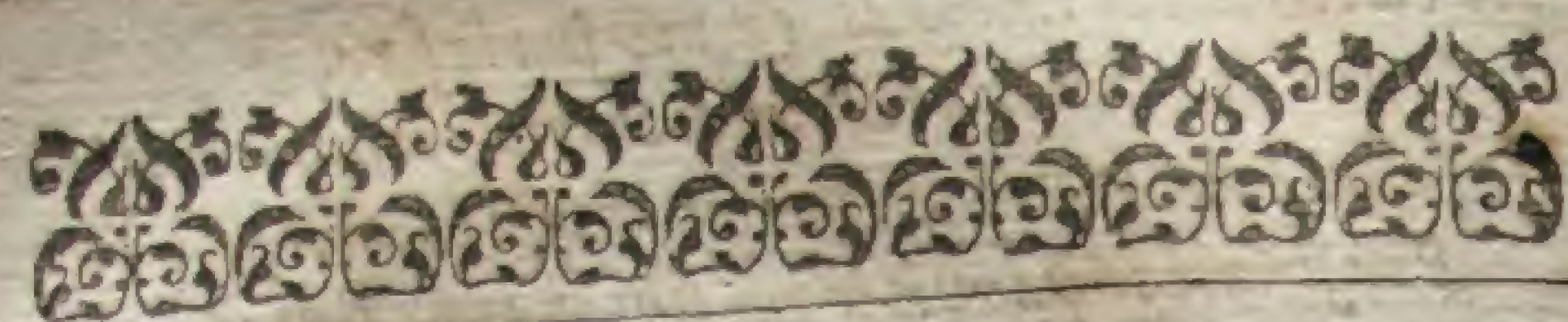
*At caecas ineat latebras, & non sua lustra,
Tum demum in pradam promptus echinus erit,
Ut fallat tunc cum praetium putat esse laboris,
Praestruit in parvis fraus sibi magna fidem.*

¶ Thus paraphrased:

Like a round ball * he lies; of head or face
Nought seene, saue onely a streight entring place.
The Mouse doth neere his thorny couering graze,
And fearelesse of deceit, about it playes:
But is no sooner entred the blinde caue,
Than catcht; he hauing what he sought to haue;
Small traines at first are by the Crafty layd,
That the full Prize they better may invade.

* The Hedge-
hogge.

Z A Me-



A Meditation vpon the former Tractate.

I.

To Thee, the Saints that in thee trust;
To Thee, the Soules of all the Iust;
And wretched I,
To Thee now cry,
That am indeed no more than Earth and Dust.

II.

The Heav'nly Hierarchies above,
That are to Thee conjoyn'd in Loue,
In Hymnes and Layes
To Thee giue praise,
And to the innocent Lambe and spotlesse Doue.

III.

The Angels and Archangels all,
Vertues and Powers Cœlestiall,
Who stand before Thee,
And still adore Thee,
As Messengers still ready at thy Call:

IV.

All magnifie Thee without cease,
Not fainting, rather with encrease
Of Will and Voice,
Laud and reioyce
In Thee, that art the God of Power and Peace.

V.

And I, fraile Man, that am not least
Of thy Creation, would thy Heaft,
Far as I may,
Serue and obey,
And beg in thy great Mercies, Interest.

Light

VI.

Light therefore in my Heart infuse;
Instruct my Tongue, Thy Name to vse;
That I may finde
Both Heart and Minde,
Honorely on Thee, and onely Thee, to muse.

VII.

Clenſe, to that end, and make me cleane,
That am polluted and obſceane:
My ſinnefull Soule,
Spotted and foule,
Dares not for that cauſe on thy Mercies leane.

VIII.

From Outward things, to what's Interior;
To what's Aboue, from Things Inferior;
My Thoughts transcend
To apprehend
Thee ſolely, that or'e all things art Superior.

IX.

O bleſſed Spirits, bright and pure,
You that the Sacred Throne immure!
That Place Sublime,
In firſt of Time,
Was made for you alwayes therein to endure.

X.

Your Makers Face you there behold,
In numerous Bands and Hoſts untold,
You, to Him ſolely
Sing, Holy, Holy,
Holy, Whoſe Brightneſſe no Tongue can unfold.

XI.

You, in your ſweet and muſicall Quite,
See what to Loue, and to Admire,
(That Ioy and Bliffe
Which endleſſe is)
And to attaine vnto, we all deſire.

Z 2

For

XII.

For from that Place Cœlestiall,
From henceforth there can be no Fall:
In that Congruity
Is Perpetuity,
Which, as Before it hath bin, Euer shall.

XIII.

No refractorie Spirits there,
Since Lucifer dar'd to appeare,
In Battell fell
By Michael,
All these rebellious Angels captiv'd were.

XIV.

He, the old Dragon gyv'd and bound,
Who, Mankinde labors to confound;
Still day by day,
Vs to betray;
And to that end the World doth compasse round.

XV.

With Him, the Sprites of Aire and Fire,
The Water, and the Earth, conspire,
Early and late,
To insidiate
All such as after Heav'nly things acquire.

XVI.

But Thou, the blest Angels of Light
Against them hast made opposite,
Both to direct us,
And to protect us
From their knowne Malice both by day and night.

XVII.

Therefore to Thee (ô God) alone,
In Persons Three, in Substance One;
The Trinity
In Vnity,
To search in whose Identity, there's None



THE ARGUMENT of the fifth Tractate.

THe Consonance and Sympathy
Betwixt the Angels Hierarchy,
The Planets and Cœlestiall Spheres;
And what similitude appears
Twixt One and Other. Of the three
Religions that most frequent be,
Iew, Christian, and Mahumetist:
Vpon what Grounds they most insist.
Ridiculous Tenents stood vpon
In Mahometers blinde Alcaron;
Where he discourseth the creation
Of Heav'ns and Angels. A relation,
What strange notorious Heresies
By the Prellicians and Manichies
Were held: The truth made most apparant,
By Text and holy Scriptures warrant.

The second Argument.

WE aime at the Cœlestiall Glory.
Below the Moone all's Transitorie.

The Vertues.

THree things hath God shew'd in this Worlds Creation,
Worthy mans wonder and great admiration:
In making it, his Power most exquisit;
In ord'ring it, his Wisedome infinit;

And

Gods Power,
Wisedome, &
Goodnesse.

And in conseruing it, his Goodnesse such,
As neuer can by man be extold too much.
The *Angels* in the next place we confer
With' second part of this Worlds Theater:
Namely, what reference the *Seraphim*
Hath with the *Primum Mobile*. Then, what kin
The *Cherub* from the *Starry Heav'n* doth claime;
Or *Thrones* with *Saturne*: in what consonant frame
With *Iupiter*, the *Dominations* trade:
What 'twixt the *Vertues* can and *Mars* be made:
The neere similitudes that houely run
In league, betwixt the *Potestates* and *Sun*:
With *Venus*, how the *Principates* agree:
And with the great *Arch-Angels*, *Mercurie*:
Last, how the holy *Angels* are accited
To be in friendship with the *Moone* vnited.

First, as the *Seraphims* in Loues pure heate,
Next God himselfe in his supernall seate,
Still exercise their faculties, and turne
(By that inflaming zeale by which they burne)
Towards His Essence; so in a swift motion,
The *Primum Mobile* shewes his deuotion
To the *First Mouer*, from whence it doth take
Those *Vertues* which the Heav'ns inferior make.
Go round with it: the *Seraph's* seruor's great;
So * That, hath lasting and perpetuall heat:
By benefit of whose swift agitation,
The Heav'ns are wheel'd about in wondrous fashon,
Maugre of that huge Machine, the great force
And magnitude, that still resists his course.

The *Seraphims* are sharpe, so needs must be
The needle-pointed *Primum Mobile*;
Which by transfusing influence (we know)
Doth penetrate inferior Orbs below.
And as the *Seraphims* most feruent are;
To them, in that, we fitly may compare
The *Primum Mobile*, whose seruor's such,
And so incessant, that where it doth tuch,
And is in houely motion, it (no doubt)
The other Heav'ns doth whirle with it about.

Inflexible the *Seraphims* motion is,
So likewise is the turning round of This;
Which though it be as swift as thought can thinke,
Yet in it's course doth neither quaille nor shrink.

As

Diouys. Arecopag. de Celest. Hierarch.

The Concor-
dance betwixt
the *Seraph* and
the *Primum
Mobile*.
i. *Primum Mo-
tor*.

* i. *Pr. Mobile*.

As at a becke (by power that God them gaue)
The *Seraphims* all other *Angels* haue:
So by the motion of that *Primum*, all
The motions of the Heav'n in generall
Are gouern'd and vnited: *Seraphs* be
A diue *Exemplars* call'd: This *Mobile*
Beares the same stile, because it not alone
Incites the Heav'ns to motion, one by one;
But as a Guide, least they should take the wrong,
Still goes before, and hurries them along.

And as the *Seraph's* with Loues fire inflam'd,
(A zeale so hot that neuer can be nam'd)
Ev'n so this fierie globe, still without cease
Gyring about, doth grow to that encrease
Of sultry heate, the seruor, by reuerfes,
A warmth into all other things disperfes.
But with this difference, that as they their might
Immediatly take from the God of Light;
From the twelue *Revolutions* it receiues
What power and vertue to the rest it leaues;
And purg'd by labour, winding in a frame,
Returnes still to the place from whence it came.

The *Seraphs* haue no creature that can vaunt
To be aboue them as predominant.
Ev'n so this Orbe is next th' *Imperiall Throne*,
Gods proper Mansion, and aboue it none.

The *Seraphims*, for their vicinity
To God, are full of Diuine purity;
And such a fulgence through their Essence runnes,
That they are brighter than ten thousand Sunnes:
So this Orbe to the *Imperiall Heauens*, so neere,
Shines by the light of that incredibly cleere.

And as these *Spirits* with flaming ardor burne,
And at no time from their Creator turne;
So this high Orbe, by the celeritie
And inextinguishable claritie,
Prodigall of it's Vertues, doth bestow them
To purge and to make perfect things below them;
So that all dregs and drosse consum'd and wasted,
They, new refyn'd, are in swift motion hasted
Vnto their first beginning, where in sweet
And most mellodious harmonie they meet.

As Those from God immediately are,
Without the interpose of Minister;

Ev'n

Ev'n so from the first *Mouer* it doth take
 • Immediate force, which doth it's motion make.

Herein the Diuine Wisedome doth appeare,
 That so the *Angels* with the Heav'ns cohere,
 Heav'ns with the Elements concur, and then,
 These Spirits are in such a league with men,
 And all so conjoyn'd and concatenate.

A Picture every way immaculate,
Cherub doth in the Chaldean tongue imply:
 What picture fairer, or more pure, hath eye
 Beheld, than the Cœlestiall Firmament?
 Imbelished and stucke with th' ornament
 Of so many bright Stars, luminous and cleare,
 Incorruptibly decking every Sphere,
 All full of influent vertue in their places:
 So the Cherubicke Spirits are stucke with Graces
 And Diuine gifts, so many, that indeed,
 In countlesse number they the Stars exceed.
 And as this Orbe is circumgyr'd and wheel'd,
 As to the *Primum Mobile* forc'd to yeeld;
 So doth the *Cherubs* second order moue
 From the first *Seraph*, next to God in Loue.

'Twixt *Saturnes* Sphere and the *Thrones* eminence;
 Is the like semblance and conuenience:
 By *Thrones*, the Seats of Monarchs are exprest:
 On *Saturnes* seuenth day God himselfe did rest
 From his great Worke. Now *Saturne* is a word
 Which in th' Originall, nothing doth afford
 (If we together shall compare them both)
 Saue, *Cease from Labor*, or a *Sabaoth*.

The *Thrones* on Loue and Veritie consist;
 And so the Planet *Saturne* (whoso list
 Giue credit vnto *Firmicus*) endues
 Man both with Loue and Truth, prompts him to chuse
 Vertue, good Manners, Diuine Contemplation,
 Iudgement mature, in a true conformation;
 And with a sollid industrie desire
 Things that are hidden and abstruse to enquire.

And as the *Thrones*, each in his office knowes,
 How of all sacred Wisedome to dispose,
 (As *Dei-formes* call'd;) so *Saturne* he,
Ianus Bifrons, from all antiquitie,
 Is styl'd, and Wisedomes Father held to be.

The Concor-
 dance betwixt
 the Cherub &
 the starry
 Heauen.

The Concor-
 dance betwixt
 The Thrones
 and Saturne.

The

The *Golden World* beneath his Scepter was,
 (Before the *Silver*; or the third, of *Brasse*;
 Or this *Iron Age*) in which th' vnlabor'd ground,
 Not forc'd by man, with plenty did abound:
 The Earth of her free-will gaue all encrease; (peace:
 Springs flow'd with milke; the Wolfe and Lambe had
 And therefore we by congruent reason finde,
 That the seuenth day to *Saturne* was assign'd,
 As the seuenth Planet, and agreeing best
 With the Cœlestiall *Thrones*, which imply Rest.

Besides, in *Saturne* there is one thing rare,
 As sole vnto him peculiar;
 Which he may iustly aboue others claime:
 (For none of all the Planets we can name,
 But are in mixture and conjunction;) Hee
 Ioyns, nor is joyn'd with any, but still free;
 And as a Prince vnriual'd, keepes his state,
 In which none can with him participate.
 So *Moses* Law, since it was first recited,
 Was with no other coupled or vnited;
 But doth immediatly on God depend,
 Yet many other Lawes from that descend,
 As borrow'd thence. And in like mysterie,
 The *Chorases* of the whole *Hierarchie*,
 Reflect with all the seruice on the *Throne*;
 But He his Power communicates to none.

The *Seraph's* Loue, to Iudgement doth adhere;
 The *Cherubs* Wisedome placeth it selfe neere:
 The *Dominations* (which some haue defin'd
 To be, Th' vnyoked libertie of minde)
 Assist the Iudgement Seat: The *Vertues*, they
 Vpon the high *Tribunall* wait and stay:
 And so the rest, with all their seuerall Graces;
 But them the *Thrones* assist not in their places.

The *Dominations* we must next confer,
 And fashion to the Star of *Iupiter*;
 And by comparing them together, see
 How in their semblant Vertues they agree.
 First, at Cœlestiall things they solely aime,
 Them, no tyrannicke seruitude can tame;
 A free Lord they must serue, and beare a minde
 Vncheckt, to nothing base or vile enclin'd:
 All difficulties ready to disclose,
 That shall their faithfull seruice interpose.

On

The Goulden
 World,

The Concord
 betwixt the
 Dominations,
 and *Iupiter*.

On none saue their Creator they rely,
To his sole pleasure they themselves apply;
Others to their obedience they persuade,
Their contemplations being fixt and stayd
On the Diuine Light: which rare pulchritude,
To enioy in a more ample plenitude,
They stil conforme themselves vnto the Throne,
If possibly, to be with it all one.
All these (if Astrologians we may trust)
Fall on *Ioues* Star, in number ev'n and iust.

In Noble bloud this Planet takes delight,
To illustrious thoughts it doth the minde accite,
Prudence to gouerne, science how to know,
His lib'rall influence doth on man bestow;
Plac'd in his Horoscope, he doth inspire
Our eleuated soules with a desire
To attaine to *Fame*, to *Empire*, and *High things*:
Th' vncurbed and irregular minde it brings,
Not onely to deuise, but keepe good Lawes.
And *Iupiter* is for that onely cause,
In Hebrew, *Zedek* call'd, which imports Iust.
In Goodnesse and in Iustice such as trust,
Them he spurres on to spend their houres and time,
To aime at things superior and sublime:
By the reflex of Iustice and true Piety,
It drawes to contemplation of a Diety:
It doth not onely Man himselfe impell
To charitable acts, and do things well;
But to stirre others to good workes: And styl'd
Ioue, for his Faith and Trust; hauing exyl'd
All Incredulitie. Last, by the hand
He leadeth others with him, till they stand
In the like state of Goodnesse, Knowledge, Faith.
Pythagoras more of this Planet saith,
That he is the Mindes Vertue, Temperament,
Health, and Disposer of all Ornament
That doth belong to Man. Now let vs find
How those call'd *Vertues*, are to *Mars* inclin'd:
And that too may be done with much facilitie,
If we consider but what true Virilitie
And Fortitude in this Star doth consist.
In one place we thus reade th' Evangelist:
The *Vertues* of the Heav'ns are mov'd, or ar'
Arm'd on their side, who in Gods cause shall war.

Pythagoras.

The Concor-
dance, of the
Vertues with
Mars.

S. Mathew.

These,

These, their Coelestiall operations take
Immediately from Him, and for His sake
Disperse them to His Glory and great Praise.
Note what the *Psalmist* of the Planets sayes;
Praise Him you Sun and Moone, praise Him the Light;
Praise Him yee Stars [8cc.] The *Vertues* by foresight,
As Captaines ouer the Church Militant,
Know which amongst them is best Combattant;
Guide and direct him to the Place aboue,
To receiue there the Crowne for which he stroue.
Ev'n so this *Mars*, by th' influence of his Star,
Styl'd by th' antient Poets, *God of War*,
Makes men of generous Spirits, elate and hye,
Ambitious after Palme and Victorie.
The *Vertues* in their Pow'r finde no defect;
Nor is this Planet any way deiect,
Weary'd or faint. Those of authentique skill,
Write, His Fires force is indeficient still.

The Diuine *Vertues* study to enlarge
Their courage, who are giv'n to them in charge;
To make them like spirituall Souldiers stand,
'Gainst *Lucifer* and his reuolted Band;
Then bring them off to safety and securitie,
Making them like themselves in God-like puritie.
So this Stars Fire, to shew their true proximitie,
Burnes vpward, as still aiming at sublimitie;
And in his seruour catching at things neere,
To turne each Substance to a Nature cleere,
As it selfe is, in lustre like to shine.

Yet to this Planet, many learn'd assigne
Malevolent aspects, Wars prouocations,
Home-bred Seditions, Discord amongst Nations,
Broiles, Garboiles, Tumults, and combustious Rage,
Depopulation, Murthers, Slaughter, Strage;
Call it, *The worst of Planets*: whose reflect
Contaminates and poysons with th' aspect.

But *Tresmegistus* was not of that minde;
Saith he, *The severall Planets in their kinde*
(*Their vertues being truly understood*)
Are vnto men beneficent and good.

This great Philosopher would haue vs know,
Of bad Effects the Cause is here below:
Stars influences in themselves are pure,
No putrid stufte their natures can endure:

A a

And

Ptolomeus.
Hermes.
Firmicus.
Alcabillus.The malevo-
lent Aspects
of *Mars*.

The Concord
of the Pote-
states with
the Sunne.

And if from their aspects ought chance amisse,
They are not to be blam'd, for the fault is
In our fraile weaknesse: for who but hath read,
That nothing bad above the Moon is bred?

Now as the *Potestates* to worke are said
Both by the *Vertues* strength, and the co-aid
of the *Dominions* Iustice: so the *Sunne*,
When he his beames transfusively shall run
Through *Mars* his Sphere, or *Joves* benigner Star,
All his effects, Power, Strength, and Honour ar'.

Legions of *Fiends* the *Potestates* expell;
And with them, all blinde errors driue to hell.
So when the *Sunne* doth his bright beames display,
The tenebrous Night flies, and giues place to day.

And as those Mindes and Essences Diuine,
By nature with miraculous fulgor shine:
So the bright *Sunne* inflated all alone,
Amidst the Planets, in his Regall Throne,
Casts an incredible lustre, and to all
Doth honour, in his seat Majestically;
Distributing abroad in large extent,
Vnto the Stars, both Light and Ornament:
By whom th' are gouern'd, and their motions sway'd,
Their splendor at his will dark't or display'd.
From whom they receiue names; as *Day-Stars*, some;
Nocturnal, others; but the most part come,
Styl'd by his course: *Oriental*, those we call
That moue from his Vp-rise; they from his Fall,
Are *Occidental*. Other Stars put on
Names from the *South* and the *Septentrion*.

The *Potestates*, their pow'r ore things Inferior,
To mannage and dispose from the Superior,
Of all about's, immediately receiue.
Ev'n so the Sun shines only by his leaue;
The light it giues is but a shadow meere,
Of His that is so vnspeakeably cleere
In Glory, that all Glory doth transcend,
Which Humane Eye can no way comprehend:
And so his borrow'd lustre doth disperse
To Men, to Beasts, and the whole Vniuerse.

The *Potestates*, with things below dispense,
Without all tyrannie or violence:
The *Sunne* doth shine with amitie and loue
On all alike; and with the Starre of *Love*

Bee'ng

Stars receiue
names from
the Sunne.

Bee'ng in conjunction, Mans minde it inflames
With honour, and to purchase glorious names,
Inspires with magnitude and claritie,
And these without all force or tyrannie.

By speculation in the *Sun*, we see
The glorious *Trinity* in *Vnitie*.
We from the Body or the Substance gather
The Diuine Essence of th' Almighty *Father*.
In his bright Splendor we the *Sonne* include,
Who is the sole and onely Pulchritude.
The third proceeding persons (God as great)
We see it plainly figured in his Heat.

Our Sauour, when he would exemplifie
To vs his Fathers Power and Majestie,
Did it by this bright Planet; *Perfect be*
As is your Father that's in Heav'n, (saith he)
Who causeth that his Sonne alike doth rise
Vpon the Good and Bad. We must deuise

In the next place, how we may mak't appeare,
The *Principates* with *Venus* Star cohere.
As she from all antiquitie hath been
Styl'd by th' imagin'd name of *Beauties Queene*,
Because by obseruation, euerie creature
Borne vnder her, she doth endow with feature;
Faire shape, Good-grace, and Amabilitie,
All which to her disposures best agree.
Ev'n so the *Principates* strive to bring neare
To God himselfe (whose Image they do beare)
All Soules beneath their charge, make them to be
Partakers of his Diuine Claritie:

"For, than Gods Image, nothing is more bright,
"Or more to ougly darknesse opposite.

As the *Platonicks* vnder *Venus* name
Including Loue, make him the cause, this Frame
Was first by God built; which from Chaos rude,
Was brought by him to this rare pulchritude,
Than which, nothing more louely can be thought;
Whose gouernment's as rare, as comely wrought.
And that there's nothing can more ougly be,
Than is Confusion and Deformitie;
So by the *Principates* (as many hold)
Empires and States are gouern'd and controll'd,
Kingdomes well manag'd: They are like a border,
To guard without, and what's within to order;

Aa 2

Left

So *Ptolomeus*
and *Plinius*
write.

The Trinity
in Vnity fig-
ured in the
Sonne.

The Concord
betwixt the
Principates
and *Venus*.

Orpheus in Te-
stamento.

Amor creauit
Mundum.

Dionysius.
Hecateus.
Iamblicus.

Left Fire or Sword, or any mutinous storme,
(Where they preserue) should study to deforme:
'Tis to their office pertinent by right,
To keepe all things in Beauty and good plight.

These *Principates* are Dukes and Captaines styl'd,
Yet are they not alone list'd and syl'd
Vnder these Titles: The *Dominion* claimes,
And *Potestates*, the honour of these names;
The *Principate*, for his rare Pulchritude;
The *Domination*, for his Magnitude;
And for his Claritie, the *Potestate*,
Antesignani writers nominate.

And vnto them (these great names hauing shard)
Iupiter, *Sol*, and *Venus* are compar'd:
Ioue, because his infusion doth assure
The most compleat and perfect temperature.
Venus, because from her coelestiall place,
She doth dispose of beauty and good grace.
The *Sun* set 'gainst the *Potestates* so bright,
Because he is the Lord that gouernes Light.

The Concord
betwixt the
Arch-Angels,
and Mercury.

The concordance that the *Arch-Angels* haue
With *Mercury*, doth now by order craue
The place succeeding: Intermediate
Th' are 'twixt the *Angell* and the *Principate*;
From the superior *Classes* these receiue
Their Diuine Mandates: which beeing done, they leaue
The execution of his sacred will
Vnto the *Angels*, their Attendants still.
Moreouer, as th' *Arch-Angels* (eminent
In place) are seldome in Embassage sent,
Vnlesse some weighty matter to declare;
But by their ordination, th' *Angels* are
More frequently employ'd 'twixt God and Man:
Ev'n so, who *Mercury* shall truly skan,
Will finde, That *Them* he in that kinde comes neere:
For to what Star or Planet whatsoe're
He doth apply himselfe, their strength, their state,
Their force, he doth so liuely imitate,
As if he alter'd nature, to the end
That his owne influence might on theirs depend.
Therefore the Poets did on him confer
The name of *Hermes*, or Interpreter
Vnto the gods. Of him one Author writes,
Bee'ng in conjunction with the *Sun*, he accites

Ptolemaeus.

To

To heate and drowth: he in the *Moone* breeds cold;
With *Saturne*, he makes wise; with *Mars*, Men bold;
And when he doth to *Venus* rise or set,
They, 'twixt them two, Hermophrodites beget.

Firmicus.

Besides, this Star (as wisely one relates)
Seldome to Man, himselfe communicates;
As by the eyes of Mortals rarely seene.
The Poets tell vs, That he oft hath been
Sent to the gods on embassy; as when
To *Somnus*, in his darke Cimerian den,
To call thence *Morpheus*: and to *Maia* his mother;
And often betwixt one god and another:
But to Man seldome. Now we must devise,

Ovid, Met.

To know what apt coherences may rise
'Twixt *Angels* and the *Moone*: Th' are lowest and least,
And in their later ranke conclude the rest.
Next, they the true proprietie retaine
Belonging to all Spirits. And againe,
That sacred name is fitly to them giuen,
Because they are more often sent from heauen,
Than others of more eminent degree,
Hauing conuers't with men familiarly:
Besides, all mundane businesse and affaires
Committed are vnto their charge and cares.
All these conditions, plainly 't doth appeare,
Miraculously vnto the *Moone* adhere;
For she of all the Planets is the last,
(In a degree below the others plac't)
As bringing vp the Number. She is then
An errant Star, next Planet to vs Men.
Thirdly, the neerer that she hath her station,
The more her influence and operation
Hath power on earth; and the more various she
Is in her change, the more effects there be
Proceeding from her: Nauigators steere
Their course by her, as she, or fills her Spheere,
Or empties it. Astrologers enquire
From her in their conjectures: sicke and craz'd
Are, as she works, either cast downe or rais'd:
By her the spacious Ocean ebbs and flowes;
By her the skilfull Gard'ner plants and sowes:
So of the rest; and in this sympathie,
The *Moone* thus with the *Angels* doth agree,

The Concordance
betwixt
the Angels &
the Moone.

The various
Influences of
the Moone.

A a 3

That

That when from the superior Stars she hath ta'ne
Her influence, she deliueres it againe
Intō Mans seuerall parts : there reignes as Queene.

Such a faire correspondence haue the prime
And chiefe of *Angels*, with the Heav'ns sublime,
Or those which we call highest. Like condition
The middle *Ternion* hath, and disposition
With the mid Heav'ns ; (for so at first 'twas cast)
And the third Chorus with the third and last.

For as the first and supreme Heav'ns are sway'd
By one sole motion ; so it may be sayd,
The supreme *Angels* of the highest Throne
Haue their Commissions sign'd from God alone.
And as the middle Heav'ns are, without doubt,

By the same agitation wheel'd about,
With that which *Primum Mobile* we call ;
So, by their owne *Intelligences*, all
Are by particular motion hurried round
A way contrarie (as by prooffe is found.)
Likewise the intermediate *Ternion*, tho

They be by God illumind, and much know ;
Yet in the executing of their places,
And do'ing His Will, there are such diffrent spaces,
They from the Highest Chorus take their charge :
So, 'twixt the last Diuision (to enlarge
This point more fully) what is most Diuine,
And in it's Greatnesse neereft to the *Trine*,
In Number is much lesse, as Doctors write ;
But greater far in Potencie and Might.

Again ; What farthest we from God diuide,
Of That the Number is most multiply'de,
But is of much lesse Vertue. Thus saith one :

*Alwayes, the Best thing from it Selfe alone
Hath his Perfection : That which in degree
Is next to It, guided and sway'd must be
By one sole Motiue : What is far remov'd,
Is subiect vnto Many, we finde prov'd.*

To giue more lustre to this Argument ;
The like's in euery Kingdome's managment.
We see a King in power most absolute,
With whose prerogatiue none dare dispute ;
Who with a Breath can mighty Armies raise,
Hath a huge Nauy prest at all essayes,

The former il-
lustrated by a
familiar ex-
ample.

By

By Land to forrage, and by Sea to inuade,
(And these too, without forreine Princes aid ;)
Who can giue life, and take it when he please :

In his owne Person doth not do all these,
But by his Ministers, his Lords, and Peers ;

And they, by their inferior Officers :

His awfull word, as by transmission, still

Passing degrees, ev'n from the first, vntill

It ceaseth in the last. So ('t may be guest,

'Tis in the *Ternions* of the *Angels* blest.

God is an absolute *Monarch* ; and next Him,

Daniel doth place the holy *Cherubim*,

As knowing best His Counsels and Intent ;

And such are seldome on his message sent.

Th' inferior *Angels*, with their Charge ore-joy'd,

'Twixt God and Man haue often been employ'd :

And as the intermediate Spirits be

More oft commanded than the first Degree,

(Yet not so frequently as those below ;)

This therefore I would haue you learne to know :

The Primum Mobile doth first begin

To chime vnto the holy Seraphim.

The Cherubim doth make concordance euen

With the eighth Sphere, namely, The Starry Heauen.

The Thrones, with Saturne. The like modulations

Hath Iupiter with the high Dominations.

The Vertues haue with Mars a consouance sweet :

The Potestates, with Sol in symptomes meet.

The Principates with Venus best agree :

Th' Arch-Angels, with the Planet Mercurie.

The Angels with the Moone, which melody

Hofanna sings to Him that sits on high.

Besides the Sects, the Schismes, and Heresies,

Vaine Adorations, and Idolatries ;

There haue been three Religions, 'bone the rest

More frequent in the World, and most profest :

And those ev'n to these later Times exist,

The Jew, the Christian, and Mahometist.

Now, which of all these three should be inuested

In highest honour, hath been long contested,

As well by Armes, as Arguments. To assure

Our selues, of these, which is the onely pure,

And without error ; 'twill not be in vaine,

To separate the Cockle from the Graine :

Comparing

The three Re-
ligions at this
day profest.

How the *Jewes*
approve their
Religion.

Comparing them, it may be easly guest,
Whether *Jew*, *Turke*, or *Christian* beleevues best.

The *Jewes* thus quarrell with our Faith: We draw
(Say they) what we professe, from *Moses* Law;
And ev'n the *Christians* our chiefe Tenents hold.
We likewise in this one thing may be bold
Aboue all other Nations, That by none
God's truly worship'd, but by Vs alone.
Let all th' authentique Chronicles be sought,
Neuer haue such great Miracles been wrought,
As amongst vs. What people can there be,
That dares in Noblesse or Antiquitie

With our blest Hebrew Nation to contend?

For, who's so dull that knowes not, we descend
From *Prophets*, *Kings*, and *Patriarchs*, who pretend,

That this our Off-spring lineally came

From our great Predecessor, *Abraham*.

And though our Monarchy be quite transverst,

And we as slaues through the wide world disperst;

'Tis not because we put to heavy doome

The great *Messias*, who is yet to come:

But that so many *Prophets* of our Nation,

Who preach'd to them Repentance and Saluation,

Were by them slaine and butcher'd. Thus they can

Plead for themselves. Now the *Mahumetan*

He cavills with the *Christian*, and thus sayes;

None like to vs the great Creator praise:

We onely vnto One make adoration;

When as the *Christian* Sect build their saluation

Vpon a *Sonne*, (this God should haue) and He

Equall to Him from all eternitie.

Proceeding further: Should there be two gods,

They of necessitie should fall at odds;

Since supreme Pow'rs, Equalitie abhor,

And are impatient of Competitor:

Nor can that Kingdome without discord be,

Where Two (or more) haue joint supremacie.

Besides, God bee'ng omnipotent, and thrice-great,

For vs to aduance a Riual to his Seat,

Were sacrilege: one like Him to adioine,

Were but his Diuine Honors to purloine.

They say, We *Christians* more on Him conferre

Than He would willing haue, and therefore erre.

Inforcing

Wherein the
Mahumetan
opposeth the
Christian Re-
ligion.

Meaning the
second Person
in the Trinity.

Inforcing too, The *Roman* Church doth ill,
When they adore within their Churches still,
Saints, Images, and Pictures, much vsitting,
As thereby great idolatry committing.

They likewise boast of great archievements done,
And mighty conquests from vs *Christians* won
In sundry conflicts. Whereupon they infer,
(Because they are in Zeale so singular)

That for their just obedience and true Faith,
Their enterprising such successes hath.

Fast, Prayers, and Purenesse of Diuine adoration,

They wondrously extoll through all their Nation;

Their zeale vnto their *Prophet* and his Shrine,

Their Temperance, and Abstinence from Wine.

And as for Miracles, they further say,

That such are wrought amongst them euery day:

For some they haue that many weekes abstaine

From meat: some wound their flesh, sencelesse of paine:

Handle hot coles, some without scorching can:

And Maids beare Children without helpe of Man.

They haue their Saints too; *Sedichasis*, hee

Is call'd vpon in War, for Victorie.

Ascius hath of Wedlocke free dispose.

Mirtscinus hath of Cattell charge. And those

That trauell vnto *Mecha*, by the way,

To a new Saint call'd *Chiderille* pray.

They haue a Relique held amongst them deare,

Which in his life one of their Saints did weare;

Who (as they feigne) so cleare was without spot,

That, throwne into a Furnace seuen times hot,

He walk'd vnscorch'd amidst the flames; ev'n so

As *Sedrach*, *Misack*, and *Abednego*.

But vnto all these brain-sicke superstitions,

As likewise to the Hebrewes vaine Traditions,

Th' infallid testimonie we oppose

Of the most sacred Scriptures; and ev'n those

(Howeuer craftly he his engines frame)

Afford not *Mahomet* so much as name,

Or giue him a knowne Character. Againe,

It might be held most impiously prophane,

Christ's Miracles should we compare ith least,

With the most damn'd impostures of that *Beast*,

Of whose delirements further I proceed;

Not doubting but the Graue and Wise may reade

And

Their Abste-
mioufnesse.

Imposturous
miracles,

Mahom is
Saints.

This Relique
is a paire of old
shoes.

Schollers ad-
mitted to read
controuerfies.

The Creation
of things ac-
cording to
Mahomet.

These are all
Principles in
Mahomet's Al-
caron:
That the
Earth was in-
habited by Di-
uels 7000
yeres; by An-
gels 1000
yeres.

Mahomet's Pa-
radise.

And search through all Religions, of what kind
And nature how so'e're, thereby to finde
Their depths and aimes: and afterward conferring
The Word of Truth, with Falshood vainly erring;
Th' ones leproously may to the World appeare;
The other, truly perfect and sincere.

Thus in the diuellish *Alcaron*'tis said,
God i'th beginning onely foure things made,
And those with his owne hands: the first a *Pen*,
Which all things from the first to th' last (both when
And how they were created) writes at large.
The second thing he rooke into his charge
Was the Man *Adam*, and the selfe-same day
He fashon'd him of parti-coloured clay:
And that's the reason (neither thinke it strange)
That in mens faces there is still such change
And contrarietie in looke and haire,
Some blacke, some browne, some tawny, and some faire.
The third a *Throne*, his Maiestie to grace.
The fourth, for Soules a blessed resting place
Call'd *Paradise*. And vnto these doth add
Such toyes, as in themselves proclaime him mad;
Or meerely sottish, fabulous inuention
All, no way worthy a wise Writers mention.

As yet for instance; Before mans Creation,
The earth had sollid and a firme foundation,
And was inhabited in times forepast,
By *Diuels* first, then *Angels*, *Adam* last.
That *Paradise* (by him so often nam'd)
Of *Smaragds* and cleare *Hyacinths* is fram'd:
That there grow pleasing Fruits of strange varietie,
To giue the blessed Soules their full facietie:
Riuers of Milke and Hony each where wander,
And some of Wine, in many a crook'd Meander.
Every Inhabitant there apparel'd is
In costly robes of sundry colour'd Bisse;
Blacke onely there's not seene: That all appeare
Of the same stature *Adam* and *Eue* were;
But of like forme with *Christ* in shape and fashion.
Of Bodies there's no growth or augmentation;
No heate to scorch, no cold but to endure;
The Aire hath a most constant temperature.
No sooner entred, but before them's put
The Liuer of a Fish call'd *Albebut*,

That

That yeelds an excellent fauor; and then plac'd
Vpon a table, Fruits of exquisit tast.
Next after that, they to the view present
All choice delights to giue the Soule content,
And when they haue deliciously been fed,
No excrement at all thereby is bred:
But when these Cates they haue digested well,
There flowes from them a most delightfull smell.
But to taste Swines flesh there, is worse than Treason:
Why that's forbid? pray heare the *Prophet's* reason.

The time when *Noahs* Arke was built (saith he)
All flesh as well in heav'n as earth was free
Then to be eaten. Now when *Christ* was come
To liue on earth, and being ask'd by some
Of the Disciples, 'bout the preseruation
Of Mankinde, in the generall Inundation;
After some pause, he did command them stay
'Till he had moulded out a Man from Clay:
To whom he said, Rise in my Fathers name,
And answer me directly to the same
That I shall now demand. He soone vp start
A liuing man compleat in ev'ry part;
But haire and beard all white. To whom he said,
Speake who thou art? This answer he soone made,
Iaphet the sonne of *Noë*. Then *Christ* reply'd,
Wast thou so old in seeming, when thou dy'd?
He answer'd, No; but he was so appal'd
With sudden terror, doubting he was cal'd
Vnto the last great Doome to make repaire,
The very feare thereof so chang'd his haire.
He then commanded him, freely to tell
All that in the Arkes historie befell:
Which punctu'ally he from the first related,
So far, till that the Arke, much aggrauated
With weight of excrement, lean'd vpon one side;
At which the Pilot *Noë* much terrifi'd,
Ask'd counsell of his God, to know what best
Was to be done, (he being so distrest)
Who bad him make the elephant appeare
In the same place which he so much did feare,
Where he not many minutes made abode,
'Till he his guts disbur'd of a lode,
In noisome ordure, with the rest agreeing;
And from that Dung the first Sow had her being.

Who

Mahomet's rea-
son why Sows
flesh is not
eaten in Pa-
radise.

The first Sow
according to
Mahomet.

The first
Mouse,

The first Cat.

The Joyes in
heaven accor-
ding to Ma-
homet.Alcoran lib. 3.
cap. 19.Alcoran lib. 3.
cap. 6.
276. 34.

Who was no sooner fashon'd and aliue,
But instantly she far'd as she would striue
To eat vp the whole dung-hill; her nose shooting
Into the midst thereof, turning and rooting
To finde out what she greedily might champe:
Till in the Arke she rais'd so foule a dampe,
Able to poyson those within; and she
So swell'd withall, as if she seem'd to be
With pigs already. Gronting long, at last
She eas'd her o're-charg'd belly of a blast,
And with it a liue Mouse: which *Noah* saw
No sooner bred, but it began to gnaw
His Notes and Tables, and offend him much:
Kill her he would not notwithstanding, (such
His goodnesse was) but once againe demands
Counsell to rid that Creature from his hands.
He then was bid to strike the Lions brow:
Which done no sooner, (but I know not how)
Than instantly a Cat bound'd from his face,
And in a trice had the poore Mouse in chace.

You heare his trifling. But obserue the toyes
Deuis'd by him touching Cœlestiall joyes;
All which in his blacke Schedule he inrolles,
Rather becomming Beasts, than blessed Soules.
As, That there is no pleasure or delight
That may content a lustfull appetite:
But there's in plenty, both as oft, and when
They please to taste them. And that all such men
As in this world had Wiues constant and true,
Shall in the other, not enioy so few,
But Concubines abundance, with eyes cleare,
And great as egges; these still to them are neere,
Of admirable feature and choice graces,
Who neuer looke but in their husbands faces.

Elsewhere he saith, The good Soules are attyrd
In golden Vesture; nought can be desir'd,
That wanting is: of Damsels they haue store
In that faire Garden; and to please them more,
The white of their cleare eyes, of white hath fulnesse;
The apples, blacknesse, pure blacke without dulnesse.
They eat such fruits as please the pallat best,
Drinke Milke and Honey, and for euer rest
In *Paradice*. From these and thousand such,
(Of which, though sparingly, I speake too much)

These

These two things may be gath'ed, worthy note,
In which he most prodigiously did dote,
(Thinking his damned Errors to aduance)
Their beastly Lines; His brutish Ignorance:
Whose Doctrine, neither of Theologie
Hath the least taste, nor of Philosophie;
But mainly from both these in all points sweruing,
As neither Number, Order, nor obseruing
The Qualities of the Heav'ns. He neither caught
At ought the *Arabs* or the *Chaldees* taught,
The *Hebrewes*, *Greekes*, or *Latines*: there's no mention
In all his Works, of the least apprehension
Of *Physicks* or of *Metaphysicks*: there
No rules, but all things meerly irregular.
No disputation of the Liberall Arts,
Or of the World, and it's distinguish'd parts,
No argument at all: no true quotation
Of the learn'd Authors sprung from his owne Nation;
As *Artemax*, *Mercurius Tresmegistus*,
Adelandus, *Ali-Arabs*, *Moses Egyptus*,
Or *Avicen*: whose Workes had he but read,
He had not sure, so grossely been mis-led.
In his whole Booke he seemes to be at war
With common Sence, which makes him erre so far.

Further to speake of his impost'rous Lies,
Heare next what this grand Prophet doth deuise
Touching the *Angels*: First, (saith he) the Deuill
Was made of Fire pestiferous and euill.
The glorious Spirits, Attendants on the Throne,
And faithfull Ministers to God alone;
For euer seated in that blessed Bowre,
Haue Wings, some two, some three, and others foure.
Making of this, as confident relation,
As had he present been at the Creation.

And of these, Two attending on the Throne
Of the great God Almighty, *Maroth* one;
Haroth another, were from Heav'n downe sent,
With full Commission to haue gouernment
O're all Mankind; not onely to conduct them,
In their affaires, but tutor and instruct them:
With these prouiso's, neuer to incline
Either to Kill, Iudge rashly, or Drinke Wine.
All which of long time hauing strictly kept
In the plaine rode, and to no by-path stept;

B b

It

A necessarie
observation.Mahomets La-
pable and ab-
surd Igno-
rance,Mahomet of
the Angels.One of Ma-
homet's Ridicu-
lous Fables.

It chanc'd in proceſſe, an offending Wiſe
 Did with her peruerſe husband fall at ſtriſe:
 A day of hearing bee'ng appointed, ſhe
 Inuites vnto a banquet cunningly,
 Theſe two impartiall *Iudges*; 'fore them plac'd
 Right coſtly Cates, made both for ſhew and taſte,
 But ſauc'd with wine, (which was vnknowne to them;))
 And by this cloſe and crafty ſtratagem,
 Spurring them on with courteous welcome ſtill:
 Their pallats being pleas'd, they bad her fill
 In plenteous cups to them, till both in fine
 Were much diſtemper'd and or'come with Wine.
 And in this heate, luſt breaking into fire,
 They then to adulterate her bed deſire.
 To which ſhe yeelds, vpon condition they
 Will teach her Characters, by which ſhe may
 Be liſted to thoſe heav'ns aboue the Sun,
 And without let behold what's therein done:
 And after that, ſhe may haue free tranſmiſſion
 Downe to the earth, and that with expedition.
 They grant to her, and ſhe to them applies;
 The words no ſooner ſpoke, but vp ſhe flies:
 Where ſcene, and queſtion'd how ſhe thither came,
 She opens the whole matter (juſt the ſame
 As was before related;) but for feare
 She ſhould diſcloſe on earth the Glories there,
 Shee ſoone was chang'd into a ſulgent Star,
 In light excelling others ev'n as far,
 As when in life below ſhe did remaine,
 Her luſtre did inferior Beauties ſtaine.

Now after this, the *Angels* were conuented;
 Who waking from their drowſineſſe, repented
 Of their vaine folly, and with terror great
 Were brought to answer at the Iudgement Seat.
 The fault confeſt, the proceſſe, and the ground,
 With euery circumſtance, this grace they found;
 To haue (after diſcuſſion) in the cloſe,
 What puniſhment they would themſelues impoſe,
 Betwixt this World and th' other to endure:
 Who made choice, in iron chaines to be bound ſure,
 And haue both heads and bodies drown'd in mud,
 In a moſt putrid Lake call'd *Bebel ſtoud*.

One groſſe thing more to theſe I'll adde, and than
 To his perdition leaue this brain-ſicke Man.

Further

Further he ſaith; In the laſt dreadfull day,
 Th' Angell of Death, that's *Adriel* call'd, ſhall ſlay
 All Soules then liuing. And that ſlaughter paſt,
 Fall on his owne ſword, and ſo die the laſt.
 And when all liuing creatures are deſtroy'd,
 The world ſhall forty yeares ſtand after, void.

Infinite are his moſt blaſphemous Fictions,
 And eachwhere interlac't with contradictions:
 As in feign'd Miracles, the generall Doome,
 The diſſolution that is yet to come.

Concerning theſe, a queſtion may ariſe,
 Whether theſe ſortiſh and moſt fabulous Lies
 More fondly by this Iugler were conceated,
 Or by Mad-folke believ'd, and thereby cheated.

Now ſomething touching the arch-Hereſies
 Of the *Præſcillians* and the *Manichees*;
 Of whom, thus briefly: They nor bluſh, nor feare,
 To write and teach, That two Beginnings were
 Of vniuerſall Nature, *Good*, and *Bad*;
 The one, of cherefull *Light*; the other, ſad
Darkeneſſe the Author. Of which they retaine
 Th' eſſence within themſelues, and from theſe faigne
 A *God* and *Diuel*: And that all things made,
 From theſe Materials their condition had,
 Of Good and Euill. Both the Sects agreeing,
 That from the better *Good* the World had Being;
 Yet they ſay further, That the mixture knit
 Of Good and Bad inſeprable in it,
 From theſe two oppoſit Natures doth ariſe;
 And therefore in their fancies they deuife,
 Five Elements to either: There's aſſign'd
Smoke, *Darkeneſſe*, *Fire*, the *Water*, and the *Winde*.
 To the Bad Nature: out of *Smoke* they bring
 All two-leg'd Creatures, and thence *Man* to ſpring.
 They further ſable, and from *Darkeneſſe* breed
Dragons and *Serpents*, with all *Reptile* ſeed.
 Four-footed *Beaſts* from *Fire* they procreate:
 From *Water*, *Fish*: *Fowles*, from *Winde* generate.

The number of the Elements are five,
 Which from the Better Nature they deriue,
 Oppos'd to theſe: *Aire*, from the *Smoke* they draw;
Light out of *Darkeneſſe*; by the ſelfe ſame law,
Fire needfull, from *Fire* hurtfull: *Water* thus;
 Vſefull, from what's Diſaduantagious:

B b 2

From

Adriel *Mahomet*, Angell
 of Death.

The Hereſies
 of the *Præſcillians*, and
Manichees.

Five Elements
 according to
 the *Manichees*.

Wherein Bless-
ednes consists
according to
the Manichees.

From *Winded* contagious, *Winded* of healthfull vse;
And betwixt these there can be made no Truce.

They likewise trifle, That all difficultie
To'attaine vnto the true Felicitie,

Consists in separating th' *Ills* contagion
From the *Goods* purer nature. Which persuasion

Yet leads them further; That since these two first
Pow'rfull Beginnings, term'd the *Best* and *Worst*,

Are at perpetuall discord; hence should breed
Of War, that native and intestine seed

Betwixt the Flesh and Spirit: in which Strife
None's capable of euerlasting life,

But such as the *Good* Nature can diuide
From that contagion which the *Bad* doth guide.

They say, That to the *Light*, pur'd and refin'd,
Two shapes from Gods pure nature are assign'd,

Namely the *Sun* and *Moone*; and these conuey
That perfect splendor which enlight's for aye

The heav'nly Kingdome and most glorious Seat
Of High *Iehovah*, who's the onely Great

And Pow'rfull, hauing the sole domination;
His Mansion being their blest habitation.

They feigne, Our Grandfire and great-Grandame *Eve*
(Which none of common Reading can beleue)

Of *Sacla* Prince of Smoke were form'd and made.
That by the *Serpent*, (he who first betrayd

Those our first Parents) Christ himselfe was meant,
Who bad them taste the Apple, to th' intent

That they the *Good* from what was *Ill* might know.
And that his body meereley was in show

Phantasticall, not Reall. That the Trine
Sent him to saue the Soule that was Diuine;

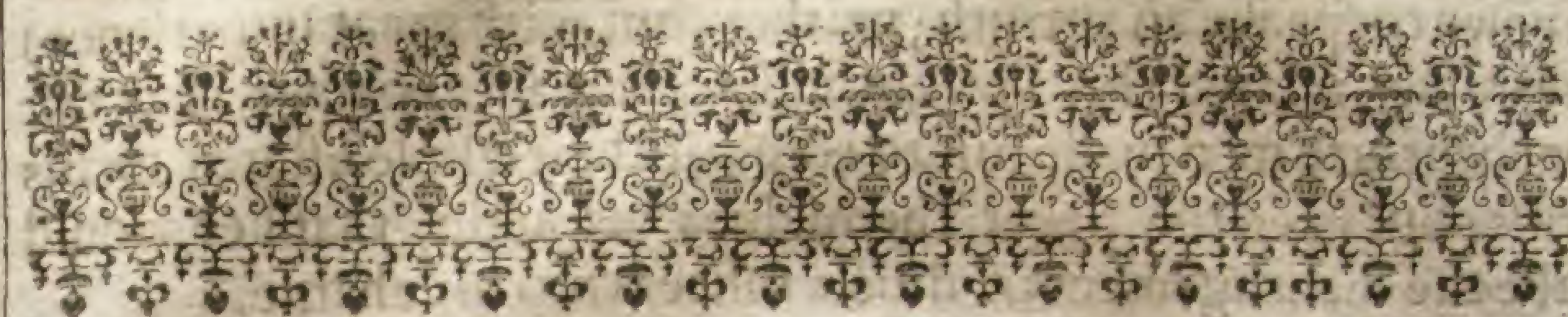
But not the Flesh and Body, because they
Were made of impure stuffe, Dust, Earth, and Clay.

Of which Absurds I'll make no more narration,
Vnworthy mention, much more confutation.

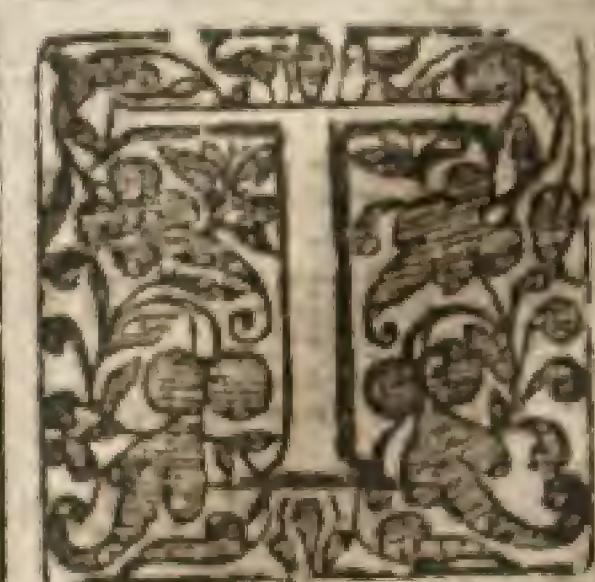
¶ *Tribus modis in veritate peccatur; 1. Veritatem pra-
timore tacendo: 2. Veritatem in mendacium com-
mutando. 3. Veritatem non defenden-
do. Chrysost.*

Explicit Metrum Tractatus quinti.

Theo-



Theological, Philosophicall, Poeticall, Histori-
call, Apothegmaticall, Hieroglyphicall and Emblema-
ticall Obseruations, touching the further illustra-
tion of the former *Tractat.*



The Consimilitudes and Concordances betweene
the feuerall degrees of Angels, and the Heauens
and Planets, I doubt not but is sufficiently mani-
fested. Whosoever desireth to be further & more
fully instructed in the Motions and courses of the
Spheres I refer him to peruse *Iun. Higinus Libertus*
his *Poëticon Astronomicon*, where hee discourseth learnedly of the
World, the Spheres, the Centre, the Axis, the Zodiacke, Circle,
Earth, Sea, &c. of *Arctos Major & Minor*, the Serpent *Arctophi-
lax*, *Corona*, *Eugonasia*, *Lyra*, *Olor*, *Cepheus*, *Cassiopeia*, *Andromeda*,
Perseus, *Heniochus*, *Ophinchus*, &c. Or else let them peruse his book
De Signis Caelestibus. Or reade *Aratus* the Greeke Poet his *Phaeo-
nomena*, excellently interpreted in Roman Verse by *Cesar Germa-
nicus*. Or learned *Proclus*, *De Sphara*, *Axi*, *Polo*, *Horizonte*, and
such other.

I passe from that, to enquire of those three Religions before-
named; and to sift and examine them, to finde out and make it
apparant, which must of necessitie be the truest and best. To the
which before I enter, it shall not be amisse to speake something
of *Truth* her selfe.

Picrius Valerius telleth vs, That there is but one Truth, whereof
the Hieroglyphycke is the Sunne, being but one only: for all du-
plicities or multiplicities are opposite to Truth, there being but
one Truth simple of it selfe, which wheresoever or whensoever it
appeareth, is of extraordinarie splendor. The Egyptians figured
her in a Persique Apple leaning vpon one leafe; the form there-
of representing the Tongue and the Heart. Intimating, That as
they were so annexed, the heart should not conceaue one thing,
and the tongue vtter another.

Cornelius Nepos remembreth vs of one *Tytus Pomponius* (for his
excellencie in the Greeke tongue surnamed *Atticus*) a Romane
Knight,

Bb 3

Of Truth.
Li 44 pag. 430.

Titus Pomp.

Knight, and the familiar friend of *Marc. Cicero*, who was neuer known to speake an vnttruth; neither (but with great impatience) heare any related: his vprightnesse being so apparant, that not onely priuat men made suit to commit their whole estates to his trust; but euen the Senat themselves besought, that hee would take the manngement of diuers offices vnto his charge.

Idor - Abics.

Heraclides in his Historie speaketh of the Abbot *Idor*, who so much affected Truth, that of three things hee was neuer knowne to be guilty: the first, That hee neuer told lye: the second, That he neuer spake ill of any man: and the third, That he spake not at all but when necessitie required. And the Theban *Epaminondas*, as *Alex. ab Alex.* deliuereth vnto vs, was so true a Sectarie thereof, that he was carefull lest his tongue should any way digresse from truth, euen when he most sported.

Lib. 9. Cap. 19.
Epaminondas.

Papias.

Papias in a great Disputation held about Religion, hearing the Truth to be mangled, and thereby called into some suspition; cried out aloud, *We must not giue care vnto those which labor to speake much, but vnto such as strue to speake vnto purpose; not to them that question Truth, but that sincerely deliuer it.* For so *Eusebius* reporteth of him, *lib. 6. cap. 10. in Histor. Ecclesiast.* And King *Agessilaus* hearing a Rhetorician much commended, because from a small seeming ground he could deriue many arguments, by amplifications and vnneccessarie circumstances; *I* (saith hee) *for my part approue not him for an expert Shoo-maker, that will fit large Shooes to little feet.* Implying, That it is not the flourish and ostentation of much speaking, but the sincere object of Truth, which is plain and simple in it selfe, which ought chiefly to be respected.

King Agessilaus

Thales.

Thales being asked how much a Truth differed from a Lie? answered, As far as the Eye differeth from the Eare. Inferring thereby, That those things onely wee may boldly affirme for truth, of which we are eye witnesses and see done; but not euery vaine and idle noueltie which we heare reported. *Maxim. Serm. 39.*

Aschines.

Demosthenes.

Democritus.

Ambrose.

Bernard.

Aschines affirmed Truth to be of that incomparable strength, that it did easily conuince all other humane cogitations. And *Demosthenes* being demanded, What Man was endowed with, by which he might be likened to the gods? replied, *To do well, and to loue the Truth.* *Stoba. Serm. 11.* It was a saying of *Democritus*, That our religious pietie ought publicly to be declared, and the sinceritie of Truth by vs constantly defended. *Anton. Serm. de Veritate.* To lye or sweare (saith Saint *Ambrose*, *Ad Celsum*) let not the tongue be acquainted with; but let so great a loue of Truth possesse thee, that whatsoever thou utterest may be belceued as an Oath. And *Bernard*, *De Grat. Human.* There be three degrees or staires of Truth: to the first we ascend by the labour of Humilitie; to the second, by the tendernesse of

Compassion

Compassion; to the third, by the practise of Contemplation. In the first she is Seuer; in the second, Holy; in the third, Pure. To the first, Reason leadeth vs, by which we may examine our selues: To the second, Affection guideth vs, by which we commiserate others: To the third, Purity draweth vs, by which we are eleuated to contemplate things Mysticall and invisible. *Simplex est sermo Veritatis*, saith *Euripides*. And *Plautus* in *Mistellaria*,

Nolite assentire mihi, &c.

Ego vero amo verum; volo dici mihi

Mendacium odi.

Delude me not by flattering me; for I

Loue Truth, to heare it spoke: I hate a Ly.

And one of the Greeke Comicke Poets is thus interpreted:

Est tempore omni vera proloqui optimum,

Hoc facere adhortor, &c.

To speake the truth at all times doth become:

To this I counsell thee. Better be dumbe,

Than utter ought that's false: Truth hath great strength,

And shall thy line of life draw to the length.

Another thus:

Haud Arte tantam Pictor vllus assequi,

Statuariusque, &c.

No Painter by his Art shall e're attaine,

(Albeit his colours be of purest staine)

Or Caruer of that cunning, to compose

A statue of that excellence to inclose

(Though therein onely they consume their yeares)

Halfe the perfection that in Truth appears.

You may reade *Marial* thus, *lib. 8. 75.*

Oras Gallice, merogisque semper;

Durum est me tibi quod petis negare, &c.

O Gallicus, thou dost entreat and aske;

And for me to deny, 't were an hard taske:

Attend thou what doth true as Truth appeare;

Truth, Gallicus, thou willing wouldst not heare.

Concerning

Lib. de Virtut.
& viijs, ca. 8.

Concerning Truth, you may reade Cardinall *Pascalis* thus: *Cultura nostra, id est, Virtutis primum instrumentum est Veritas, &c.* Of our culture or ornament, that is, of Vertue, the first instrument is Truth: neither can any vertue be attained vnto but by her only, who is of that sacred Societie the most choice & perfect; whom the wisest and best vnderstanding men haue so highly magnified, that they haue stiled her the Mother of all Vertues, the most certaine, the most perfect amongst them, and therefore the *Summum Bonum*: than which there is nothing more manifest, in respect of those things which in our humane condition, are vncertaine, doubtfull, and fading. In the earth there is nothing permanent; those things which now are, in a small space haue no being; and what is future, is concealed from vs: which no sooner happeneth, than vanisheth. Truth alone standeth vpon her owne strength, remaineth in the same state, stable in her selfe, subiect neither to increase nor decrease; repaire shee needeth not, impaire shee suffereth not: her Knowledge is the gift and secret of the Almighty. Truth is the absolute habit of the Minde, vnwearied, kindled by Diuine Light, all-knowing: Shee expresseth her selfe in Words, Gestures, and Actions, alwayes and euery where; her voice in all honest ears is the most excellent harmonie: She is the Guide and Condukt through the Labyrinth of humane affaires, to bring the Minde the right and straight way to the Mansion of the other Vertues. It is her sole Character, To aduance man vnto Dignity: and so granted to him from God, That hee is borne vnto one Truth; She is the onely food of the Minde, the sole repast of the Soule. Apparant it is, That all humane actions, not only by Boasting or Ostentation, but by Simulation or Dissimulation, are as with furious and tempestuous windes troubled and tossed. But both these are no better than Liers; the one by adding too much, the other offering too little. But Truth triumpheth ouer both; she is liable to no prescriptions, neither to space of time, the Patronage of persons, nor the Priuiledge of Countries: the dulled Sences she restoreth, the Deceiued shee directeth, the Erronious she reconcileth; her Strength all Vaine things treads vnder foot; all Lies convinceth, all Errors confoundeth. Euen her Enemies acknowledge Her, as oft as they are brought within her Sentence: She is the sole rule by which all Knowledge is guided; for nothing can be truly knowne but Truth onely: for Falshood being excluded, and Shee admitted, the way lieth open vnto true felicitie.

In Her all the dignitie of humane life is contained; and hee that is possessed of her, no Force can deiect him, no Deceit circumvent him, no Trouble of minde afflikt him, no Heresie intrap him:

him: She is the strength of Resolution, and soliditie of Purpose; in whose presence no Vanitie can stand, no Insolence dares appeare; vnto whom Humane condition is more indebted than to all the other Vertues. Who could distinguish Fortitude from Rashnesse; Constancie from Peruersenesse; Liberality from Profusenesse; Friendship from Flatterie; Sanctitie from Hipocrisie; but by inspection to her Mirrhor, in which, Vertue is clearly discerned, and Vice palpably discovered. Who is so bold, that without her light or guidance dareth to conclude or determine any thing? since she is only conuersant in perspection, exactly to find out what is solid, what sincere, and punctually to discover the causes, the beginnings, and the progresse and proceedings of all things. As all those things which fall within dimension are not comprehended but within measure; so, whatsoever by Gods permission doth illuminate, teach, or instruct the minde, is by Truth defined and circumscribed. That which in things bought and sold in our common commerce, wee call Number, Weight, and Measure; the same in all things is Truth: she distinguisheth betwixt the delirements and enormities of Vices, and those effects which are proper and peculiar to Vertues. False Opinions shee refelleth, things doubtfull shee resolueth; as obscure things shee inlightneth, so that which is luminous she declareth. Hence ariseth that old Adage, *Sol est Veritas, & e converso Veritas est Sol; (i.)* The Sun is Truth, and by conuersion, Truth is the Sun: that is, which hidden things reuealeth, and things manifest maketh more perspicuous, &c. You see the constancie and stabilitie of Truth, when all things else vnder the Sun are obnoxious to Vicissitude and Change.

Saith *Horrace*, lib. 4. Ode 7.

Diffugere nives redeunt iam gramina Campis,

Arboribusque Coma.

Mutat terra vices, &c.

The Snow is melted, and the fields, late bare,
Are cloath'd in Grasse; the bald Trees gaine their haire:
The Earth doth change her course; the Channels, dry,
Fill vp their empty banks, the Floud swell high;
The gentle South winde doth the cold allay:
Summer succeeds the Spring; nor there doth stay,
But is by Apple-bearing Autumne noy'd;
And Autumne next by Winter is destroy'd.

The like is extant in *Ouid*, ad *Pisonem*.

Ipsa

*Ipsa natura vices subit, variatque cursus:
Ordinat inuersis, &c.*

Ev'n Natures selfe this change doth vndergo,
Which th' inverst order of the Yeare doth show:
Not alwayes doth (with dropping shewres) the Aire
Obscure the Stars, but sometimes it is faire;
The Winter ceaseth, and the timely Spring
Dries those moist locks which you before might wring:
It then giues place to Summer, on whose heele
Autumne doth tread: and then soone after feele
The hoary Winters vncontrolled power,
In many a cold blast and tempestuous shower.

Propertius, lib. 2. Eleg. 9.

*Omnia vertuntur, certè vertuntur amores;
Vinceris aut vincis hæc in amore rota est:
Magni sæpe duces, &c.*

All things are wheel'd and turn'd about,
And so it is in Loue, no doubt:
Thou, Victor or else vanquish't art;
No Loue but in this change hath part.
Great Dukes haue falne, great Tyrants been put downe;
Rich Thebes once stood, braue Troy was ouerthrowne.

To the like purpose, as intimating the mutabilitie incident
vnto all humane actions, *Plautus* in his *Amphict.* doth seeme to
allude:

*Nam in hominum atate multa eveniunt huiusmodi,
Capiunt voluptates, mox rursum miseras, &c.*

In th' age of Man, oft many such things fall,
First we taste sugred pleasures, and then gall:
In bitter miseries, Rage doth constraîne
Spleenefull and harsh words; and we then againe
Grow to a friendly peace: then our Spleene, o're
Our Amitie growes stronger than before.

Having in some sort searched what Truth is; it next followes,
not onely to finde out Religion, but also to examine the truth
thereof. *Saint Augustine, lib. de Civitate Dei 2. Cap. 7.* saith, *Religio nihil aliud est quam Divinus cultus: i. Religion is nothing else
but Diuine Worship.* And in his Booke *De Vera Relig.* *Religio*

Religion and
the Truth
thereof.

est Studium Sapientia; Religion is the study of Wisedome. And
Isidor. lib. de Etymolog. 18. defineth it in these words; It is therefore
called Religion, because by it we binde our selues to obey one onely God, and
to serue him in our mindes with Diuine Worship. *Abundans est pauperi
Religio, &c.* (saith *Hugo, De Claustr. Anim. lib. 3.*) Religion is to the
poore man abundant, to the meane estated sufficient, to the rich man tolera-
ble, to the Weak liberall, to the Delicate compatiēt, to the Strong moderat,
to the Penitent mercifull, to the Perverse correctiue.

Against those that make Religion but a meere vaile or cloake
for their abuses and vanities, wee reade *Hierome* in his Epistle to
Nepotianus thus: *Thou buildest Monasteries, and erectest Religious hou-*
ses, and by thee many poor men are relieued through the Isles of Dalmati-
a; but better were it for thy Soules health, if thou thy self among holy men
didst leade an holy life. And in another sent to *Eustochium* (saith he)
There be some men of our Order, who for no other cause make suit to be ad-
mitted into the Deaconship and Priesthood, than that thereby they might
haue the greater priuiledge, and incur the lesse suspicion, to enter into the
familiaritie and acquaintance of faire women: The chiefeft study such
employ themselves in, is, that their shooes sit neate and close, their gar-
ments smell of perfume, their haire be quaintly kemberd and crisped, and
that their fingers shine with gold and gemmes. But when thou shalt look
vpon any such vaine person, hold him not for a Priest, but rather a Bride-
groom. And in a third Epistle to *Heliodore* he vseth these words:
They are richer being Monkes, than when they were secular men: They
possesse wealth vnder Christ, who was alwayes poore; which they enioyed
not vnder the Diuell, who was euer rich. The Church supporteth them
in wealth, whom the World consined to beggerie. Therefore (saith *La-*
clantius Firmianus) Heauenly Religion consisteth not of earthy or cor-
rupt things, but of the vertues of the Minde, which are solely aimed at
Diuine Contemplations. For that onely may be called True Worship, when
the heart and minde meet together to offer vnto God an immaculate offe-
ring: for whosoever consineth himselfe to be a true Sectarie of the Cale-
strall Precept, may attaine vnto the name of a true and sincere Worshipper;
being such an one, whose Sacrifices are the humblenesse of minde, the in-
nocence of life, and the goodnesse of action. And that man so often offereth
vnto God an acceptable Sacrifice, as he doth any good and pious worke.
Diogenes feasting in a Temple, when stale and mouldy bread
was brought before him, he not onely reiected it, but in great an-
ger rose from the table and cast it out of doores: saying, That no-
thing which was base and sordid should bee brought into any place where
enough sacred was offered vnto the gods. We likewise reade of *Alex-*
ander the Great, when in a solemne Sacrifice to *Iupiter*, he offered
Incense with both hands at once, he was thus reprehended by *Le-*
onides for so doing: O King, when thou hast conquered and subdued those

those Countries and Kingdoms whence these sacred Fumes and Odors are brought, then it will become thee to use such prodigality and waste; but till then it shall not be amisse if thou shewest thy selfe more sparing. In proceffe, Alexander being victorious ouer Saba, and calling to minde what had before passed betwixt him and Leonides; he writ vnto him in these words: *We haue sent vnto thee Myrrhe and Frankincense in abundance, to the intent, O Leonides, that hereafter thou be no more so sparing toward the gods.* Christians need not be ashamed to make vse of these examples from the Ethnicks. And as concerning all such Hipocrites, who onely sloathfully and coldly tender their religious seruice, you may reade in *Anthol. sacr. Iacob. Billij* as followeth:

*Munera dant gemini fratres, at munus Abelis
Excipitur, munus spernitur alterius.*

Two gifts are to God offred by two Brothers,
The one's accepted, and despis'd the others:
Cain with an euill heart, that which was vile
Tendred to his Creator; and the while,
Kept to himselfe the best of all his store.
Him such resemble, who giue God no more
Than needs they must do by some others motion,
Worshipping more for fashion than deuotion.
These men (as in their actions you may note)
Seeme to loue God, whilest on the World they dote.

What the Religion of the Iewes is, who hath not read? And what that of the Mahometans is, who but with great terrour and detestation can almost endure to heare? First therefore concerning our Christian Religion, I shall quote you some passages and places cited by diuers Ethnyck Authors, and those learned and approued. After the Birth, Life, Doctrine, and Passion of the Sauour of the World, there were three opinions of him (I omit the Euangelists and Apostles, whose Scriptures and Miracles are vnquestionable, and proceed to others:) Of the first were those that sincerely and vnfeignedly professed Christ and his Gospell; many of which gaue apparant testimonie of the Truth: some by their blessed Martyrdome, others by their Writings; and among these were *Dionysius Areopagita, Tertullian, Lactantius, Firmianus, Eusebius, Paulus Orosius, &c.* Others there were which violently opposed the former; of which number were *Porphyrius, Iulian Apostata, Vincentius Celsus, Africanus Lucian, &c.* Against whom wrot very learnedly, *Cyprian, Origen, Saint Augustine*, and others. The third were such, as either for seruile feare, or worldly preferment,

Three opinions concerning Christ.

The first, Holy beginners.

The second, Wicked Contemners.

durst not, or would not openly professe themselves to be Christians; or howsoeuer, they were such in their hearts: yet to temporise with their Superiors and Gouernors; if at any time discourse was had of those whom they called the New Sect, they would mangle Christs Miracles, cauill at his Doctrine, and mis-interpret the Scriptures to their owne fancies. Notwithstanding which, and that they laboured to abolish and exterminate the Profession, yet which way soeuer they aimed their words or their works, something still might be gathered from them, by which their malice was easily discovered, and the lustre of the Truth more apparantly discerned. *Such Power hath the Word of God.*

For example; *Iosephus Ben Gorion*, not onely a Iew by Linage, but in his Religion, vseth these words; *At the same time* (saith he) *liued Iesus, a wise man, if it be lawfull to terme him a man; because indeed he did wonderfull things, and was a Master and Doctor vnto all such as made enquirie after the Truth. He was followed by great troupes and multitudes both of Iewes and Gentiles; and hee was Christ: and although he was afterwards accused by the principall men of our Faith, and crucified, yet he was not abandoned of those who formerly followed him; but three dayes after his death he appeared aliue vnto them, according as the holy Scriptures had foretold and prophecied concerning him. And euen in these our dayes, the doctrine of Christ and the name of Christian is dispersed through the World.* And this was that *Iosephus* who was present at the destruction of Ierusalem, and wrot the whole Historie thereof.

Pontius Pilat, who gaue sentence against the Sauour of the World, reported so largely of his innocuous Life, Doctrine, and Miracles, to the Emperor *Tiberius*, that he consulted with the Senat, to know whether they would admit of this Iesus Christ to be their God: and though they did not assent vnto the motion, yet hee gaue expresse commandement, that none of that Profession should suffer persecution or iniurie.

To this let me adde the excellent Epistle of *Publius Lentulus*, the Roman Proconsul; in which the person of our Sauior is most accurately described. The very words being faithfully interpreted, which he sent to the Senat and people of Rome, during his abode in Ierusalem, according to *Entropius*.

There appeared in these our times (and hee is yet to be seene) a Man of great vertue, by the name of Iesus Christ; who is called by the Nations, A Prophet of the Truth; by his Disciples stiled The Sonne of God: who raiseth the Dead, and healeth all Infirmities and Diseases. A Man of a middle stature, vpright, and begetting admiration; of a venerable aspect, whom his beholders may easily both loue and feare: his haire of a Chestnut colour full ripe, plaine and smooth to his eares, and from thence

The third, Fearful Time-seuers.

Iosephus de Antiq. lib. 2.

Which was 40 yeres after his Passion.

Pilat a witness of Christ.

neat, somewhat crisped and shining in their flowing from his shoulders, di-
uiding themselves above in the middle, according to the manner of the Na-
zarites; having a most cleare forehead, a face without wrinkle or spot, a
beard somewhat thicke, and neuer shorne, of the same colour with the haire
of his head; not long, but parted in the middle, of a plaine and mature
aspect: his eyes somewhat Greene and cleare; his nose and mouth no way to
be reprehended; whom a moderate blush doth sweeten: in rebuking, terri-
ble; in admonishing, gentle and gracious; his looke pleasant, with a reser-
ued grauitie; who was neuer knowne to laugh, but sometimes to weepe;
of stature spread and straight, his armes and hands delectable to behold;
in discourse graue, excellent, and modest; beautifull above the Sonnes of
Men.

Plin. lib. 6.

De Antiq. li. 2.

Pliny writeth thus: In the time of the Emperour Tiberius, the qua-
king of the earth was much greater than euer before. By which (saith
another) twelue Cities in Asia, with infinite other famous and goodly
Buildings were subuerted and ruined. Of the rending the Vaile of
the Temple, Iosephus (before named) giueth faithfull testimonie.
Of the cruell and bloody massacre performed by Herod on the
harmelesse Innocents, mention is made by Philo a Jew, (an Histo-
rian of great authoritie) in his *Abridgement of Times*; where hee
saith, Herod commanded many Children to be slaine, and among
them his owne Sonne, because hee had heard, That the Christ (a
King promised vnto the Hebrewes) was about that time borne.
This Philo liued in the time of the other Herod, called the Te-
trarch. The historie of those slaughtered Innocents is more amp-
ly discoursed by Macrobius a Latine Historiographer. Dion like-
wise, in the life of Octavian Caesar, hath these words; The Emperour
Augustus hauing heard of Herods barbarous inhumanitie against his
owne Childe and others; said openly, I had rather be an Hog in He-
rods family, than a Sonne.

Plinius Secundus being Proconsull of Asia, in an elegant epistle
writ vnto Traian the Emperour, demanded of him, How hee would
haue the Christians punished? For (saith he) they arise at certain
houres in the night, and assemble themselves to sing Hymnes and
Songs of praise and thankesgiuing to Iesus Christ, whom they ho-
nour as their God. They make solemne Vowes, to do no euill or
harm to other men: They steale not, they are no Adulterers,
they will neither falsifie their oath nor promise, they deny no-
thing that is left in their charge, &c. And this testimonie hee
gaue of them, who was an Infidell and an Idolater, and liued sixty
yeares after the Passion of our Sauour. Vnto whose Letter the
Emperour Traian returned this answer:

Forasmuch as they be accused for none other euill doing or abuse, let
them in no case be punished or afflicted with any severity or rigor; neither
make

make any further inquisition against them. Neuerthelesse, when they shall
be brought before thee, do thy utmost endeaour with all humanity, to per-
suade and draw them from their Religion: but if they constantly persist
therein, and will in no wise forsake it, yet see that thou offereest them not the
least iniurie.

His Nephew Adrian succeeded him in the Imperiall Purple;
who (as *Alius Lampridius* reporteth) at his first inauguration per-
mitted them freely to exercise their Religion; and hee himselfe
with diuers of his Nobilitie worshipped Christ: vnto whose ho-
nour they caused Temples to be erected. Yet afterwards hee fell
from that Religion, prouing a cruell and mercilesse Persecutor:
for he was persuaded, That if hee should seeme to fauour or any
way conniue at their Sect, the whole World would be conuerted
to the Faith, and so the superstition and idolatry of the Gentiles
be vtterly ouerthrowne. Yet *Petrus Crinitus* writeth (in the life of
Saturninus) that an Epistle was sent from *Severinus* the Consull,
vnto the same Adrian; wherein he declared vnto him, That there
were many Christians in Egypt, among whom some called them-
selues Bishops, and others Deacons and Priests; of which not any
was found idle, but all deuoutly employed in some religious Ex-
ercise; as in visiting and relieuing the Sicke, Lane, and Blinde.
That all of them liued by their labours, were of courteous and
gentle behauiour, and worshipped one onely, who (as they said)
had been crucified by the Iewes.

It is also deliuered vnto vs by the histories of those times, That
Seranus Eranius Embassador to the same Emperour, wrot vnto him
from the Prouince where he was then employed; informing him,
That the great crueltie in persecuting the Christians (being ac-
cused of nothing else saue their Constancy in the Religion which
they professed, and could not iustly be charged with any other
crimes or misdemeanors) deserued mitigation. Vpon which in-
formation, the Emperour inhibited *Minutius Tondanus*, then Pro-
Consull in Asia, from condemning any Christian for the professi-
on of his Faith, vnlesse he were otherwise conuicted of some cri-
minall or capitall offence.

It is a thing worthy remarke in *Alexander Seuerus*; who, after
many bloody Persecutors, succeeding in the Empire, began much
to fauour them, and suffered them to haue sundry Oratories and
Temples in the Citie: who notwithstanding hee was a meere E-
thnyek, and vntutered in the Christian Faith; yet (as *Alius Lam-
pridius* reporteth of him) when diuers Cookes and Tauerners had
petitioned vnto him, complaining of the Christians, saying, That
they had taken their lodgings and houses from them, in which
they made exercise of diuers superstitions and hypocrisies; and

that they obserued a Religion quite contrarie from that which was then in vse with the Romans. The Emperour to their complaint made this following answer; *I thinke (saith hee) it is more conuenient and necessarie that God should be in those places deuoutly honored, than your affaires and prophane vocations be vainly followed.*

As worthy an obseruation is that of Maximinus, successor to Severus, and companion with Dioclesian in the Empire, about two hundred yeares after our Redemption; part of the copy of one of his Letters I will acquaint you with, being to this effect:

Cæsar Maximinus; Inuincible, Great High-Priest, of Germany, Ægypt, Thebes, Sarmatia, Persia, Armenia, Carpia, and victorious besides over the Medes; and for his Conquests named, Nine times Emperour, Eight times Consull, Father of his Countrey, &c. At the beginning of our Empire, we commanded all things to be done according to the conformation of our Lawes, (the publique discipline of Rome still conserued:) In which we gaue expresse commandement, viterly to abolish and extinguish the Christian Religion; allotting death with torture to the Professors thereof: enioyning them to obserue those antient Customes and Laws established by our Predecessors. But since they voluntarily rather expose their bodies to all manner of tortures, than to renounce that faith which they professe, without any will or intent to honour and adore any of our Roman gods: We therefore now mindefull of our wonted grace and clemencie, purpose to expresse the same towards these Christians; freely permitting them to haue places for their Assemblies, and to erect Temples, in which to offer up their Sacrifices and Prayers. Which licence and faculty we grant unto them, under condition, That they shall attempt nothing against our Publique-weale and Religion; and that in all other things they shall keepe and obserue our Lawes and Ordinances. Moreover, That in gratefull acknowledgement of this their free permission, they shall stand obliged to pray unto their God Iesus for our life and safetie, as likewise for the prosperity of the Roman Commonwealth, and our Cities continuance in peace and flourishing estate.

Of Cublay Emperour of Tartarie.

To these I adde what I finde recorded in the Tartarian Historie, of the great Emperour Cublay, who was a meere Infidel, honoring and acknowledging no other God than the Sun, the Moone, and the Starres. This King was of incomparable greatnesse and wisdom, not to be paralleled by any Prince of that Age in the which he liued: Who hauing dispatched his puissant Capitaine Baiam, to conquer the almost inuincible Prouince of Maugy, (which included the rich and inestimable Countrey and City of Cinquemay) it hapned that in the absence of this mighty Capitaine (who had taken with him in that seruice the prime soldiers in all his Dominions) two of his Nephews, the one called Naim, the other Cadue, Princes of great power and command vnder him, reuolted

reuolted and grew into open rebellion, and affronted him in battell. But this magnanimous Emperour, as politique in warre, as prudent in peace, (commanding from the great Armenia, vnto the borders of Calicut a kingdome in the East-India) gaue them battell, surpris'd the Rebels, and put their Army to flight. But that which I especially obserue in this historie is, That the people reuolting after this manner, were for the greater part Christians, his Tributaries and seruants; howsoeuer tainted with diuers heresies, for some were Nestorians, some Armenians, some Abessines, &c. Hereupon the Iewes and Mahumetans, being victorious vnder the pay of Cublay, surpris'd of them to the number of fiftene thousand, and hauing first disarmed, and then with many bitter scoffes and taunts derided them, they presented them before the Emperour, expecting when he would command them to be cut in pieces, and they attending ready to play the Executioners. But hee (quite contrarie to their expectation) being at that time mounted on a strong Elephant, vpon whom he sate in his seat Royall; their insolencies and mockeries being appeased, and silence commanded, he caused the Christian Prisoners to troupe about him, to whom he deliuered an Oration to this purpose:

Though I confesse my great Victorie this day gotten, was by the power and fauour of my gods, the Sunne, the Moone, and the Starres, abiding in the glorious Firmament of Heauen; yet because the Prisoners, being all or most of them Christians, appeare before me not onely despoyled of their Armes, but mocked and taunted of the Iewes, Mahumetans, and others, upbraiding them with their god Iesus, who was sometimes fastned vnto a Crosse by the fore-fathers of these Iewes: notwithstanding they haue opposed me in battell, & that so many of their Ensignes lye here prostrate at my feet; yet that all the Nations and Languages that liue vnder our Principallitie and Dominion, may know, that Wee and our Grace can finde as soone Will to pardon, as Power to punish, from this day forward, we forbid, and strictly charge all Nations vnder vs, of what Qualitie or Religion soeuer, That they neither deride, iniure, or oppresse any of these captiue Christians, vpon penaltie to be depriv'd of their Armes, and disgracefully scourged with rods. The maine reason inducing vs to see this exactly performed, being no other, but that their God Iesus is highly esteemed and honoured by vs, as being one of the greatest among the Cælestiall Deities, full of all equitie and justice: for he knowing those Christians injuriously to raise themselves against vs, as being our sworne Subjects, and wee their Protector and Soueraigne; hee therefore in his great justice hath permitted me to win the honour of this day, which otherwise I had not power to do, because I haue heard him stiled the God of Battels, &c.

I giue you further to understand, That if any in this my victorious Army

The Oration of Cublay to the Christians.

Army hath kept backe any Christian Prisoner not here presented before me, he shall not dare to offer him the least affront or violence whatsoever, but immediately set him at libertie, deliuering him up into their Quarter armed, and with all equipages to him belonging: and this to be performed upon paine to passe through the danger of the Armies. Now our Imperiall Charge imposed on these Christians for their delinquencie, is, That they pray vnto their God for our prosperitie and preservation, and doe vs nine moneths seruize in our intended war against the King of Nixiamora, who denieth to pay vs Tribute, and striueth to equall himselfe with our Greatnesse; receiuing for the same equall wages with the rest of the Soldiers in our Army.

Psal. 8. ver. 8.

This great honor done vnto the name of Christ, and vnto Christians for his sake, by the Heathen and Infidels, putteth mee in minde of that which the Psalmist saith, Out of the mouthes of babes and sucklings hast thou ordained strength, because of thine Enemies, that thou mightest confound the Enemy and the Auenger, &c.

Valer. Maxim.

Lib. 2. c. 1.

Lib. de Civit. Dei. 21.

Lib. 11. de Civ. Dei.

We shall enquire further of the Messiah, in whom we build our Faith, and in whom the hope of our saluation consisteth, and find him out by his Miracles. The word *Miraculum* importeth a thing moving stupor and admiration: for those which behold a Miracle, stand amased, as confounded at the effects, when they cannot apprehend the causes. Or else it is a thing, which from whence it comes, or by what meanes, passeth apprehension: for whatsoever happeneth beyond the course of Nature begetteth admiration. Saint Augustine saith, As it was possible for God to appoint a certaine course for all Natures, according to his Diuine will and pleasure; so it is not impossible vnto him to alter that course, and change those Natures as him best liketh. And elsewhere: We know that God is able to doe all things, though we cannot conceiue the meanes by which he worketh them. And in Miracles, all the reason that can be giuen of the thing done, is onely the power of the Doer. And in his booke, *De Confess.* We wonder at the breadth and height of the Mountaines, the ebbing and flowing of the Ocean, the windings and turnings of Rivers, the motions of the Spheres and Planets; yet neuer wonder at our selfe, when Man in himselfe is a greater miracle than all the miracles that can be wrought by Man.

Greg. in Homil. saith, That all Diuine Miracles ought to be meditated on by Study, not examined by Reason: for to enquire into the secret purpose of the Almighty, is to be too arrogant and saucy in his Counsels.

Lipsius, ex Greg. M. vseth these words, Diuine Miracles are to be considered, not disputed. And againe, True Miracles witnesse one true God; but false Impostures acknowledge many, and those euill.

Cant. Hom. 29.

Chrysostome vpon Math. saith, As the Morning preccedeth the Sun, and Darkenesse goeth before the Night: so at the comming of Christ, the Prophets before him, and the Apostles with him and after him (by the help of

of the Holy-Ghost) did great things; and in the comming of Antichrist, the Pseudo-Christiani (i. false-Christians) before him, with him, and after him, by the aid of the wicked Spirit did maruellous things.

And in another place commenting vpon the same Euangelist, As when a man telleth thee a Tale which thou art not willing to heare, the more he speaketh, the lesse thou bearest away. Or travelling in haste, when thy minde is otherwise occupied, though in thy speed thou meetest many, yet thou takest not notice of any that passe thee: so the Iewes dealt with our Saviour; for though they saw many signes and marvellous things done by him, yet notwithstanding they demanded a signe from him, because they heard such things as they marked not, and saw such things as they tooke no pleasure to behold.

Hugo, *De Operib. 3. Dierum* speaketh thus: *Res multis modis apparent mirabiles, &c.* Many wayes things appeare maruellous; sometimes for their greatnesse, sometimes for their smalnesse; some for their rarietie, others for their beauty. First according to their greatnesse, as where any creature doth exceed the proportion of it's own Kinde; so we admire a Gyant amongst Men, a Leviathan or VVhale amongst Fishes, a Gryphon amongst Birds, an Elephant amongst foure-footed Beasts, a Dragon amongst Serpents, &c. The second for their smalnesse; as when certaine creatures are scanted of that dimension proper vnto their Kinde, as in Dwarfes, small Beagles, and the like: or in Moths, small WORMS in the hand or finger, &c. which how little soeuer, yet they participate life and motion with those of larger dimension and size; neither are they any way disproportionate in their Kinds, but the one as well declareth the power and wisdom of the Creator, as the other. Consider therefore whether thou shouldst more wonder at the tuskes of the Boare, than the teeth of a Worme; at the legs of a Gryphon, or a Gnat; at the head of an Horse, or a Locust; at the thighes of an Estrich, or a Fly. If in the one thou admirest the greatnesse and strength, in the other thou hast cause to wonder at the smalnesse and dexterity; as in the one thou maist behold eyes so great that they are able to daunt thee, in the other thou mayst see eyes so small, than thine are scarce able to discern them: and euen in these little creatures thou shalt find such adiuements and helps of nature, that there is nothing needfull or defective in the smallest, which thou shalt finde superfluous in the greatest, &c. We wonder why the Crocodile when he feeds, moueth not his lower chaw; how the Salamander liueth vnscorched in the fire; how the Hedgehog is taught, with his sharpe quills to wallow and tumble beneath the Fruit trees, and returne home laden with Apples to his resting place; who instructed the Ant to be carefull in Summer to provide her selfe of food for Winter; or

Wonders in Nature.

Of Miracles.

or the Spider to draw small threds from it's owne bowels, to insi-
diate and lay nets for the Flies? All these are infallid testimonies
of the wisdom and power of the Almighty.

These are only wonders in nature, but no Miracles. *Chrysostom*
supr. Math. saith thus: *Quatuor sunt mirabiles imitatores, &c.* There
be foure miraculous Imitators made by Christ: A Fisherman to
be the first Shepheard of his Flocke; a Persecutor the first Ma-
ster and Teacher of the Gentiles; a Publican the first Euangelist;
a Theefe that first entred into Paradise. And further: That of
three things the World hath great cause to wonder; of Christs
resurrection after death, of his ascension to heauen in the Flesh;
and that by his Apostles, being no better than Fishermen, the
whole world should be conuerted. But if any thing strange or
prodigious hath beene heretofore done by *Mahomet* or his associ-
ates, they haue been rather impotterous than miraculous. Or ad-
mit they were worthy to be so called, yet do they not any way iu-
stifie his blasphemous Religion. For you may thus reade *Iustine*
Martyr, De Respons. ad Quest. 5. fol. 162. As the Sun rising vpon the
Good and Euill, the Iust and Vniust, is no argument to confirme
the euil and iniust man in his wickednesse and iniustice: so ought
it not to confirme heretiques in their errors, if at any time mira-
culous things be done by them. For if the effect of a miracle be
an absolute signe and demonstration of pietie, God would not
then reply vpon the Reprobate and Cursed at the last day (when
they shall say vnto him, *Lord, haue we not in thy Name prophesied and*
cast out diuels, and done many Miracles?) *I neuer knew you, depart from*
me o ye Cursed, &c.

Christ was miraculous in his Incarnation, his Natiuitie, his
Life, Doctrine, Death, and Resurrection, as will easily appeare:
but first it shall not be amisse to speake a word or two of his blef-
sed Mother.

Ser. 143. of the
Blessed Virgin
Mary.

Petrus Chrysologus writeth thus: Vnexpressible is the sacrament
of the Natiuitie of our Lord the God of Life, which wee ought
rather to beleue, than to examine. A Virgin conceived and
brought forth, which Nature affourded not, Vse knew not, Rea-
son was ignorant of, Vnderstanding conceived not: This, at which
Heauen wondred, Earth admired, the Creature was stupified,
what humane Language is able to deliuer? Therefore the Euan-
gelist, as he opened the conception and birth in an human phrase,
so he shut it vp in a Diuine secret. And this he did to shew, That
it is not lawfull for a man to dispute that which he is commanded
to beleue.

Ser. 148.

And againe: How can there be the least dammage vnto mode-
stie, where there is interessed a Deitie? Where an Angell is the
Messenger,

Messenger, Faith the Bride-maid, Chastitie the Contract, Ver-
tue the Despouser, Conscience the Priest, God the Cause, inte-
gritie the Conception, Virginitie the Birth, a Maid the Mother?
Let no man therefore iudge that thing after the manner of Man,
which is done by a diuine Sacrament: let no man examine a cœ-
lestiall mysterie, by earthly reason; or a secret nouelty, by that
which is frequent and common. Let no man measure that which
is Singular, by Example; nor deriue contumely from Pietie;
nor run into danger by his rashnesse, when God hath provided sal-
uation by his Goodnesse.

Origen vpon *Mathew*, moues this Question; What was the ne-
cessitie that *Mary* the blessed Virgin should be espoused vnto *Io-
seph*? but either because that mysterie should be concealed from
the Diuell, and so the false Accuser should finde no cauil against
her chastitie, being assied vnto an husband; or else that after the
Infant was borne, he should be the mothers Conduct into Ægypt
and backe againe. For *Mary* was the vntouched, the vnblemished,
the immaculate Mother of the onely begotten Son of God, Al-
mighty Father, and Creator of all things: of that Sonne, who in
Heauen was without a Mother, in Earth without a Father; in
Heauen (according to his Deitie) in the bosome of his Father, in
Earth (according to his humanitie) in the lap of his Mother.

Cap. 1. Hom. 1.

Gregorie the Great saith, Though Christ Iesus be one thing of
the Father, another of the Mother; yet hee is not one person of
the Father, another of the Virgin, but hee is eternall of the Fa-
ther, and temporarie of the Virgin; the same who created, and
was made; He, the beautifulest amongst men, according to his
Diuinitie; and He, of whom it is written, *He is despised and reie-
cted of Men: He is a Man full of sorrowes, and hath experience of infir-
mities; we hid as it were our faces from him; He was despised, and wee*
esteemed him not, according to his Humanitie. He that was before
all worlds, of a father without a mother; Hee came towards the
end of the world, of a Mother without a Father. He was the Tem-
ple of the Builder, and the Builder of the Temple: Hee was the
Author of the Worke, and the Worke of the Author: remaining
one Substance, yet consisting of two Natures; but neither con-
fused in the commixtion of Natures, nor doubled in the destru-
ction of Natures.

Lib. 18. Moral.
In Job Cap. 35.

Chrysostome speaketh thus: The holy and blessed *Mary*, a mother
and a Virgin; a Virgin before shee was deliuered, a Virgin after,
Wilt thou (saith he) know how hee was borne of a Virgin? and
how after his birth she remained a Virgin? I answer thee thus;
The dores were shut and Iesus entred.

Homil. de Ioan.
Bapt.

Christ was miraculous in his Incarnation: for as *S. Augustine*
writing

writing against the Iewes, saith, O you Iewes, looke vpon the Harpe, and obserue what a sweet musicall sound it yeelds; to make vp which there be three necessarie instruments or helps, Art, the Hand, and the String; Art dictates, the Hand toucheth, the String soundeth: all three worke together, but amongst them the String is onely heard, for neither the Art nor the Hand make any audible harmonie: So neither the Father nor the Holy-Ghost tooke humane Flesh vpon them, and yet they haue an equall co-operation with the Sonne: the sound of the String is onely heard, and the Sonne is onely scene in the Flesh; yet the effect and melodie consisteth of them all: and as it solely belongeth to the String to make a sound, so it belongeth to Christ onely to take humane Nature vpon him. Further I demand of the incredulous Iew, How *Aarons* dry Rod sprouted with leaues and bare Fruit? And when he resolueth me that, I will tell him how a Virgin conceived and brought forth a Sonne. But indeed, neither can the Iew make manifest the one, nor I giue warrantable reason of the other.

Serm. 3. in Vi-
gil. Natiuit.Three Won-
ders.
The first.

The second.

The third.

Saint *Bernard* writeth to this purpose: Three Workes, three Mixtures hath the Omnipotent Maiestie made in the assumption of our Flesh, all miraculously singular, and singularly miraculous; Three such things, as neuer the like before were, nor shal the like hereafter happen vpon the face of the earth. They are interchangeably God and Man; a Mother and a Virgin; Faith, and the Heart of Man: for the Word, the Spirit, and the Flesh met in one person, and these Three are One, and that One is Three, not in the confusion of Substance, but vnitic of Person; and this is the first and super-excellent Commixtion. The second is, a Virgin, and a Mother, alike admirable and singular: for it was not heard from the beginning of the world, that a Virgin conceived, and that a Mother remained a Virgin. The third is the co-Vnion of Faith with the Heart of Man; and this, though it seeme inferiour, yet may it appeare euery way as powerfull, if wee truly consider it: For wonderfull it is, that the Heart of Man should giue beleefe to the former. For how can humane Vnderstanding conceiue, That perfect God should be perfect Man? Or that she should remaine an vntouched Virgin, who had brought forth a Sonne? As Iron and a Tyle sheard cannot be moulded and made into one body; so the other cannot be commixed, vnlesse the glew and soder of the Spirit of God incorporat them.

He was miraculous in his Natiuitie: for as *Ambrose* saith, *Contra Heretic.* It is impossible for me to search into the secret of his generation; at the consideration of which, my senses faile, & my tongue is silent; and not mine only, but euen those of the Angels: It

It transcendeth the capacities of the Potestates, the Cherubims, and the Seraphims; it is aboue conception; for it is written, *The Peace of Christ passeth all vnderstanding.* Thou therefore lay thine hand vpon thy mouth, since it is not lawfull for thee to enquire into these supernall Mysteries. It is granted thee to know that hee is borne, but how he is borne it is not granted thee to be inquisitive; for to doe so is fearefull, since vnspokeable is his generation: according to the words of the Prophet *Esayas*, *Who can tell his Generation.*

Concerning the place of his birth, saith *Ioan. Chrysostome*, vpon these words, *Intrantes Domum, invenerunt puerum, &c.* Did they finde a Pallace raised on pillars of Marble? Found they a princely Court furnished with Officers and Attendants? Found they guards of armed and well accommodated souldiers? or Horses in rich and shining trappings? or Chariots adorned with gold and ivory? Or did they finde the Mother crowned with an Imperiall Diadem? or the Childe swathed in Bisse and Purple? Surely no, but rather a poore and base Cottage, a vile and contemptible Stable, more fit for beasts than men; a Childe wrapped in sordid swathings; and the Mother in an ordinarie garment, prepared not so much for ornament, as to couer nakednesse. Yet the Nobility of Christs birth (saith Saint *Augustine*) appeared in the Virginitie of the Mother, and the Nobilitie of the Mother was manifest in the Diuinitie of the Sonne. And in another place; Gold was offered him as to a potent King; Frankincense, as to a great God; and Myrrhe, as to a mercifull Redeemer, who came to offer vp his life for the saluation of all Mankinde. The Heauens were his Heralds, Angels his Proclaimers, Wise-men his Worshippers.

Saith *Gregory* vpon these words, *Cum natus esset Iesus in Bethlehem, &c.* To this King borne we offer Gold, when we shine in his light by the claritie of Diuine wisdom: We offer Frankincense, when by holy and deuout prayers we burne the cogitations of the Flesh, vpon the altar of our hearts, which ascend a sweet sauer by our heavenly desires: We offer Myrrhe, when we mortifie all carnall affections through abstinence.

And *Leo Pap.* The Wise-men and Kings of the East adored the Word in the Flesh, Wisdom in Infancie, Strength in Infirmitie, the Lord of Majestie in humane Veritie. And to giue insaluted testimonie of their faith, what they beleeued with their hearts, they professed by three gifts; Myrrhe to a Man, Gold to a King, Frankincense to a God.

Hee was miraculous in his Life, as being without sinne; miraculous in his Doctrine, for neuer man spake as hee did. And of his

Sup. Mat. 2.

Sup. Ioan.

Ser. Sup. Epiph.

Homil. Sup.
Mat. 10.

Ser. de Appar.

his Miracles we thus reade *Claudian* :

Angelus alloquitur Mariam, quo præstia verbo, &c.

Th'Angell to *Mary* speakes, and saith that she
Shall beare a Sonne, and yet a Virgin be.
Three Chaldæan Kings to him three Presents bring;
Myrrhe to a Man, and Gold vnto a King;
Incense to a God. To proue him selfe Diuine,
In Cana he turn'd Water into Wine.
Five Loaves two Fishes haue five thousand fed,
When surplussage remain'd of meat and bread.
To the borne-Blinde he shew'd the Suns bright rayes,
Who on th'vnknowne light did with wonder gaze.
He caus'd the light on *Lazarus* to shine,
After he foure dayes in the graue had ly'ne.
With his right hand he fainting *Peter* stay'd;
But with his word, his faith more constant made.
She that the bloody Issue had endur'd
For many Winters, by her Faith was cur'd.
The palsied man, who had been bedrid long,
Took vp his bed and walkt thence whole and strong.
He cast out Diuels by his Word sincere:
He made the Dumbe to speake, and Deafe to heare.

He it was of whom some thinke *Virgil* prophesied, *Eclog 4.* in these words :

Vltima Cumæi venit iam Carminis ætas.

The last day 's come of the Cumæan Ryme;
A great One's now borne, from the first of Time.
The Virgin is return'd with *Saturnes* Crowne,
And now a new Birth is from Heav'n let downe.

Sup. Cant.
Serm. 5.

He was miraculous in his death. Of whom elegant *S. Bernard* thus speakes : How sweetly, Lord Iesus, didst thou conuerse with men ? how abundantly didst thou bestow many blessings vpon man ? how valiantly didst thou suffer many bitter, hard, and intolerable things for man ? hard words, hard strokes, more hard afflictions ? O hard hardned and obdure Sonnes of *Adam*, whom so great sufferings, so great benignitie, so immense an ardour of loue cannot mollifie ! Againe ; God loued vs sweetly, wisely, valiantly : sweetly, in assuming our Flesh ; wisely, in auoyding sin ; valiantly, in suffering death ; but aboue all, in that Cup which he vouchsafed to taste, which was the great worke of our Redemp-
tion :

tion : for that, more than all, challenges our loue ; it gently insinuateth our deuotion, more iustly exacts it, more strictly binds it, more vehemently commands it. And in another place : In the Passion of our Sauour, it behoueth vs three things more especially to consider ; the Worke, the Manner, the Cause. In the Worke, his Patience ; in the Manner, his Humilitie ; in the Cause, his Charitie. Patience singular, Humilitie admirable, and Charitie vnspokeable. And now me-thinks I heare the Redeemer and Sauour of the World thus speake from the Crosse.

*Huc me sidereo descendere fecit Olympo,
His me crudeli vulnere fixit Amor, &c.*

Loue drew me hither from the starry Round,
And here hath pierc'd me with a cruell wound.
I mourne, yet none hath of my grieve remorse :
Whom Deaths dire Lawes in vaine intend to force.
Loue brought me to insufferable scorne,
And platted on my head a crowne of Thorne :
It was meere loue, thy wounded Soule to cure,
Made me these wounds vpon my flesh endure.
It was my Loue (which triumphs ouer all)
That quencht my thirst with Vineger and Gall.
The loue which I to Mankinde could not hide,
With a sharpe Speare launcht bloud out of my side.
O're me (Loue) onely me, of Kings the King,
Doth now insult ; who hither did me bring
For others gaine, to suffer this great losse,
To haue my hands and feet nayld to the Crosse.
Now what do I for all this loue implore ?
Loue me againe, and I desire no more.

Thinke (saith *Thomas de Kempis*) of the dignitie of the Person, and greatly lament, because God in the Flesh was so contumeliously handled. *Ecce Altissimus supra omnes, infra omnes deprimatur.*

Nobilissimus debonestatur ;

Speciosissimus sputo inquinatur, &c.

Behold how the most-High aboue all, is depressed below all :
The most Noble is vilified.
The most Faire spit vpon.
The most Wise derided.
The most Mighty bound.
The most Innocent scourged.
The most Holy crowned with Thornes.

D d

The

The most Gentle buffeted.
 The most Rich impouerished.
 The most Bountifull despoyled.
 The most Worthy blasphemed.
 The most Good despised.
 The most Louing hated.
 The most Knowing reputed foolish.
 The most True not beleueed.
 The most Innocent condemned.
 The most skillfull Physitian wounded.
 The Sonne of God crucified.
 The Immortall subiect to death and flaine.
 The Lord of heauen and earth dying for the redemption
 of wretched and ingratefull seruants.

Sic de Cruce suo Christus loquitur.

Vide Homo quia pro te patior,

Vide Clauas quibus confodior.

Vide penas quibus afficior,

Cum sit tantus dolor exterior,

Interior planctus est grauior,

Dum ingratum te sic experior?

See what I for thee endure,
 Nail'd to the Crosse by hands impute.
 Behold the paines I suffer here!
 Since outward griefe doth such appeare,
 How great then is my griefe within,
 Whilest thou (ingrate) abid'st in sin?

Briefely, The whole Passion of Christ, according to the sentence of *Dionysius*, was for imitation, compassion, admiration, contemplation, inflammation, and thanksgiuing. According to that of *Thomas à Kempis*; It is of diuine Loue the Incendiarie, of Patience the Doctrine, in tribulation the Comfort. It is the solace of dissolution, the substance of holy compunction, the exercise of internall deuotion, the exclusion of desperation, the certaine hope of remission, the support of sharpe reprehension, the expulsion of peruerse cogitation, the repression of carnall temptation, the consolation of corporall imperfections, the contempt of temporall abundance, the abdication of our proper affections, the restraint of superfluous necessitie, the exercise of honest conuersation, the inflammation to amendment of life, the induction to coelestial consolation, the approbation of brotherly compassion,

passion, the reparation of diuine contemplation, the argumentation of future blessednesse, the mitigation of paines present, the purgation from the fire future, and the great satisfaction for all our sinnes and offences whatsoever. Briefely, the Passion of Christ is of a godly and religious Soule the Mirrhor, of our life the Director, of the way to heauen the Load-starre, of all tempests the shadow and protector, and of all Soules (in the house of death) the comfort and supporter.

The Passion of Christ (saith *Rabanus de laude Crucis*) sustaines heauen, gouerneth the world, pierceth hell: in the first the Angels are confirmed, in the second the people redeemed, in the third the Enemy subdued. Saint *Augustine* in his Sermon *De Natali Domini*, saith, That the Maker of man was made Man; that he which gouerned the Stars, should sucke the breast, that the Bread should be hungry, the Fountaine thirsty, the Light should be darkned, the Way should be weary, the Truth should suffer by false witnesse, the Iudge of the liuing and dead should by a mortall man be iudged, that Iustice by iust men should be condemned, that Discipline it selfe should be scourged, the prime Branch crowned with thornes; he that made the Tree, be hanged on the Tree, Strength weakned, Health wounded, and Life made subiect vnto death.

Saint *Bernard* in his first sermon *De Natiuitate Christi*, useth these words; *Vt in Paradiso terrestri quatuor fuere fontes, &c.* As in the earthly Paradise there were foure Riuers which watered the whole earth; so in Christ, who is our Paradise, wee may finde foure Fountaines: the first is the fountaine of Mercy, to wash away our sinnes by the waters of Remission: the second is the fountaine of Wisedome, to quench our thirst with the waters of Discretion: the third is the fountaine of Grace, to water the plants of good Works with the springs of Deuotion. &c.

Twelve most grieuous and intolerable sufferings of Christ are obserued from the Euangelicall historie; his Agonie sad and bloudy, than which spectacle, nothing since the Creation of the World hath beene more admirable. Secondly, That for so vile a price hee should be sold and deliuered vp to his wicked and bloud-thirsty enemies, by one of his owne Disciples. 3. That with his hands bound, hee should be led like a captiue through the publique street. 4. That like a slaue hee should be pierced with manely scourged. 5. That his browes should be pierced with Thornes. 6. That hee should be affronted with so many contumelies and injuries, as his face spit vpon, his cheekes buffeted, his head strooke with a rod, his party-coloured Vesture, and hee brought to be arraigned at the Bar for a Malefactor. 7. That he

D d 2

Twelve grieuous sufferings of Christ.

was

was held more vile and vnworthy than the murtherer *Barabas*. 8. That vpon his wearie and bruised shoulders he should be forced to beare that Crosse on which he was to suffer. 9. That hee was adiudged to suffer so long and lingering a death. 10. That when he was nothing but sorrow and anguish, and paine all ouer, yet he should be so scornefully derided of his enemies. 11. That he beheld his most innocent Mother present in all his torments. 12. That when his most holy body hung in the Aire and Sunnes meridian beate, bloudy all ouer, the fountaines of his veines being emptied, and his bowels dried vp; demanding but a little water, they offered him gall and Vineger. Who euer heard such things? Who euer suffered the like things?

Bonaventure in his sixtieth Sermon, *De Tempore*, obserueth his sufferings to be vnspeakeable, from ten circumstances: First, the Nobilitie of the Sufferer. 2. The sensibilitie of the patient Members. 3. The atrocitie of the punishment. 4. The crudelitie of the Afflictors. 5. The iniquitie of the Iudges. 6. The multiplicitie of the torments. 7. The vilitie of the place. 8. His societie forsaking him. 9. The diurnitie of the paine. 10. The varietie of his contumelies. The multiplicitie and vniuersality of his torments may appeare by that which is spoken, *He was afflicted in his whole body, he was bound vnto a pillar, and scourged all ouer: he suffered in euerie member by it selfe; in his head, by being strook with a Reed, and wearing a crowne of Thornes; in his eyes, by being blinded, and by his often weeping; in his eares, by the peoples acclamations and loud blasphemies; in his face, by buffets and spitting; in his tast, by drinking vineger and gall; in his hands and feet, by the nailes strook thorow them, by which he was fastned to the Crosse.* The meditation wherof ought to begin in compassion of his grief and sufferings, to make vs the more inflamed with the loue of Him so mercifull a Redeemer.

Cap. 27. ver. 41.

Of the great Eclipse at the death of our Saviour.

At whose death, wee reade in the Euangelist *Saint Mathew*, That from the sixth houre there was darknesse ouer all the land vnto the ninth houre. And Verse 21. *The Vaile of the Temple was rent in twaine from the top to the bottome, and the earth did quake, and the stones were clouen, and the graues did open themselves, and many bodies of the Saints which slept, arose and came out of the graues after his resurrection, and went into the holy City, and appeared vnto many, &c.* Now concerning this great Eclipse and Earthquake, there be diuers testimonies out of Ethnyck writers. *Phleganius* a Greeke Author, (of whom *Suidas* maketh oft mention) hath these words, In the fourth yere of the two hundred and fourth Olympiad (which was in the eighteenth yere of the reigne of *Tiberius Caesar*, in which our Saviour suffered) there was an eclipse of the Sun, the greatest

greatest that had euer before been scene, or found to be recorded in writing; which continued from the sixt vnto the ninth houre: and during this Eclipse, the trembling of the earth was so great in Asia and Bithynia, that infinite structures of great magnificence and strength were vtterly demolished.

Concerning this Eclipse, you may reade *Bellarmino*, lib. 12. *De Septem verbis*, thus: *Saint Mathew* saith there was darknesse ouer the face of the earth, from the sixth houre to the ninth. And *Saint Luke*, cap. 23. *And the Sunne was darkned*: Three difficulties (saith he) are here to be explained; First, that the Sun vseth to be deficient in his light, by reason of the interposition of the new moon, when she is directly interposed betwixt it and the earth, which could not happen at the death and passion of our Saviour, because it was not then conioyned with the Sunne, which hapneth in the new Moone onely, but was opposed to the Sunne as being in her plenitude or fulnesse; for then was the feast of Easter among the Iewes, which according to their Law beginneth the fourteenth day of the first moneth. Againe, If in the Passion of Christ the Moone were conioyned with the Sun, yet the darknesse could not continue the space of three houres, that is, from the sixth houre to the ninth; for the totall Eclipse of the Sunne cannot endure long, especially if it be obscured all ouer, so that it shadoweth the whole body of the Sun, and that his dimnesse cannot properly be called Darknesse: for the Moone is moued with more swiftnesse than the Sunne in it's owne proper motion, and for that cause cannot obumbrate the Sunne but for a short season, for it quickly giueth place, leauing the Sunne free to his owne proper lustre. Lastly, It can neuer happen, that by reason of the conjunction with the Moone, the Sunne can leaue the world in vniuersal darknesse: for the Moone is much lesse than the Sun, nay not so great in compasse and quantitie as the earth, and therefore by the interposition of it's body the Moone cannot so shadow the Sun, to leaue the whole earth in darknesse. Now if any shall object and say, That the Euangelist spake onely of the vniuersal land of Palestine; that likewise may be very easily refuted.

First, By the testimonie of *Dionysius Arcopagita*, who in his Epistle to holy *Polycarpus* affirmeth, That he himselfe beheld that defect of the Sun, and the horrible darknesse then spred ouer the earth, being at the same time in the city of Heliopolis, which is situate in Egypt. Moreouer, *Phlegon* a Greeke Historiographer, and a Gentile, saith, That in the fourth yere of the two hundred and fourth Olympiad, a great and remarkable defect of the Sun was obserued, the like neuer before scene; for the day at the sixth houre was turned into tenebrous night, insomuch as the

Stars

The first Difficulty.

The second Difficulty.

The third Difficulty.

Dionysius Arcopag.

Phlegon.

Stars

Starres were visibly seene in the Firmament. And this Histori-
an lived in Greece, and far remote from Iudæa. *Origines* against
Celsus, and *Eusebius* in his Chronicle, to the thirty third yeare of
Christ cite this Author.

Lucianus
Martyr.

Of the same witnesseth *Lucianus* Martyr, saying, Seeke in your
Annals and you shall finde, that in the time of *Pilat*, the Sunne
being banished the day, gaue place to darkenesse. These words
Ruffinus useth in his translation of his Ecclesiastical History into
the Latine tongue. So likewise *Tertullian*, in *Apollogeticon*: and
Paulus Orosius in his historie.

But all these doubts may be decided, and these difficulties be
easily made plaine: for where it was said, That the defect of the
Sunne still happeneth in the new Moone, and not when it is at
the full, most true it is in all naturall Eclipses: but that which
happened at the death of our Sauior was singular and prodigious,
which could onely be done by him who created the Sunne, the
Moone, the Heauens, and the Earth. For *Dionysius Areopagita*, in
the place before cited, affirmeth, That himselfe, with one *Apollo-*
phanes, saw the Moon about mid-day, with a most swift and vnu-
suall course haste vnto the Sunne, and subiect it selfe vnto it, and
as it were cleaue thereunto, vntill the ninth houre, and then by the
sameway returne to it's owne place in the East.

Concerning that which was added, That no defect in the Sun
could possibly continue for the space of three houres together, so
that darkenesse might overshadow the whole earth: it is thus an-
swered, Most true it is, that in an vsuall and naturall Eclipse
it remains infallibly so; but this was not gouerned by the Lawes
of Nature, but by the will of the omnipotent Creator, who as he
could carry the Moone with a swift course from the Orient, to
meet with the Sunne in the meridian, and after three houres re-
turne it backe into it's owne place in the East; so by his power he
could bring to passe, that these three houres hee could stay the
Moone with the Sunne, and command her to moue neither more
slowly nor swiftly than the Sun.

Lastly, where it was said, That it was not possible this Eclipse
should be seene ouer the face of the whole earth, considering that
the Moone is lesser than the earth, and therefore much lesse than
the Sunne; there is no question but true it is, if we reflect but vp-
on the interposition of the Moone alone; but what the Moone of
it selfe could not do, the Creator of the Sunne and Moone had
power to do. For things created can doe nothing of themselves,
without the aid and co-operation of the Creator. And whereas
some may object and say, That through the darkenesse made by
the thicke and dusky clouds, the light might be obscured from
the

the vniuersall face of the earth. Neither can that hold currant;
for then those foggie and tenebrous clouds had not only couered
the Sunne and the Moone, but those very Stars also, which by rea-
son of that darkenesse were visible, and manifestly discovered to
shine in the Firmament.

Now there are diuers reasons giuen, why it pleased God Al-
mightie, that at the passion of our Sauior the Lord of life, such
darkenesse should be; and two especially: The first was, To signi-
fic the apparant blindenesse of the Iews, which was then, and doth
still continue. According to the Prophecie of *Esay*, For behold,
Darkenesse shall couer the earth, and thicke darknesse the people, &c. The
second cause was, To shew the great and apparant sinnes of the
Iewes: which Saint *Hierome* in his Comment vpon Saint *Math.* doth
thus illustrate; Before, (saith he) euill and wicked men did
vex and persecute good and just men: but now impious men haue
dared to persecute and crucifie God himselfe, cloathed in human
flesh. Before, Citisens with Citisens had contention; strife be-
got euill language, ill words, and sometimes slaughter: but now,
seruants and slaues haue made insurrection against the King of
Men and Angels, and with incredible audacitie nailed him vnto
the Crosse. At which the whole World quaked and trembled,
and the Sunne it selfe, as ashamed to looke vpon so horrible and
execrable an act, withdrew his glorious lustre, and couered all the
aire with most terrible darknesse.

Thus you haue heard the Incarnation, Life, Doctrine, Miracles,
and Death of the blessed Redeemer of the World, God and Man;
from whom we ground our Christian Religion. Now because I
had occasion to speake of the Turkish Alcaron, and the apparant
absurdities contained therein, it shall not be amisse to insert som-
thing concerning the Authour thereof; that comparing his life
with his doctrine, the basenesse of the one may make the blasphe-
mies of the other appeare the more odious and abominable.

Platina writeth, That he was descended nobly: but his authori-
tie is not approued. Therefore I rather follow *Pomponius Leta*, in
his Abridgement of the Romane Historie: who, agreeing with
other authentik Authors, deriues him from an ignoble, vile, & ob-
scure Linage. Some say he was an Arab, others a Persian: nor are
either of their opinions to be reiected, because at that time the
Persians had the predominance ouer Arabia. His Father was a
Gentile and an Idolater; his Mother a Iew, and lineally descen-
ded from *Ismael* the son of *Abraham* by his bond-woman *Hagar*.

He was of a quicke and active spirit, lest an Orphant, and be-
ing yong, was surprisid by the Scenites, who were of the Arabs in
Africa, and liued as Theeues and Robbers. Being by them sold
vnto

Leosermioi

Isay, 60. ver. 2.

The Life of
Mahomet.

vnto a rich Merchant named *Adimonepli*, because the Lad was well featured and quicke witted, hee vsed him not as his slaue, but rather as his sonne. Who accordingly mannaged all his masters affaires with great successe, trading dayly both with Iewes and Christians; by reason of which hee came to be acquainted with both their Lawes and Religions. His master died without issue, leauing his Widow who was about fifty yeares of age, named *Ladigna*, wonderous rich: shee after tooke *Mahomet* to husband, by which mariage hee suddenly became, of a poore slaue, a wealthy master of a family.

About that time one *Sergius* a Monke, a debosht fellow, of a spotted life and base condition, (who for maintaining of sundrie dangerous heresies, was fled out of Constantinople, and for the safegard of his threatned life, thought to shelter himselfe in Arabia) in proesse of time grew into great acquaintance and familiaritie with *Mahomet*; who consulted together and began to proiekt great matters. Now *Mahomet* hauing before been entred into the study of Magicke or Necromancie, resolved to persuaue the Gentiles that he was a Prophet. To prepare which, hee had practised diuers iugling trickes, by which his wife and his owne household were first abused. To further which credulitie, hee was troubled with the Falling Sickenesse: at which his wife and the rest of her Neighbours being amased, he made of that this diuellish vse, to persuaue them, That at such time as the fall took him, the Angell of God came to confer with him, and hee being but mortall, and not able to endure his diuine presence, was forced into those sudden agonies and alterations of spirit.

This being generally reported, and confidently beleueed, his wife soon after died, leauing him her vniuersall heire of great possessions and mighty summes of money: which both emboldened and strengthened him in his diabolicall proceedings; so that by the assistance of *Sergius* the Monke hee now openly proclaimed himselfe a Prophet, and sent of God to prescribe new lawes vnto the Nations. And hauing before made himselfe skilfull in all their Lawes, the better to countenance and corroborate this his Innouation, he thought to accord with the Iewes in some points, to continue them his friends; and in some things with the Christians, lest he should make them his enemies. He likewise complied with diuers Heretiques: with the Macedonians he denied the Holy-Ghost to be God; with the Nicolaitans, he approued the multiplicite of Wiues, &c. On the other side, he confessed our Sauour Christ to be an holy man, and a Prophet; and that the Virgin *Mary* was an holy and blessed woman, whom in his Alcaron he much extolled. With the Iewes he held circumcision; with

with many other of their ceremonies. Besides, his Religion gaue all the abominable vices of the flesh, free scope and libertie: which drew vnto his new Sect much confluence of people from many Nations and Languages, to be his abettors and followers. His booke he called the *Alchoran*: and lest his diuellish impieties and absurd impostures should be examined, and by that meanes discouered, hee made it a penaltie of death for any man, To argue or make difficultie of any Tenent contained therein: making protestation, That they ought to be supported & maintained by Armes, and not by Arguments. His first attempt was, To set vpon the confines of Arabia; *Heraclius* being then Emperour, who held his seat at Constantinople, at the same time *Boniface* the first was Pope, and *Honorius* his successor.

The newes of this great insurrection comming to the Emperors care, he prepared to suppress it with all speed possible; and to that end he entertained into his Pay the Scenites, a warre-like people of Arabia, who before had in their hearts much fauoured *Mahomet*: by whose aid, in the first bloudy Conflict he was victorious, and dispersed this new Sect, and had hee followed his present fortune, he had quite abandoned it from the face of the earth. But supposing them by this first defeat sufficiently disabled, and himselfe secured, hee failed to keepe promise with the Scenites, and detained their pay: who in meere despight, that they had bin deluded and so injuriously dealt with, ioyned themselves with *Mahomet*s disbanded Forces, and by reason of his former reputation, elected him their Captaine and Generall, growing in time to that strength and boldnesse, that they attempted diuers places in the Roman Empire, entring Syria, and surprising the great city Damas; inuading Egypt, Iudaea, with the bordering prouinces: persuaing the Saracins and people of Arabia, That the Land of Promise solely appertained vnto them, as the legitimate successors vnto their father *Abraham* and *Sarah*, from whom they deriued their Name.

Thus animated by the successe in these wars, he was suddenly puffed vp with a vain-glorious ambition to conquer and subdue the whole world. His next expedition therefore he aimed against the Persians, a Nation at that time very potent, and held to be invincible. His first aduenture succeeded ill, for his army was defeated: but after hauing re-allied his forces, in his second attempt fortune so fauoured him, that hee compelled them to embrace his Religion. Briefly (and to auoid circumstance) after he had run through many hazards, and prosperously ouercome them, he was poysoned, and dyed (according to *Sabellicus*) in the fortieth yere of his age. And because he had told his complices and adherents,

adherents, That his body after his death should ascend into heauen, they kept it for some dayes vnburi'd, expecting the wonderment; so long, till by reason of the infectious stench thereof none was able to come neere it. At length they put it into a chest of iron, and carried it to Mecha a City of Persia, where it is still adored, not onely of the people of the East, but the greatest part of the world, euen to this day.

And so much concerning the Impostor *Mahomet*. With which relation the most approued Authors agree, as *Platina* in the liues of the Popes, *Blondus* in his booke of the declining of the Roman Empire, *Baptista Ignatius*, in the Abridgement of the Emperours, the Annals of Constantinople, *Naclerus Antoninus*, and others.

And now when I truly consider the stubborne Atheist, the misbelieuing Mahometan, and stiffe-necked Jew, it putteth mee in minde of that of the Psalmist, *Is it true, o Congregation? Speake ye iustly, o sonnes of men? iudge ye vprightly? yea rather ye imagin mischief in your hearts, your hands execute crueltie vpon the earth. The Wicked are strangers from the wombe, euen from the belly haue they erred and speak lies: Their poyson is euen like the poyson of a Serpent, like the deafe Adder that stoppeth his eares, which heareth not the voice of the Inchanter, though he be most expert in charming. Breake their teeth, o God, in their mouthes, breake the iawes of the yong Lions, o Lord; let them melt like the waters, let them passe away: when he shooteth his arrows, let them be broken; let them consume like a Snaile that melteth, and like the untimely fruit of a woman, that hath not seene the Sunne, &c.*

Amongst *Theodore Beza's* Epigrams, those which by a more peculiar name he inscribeth *Iconas*, I reade one of Religion, in the manner of a Dialogue.

*Qua nam age tam lacero vestis incedis amictu?
Religio summi vera patris sorboles, &c.*

What art thou in that poore and base attyre?

Religion. The chiefe Father is my Sire.

Why in a robe so thread-bare, course, and thin?

Fraile Riches I despise, which tempt to sin.

Vpon what Booke do'st thou so fix thine eyes?

My Fathers reue'rend Law, which I much prize.

Why do'st thou go thus with thy breasts all bare?

It fits those best that Truths professors are.

Why leaning on a Crosse? Because indeed

It is my welcome rest, none else I need.

But wherefore wing'd? Because I looke on high,

And would teach men about the starres to fly.

And

And wherefore shining? It becomes me well,
Who all grosse darknesse from the minde expell.
What doth that Bridle teach vs? To restraints
All the wilde fancies of the brest and braine.
But wherefore Death do'st thou beneath thee tread?
Because by me ev'n Death it selfe lies dead.

This shewes the qualitie and estate of true Religion and the Professors thereof, which is builded on the *Messias*, whom the peruerse and obstinate Jewes will not euen to this day acknowledge. Concerning which I obserue an excellent saying from *Gregorie, Pap.* The Jewes (saith hee) would neither acknowledge Iesus Christ to be the Sonne of God, by the words and testimonie of his Heralds and fore-runners the Prophets, nor by his infinite Miracles; and yet the Heauens knew him, who leant him a bright star to light him into the world. The Sea knew him, who against it's own nature made it selfe passable for his feet. The Earth knew him, which shooke and trembled at his Passion. The Sun knew him, who hid his face and withdrew his beames from beholding so execrable an object. The Stones and Buildings knew him, who split and rent themselves asunder. The Grave and Hell knew him, the one by yeelding vp the Dead, the other by witnessing his descension.

Thus according to my weake Talent (*Crassa Minerva*) I haue spoke something generally of those three Religions still continued in the world. As for the differences betwixt our Church and the Church of Rome, I must needs confesse my weaknesse noway able to reconcile them, or determin betwixt them; and therefore I leaue that to those of greater knowledge and iudgement. But as touching Iudaisme and Mahumetisme, I conclude with an Epigram transferred out of the Greeke tongue into the Latine, and by me thus paraphrased:

*Pinxisti pulchram super Phaetonta tabella:
Altera Deucalion picta tabella tua est, &c.*

A Painter on one table figured had
Yong *Phaeton*, as he the guidance had
Of the Sunnes Chariot. In another stood
Deucalion, as hauing scap'd the Flood.
These hauing done, he call'd an Artift forth,
And ask'd him what he thought these two were worth?
Who after he had both considered well,
Answer'd, *What they be worth I cannot tell.*

But

But if what they be worthy, you desire
To know; th' one, Water; the other's worthy Fire.

The Emblem.

Catfius, lib. 3.
Embl. 2.

It representeth a man amongst rockes and concaue mountains, speaking softly vnto himselfe when the Woods and Groves are silent; but when he eleuateth his voice into a loud clamor, the Echo with a re-doubled sound resulteth vpon him. According with that of Saint Bernard, *Quando fidelis, & humilis, & feruens oratio fuerit, Cælum haud dubie penetrabit; unde certum est quod vacua redire non potest.* i. Where thy Prayer is humble, faithfull, and feruent, it doubtlesse pierceth the heauen, from whence most certaine it is that it cannot returne empty. As also that in the Apostle Saint Iames, vers. 16. *Acknowledge your faults one to another, and pray one for another, that you may be healed; for the prayer of a righteous man availeth much, if it be feruent.* And Luke 11.9. *And I say vnto you, Aske and it shall be giuen vnto you, seeke and ye shall finde, knocke and it shall be opened vnto you: for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.* According to the Psalmist, *Clamaverunt Iusti, & Dominus exaudivit eos.* The Motto to this Emblem is, *Ora & dabitur.* Vpon which the Composer thus writes:

Psal. 33. 2. 3.
Praise the Lord
with Harpe:
sing vnto him
with Viol and
Instrument of
ten strings.
Sing cheerfully
with a loud
voice, &c.

*Intensis opus est clamoribus, ut sonet echo,
Dum strepis exiguo murmure, nympa silet;
Nympa tacet, tacitis: sed surgat ad aethera clamor
Mox, responsa tibi, vel geminata dabit
Vota quid effundis, summis innata labellis?
Ad tepidas Cæli, non patet Aula preces:
Tende latus clamore, Deus responsa remittet,
Hic pia mens, hic vox fervida pondus habent.*

¶ Thus paraphrased

Onely loud clamors make the Echo speake;
Whisper to her, and silence shee'l not breake.
Shee's to the Mute, mute: let thy voice sound hye,
And thou shalt heare her doubly make reply.
Why with close muttering lips then do'st thou pray?
Thy luke-warme words to heav'n can make no way.
But stretch thy lungs in clamor, and God then
Will answer and re-answer thee agen.

Prope est Do-
minus omnibus
inuocantibus
eum in veritat.
Psal. 144.

An

Seneca in Hip-
pol.

An excellent Morall from the same Emblem may be collected to this purpose; *Vbi percontator, ibi est garrulus.* Agreeing with that of Seneca, *Alium silere cum volis, prius file.* i. When thou desirest that another man should be silent, hold thou thy peace. And Phocion saith, Silence is a gift without perill, and a treasure without enemies. And Salust, Silence is more safe than speech, especially when our enemies are our auditors. And of women it is said, They are much more apt to conceiue children, than conceale secrets. But of men Arohimides saith, He beareth his misery best, who hideth it most. *Non unquam tacuisse nocet, nocet esse loquitum.* i. Of silence it hath neuer repented me, but of speech often. And Lactantius informeth vs concerning the vertue of silence, That as the Viper is torne asunder when shee produceth her yong, so secrets proceeding from their mouthes which are not able to conceale them, are for the most part the vtter ruin of those which reueale them. According to that of the Poet;

*Querit aquas in aquis, & poma fugantia capiat
Tantalus, hoc illi garrula lingua dedit.*

Tantalus his punishment in hell for his too much loquacity, was, To be thirsty in the midst of water, and hungry where there was plenty of Fruits. Nature hath afforded vs double eyes and eares to behold all objects, and to listen vnto all voices and sounds: but to warne vs that we should be sparing in our speech, shee hath afforded man but one tongue, and that portall'd with lips, and percullis'd with teeth; neere to which are placed all the five Sences, to signifie vnto vs, That we ought to speake nothing rashly without their counsell and aduice; with the helpe of the faculties of the Soule, which are Reason and Vnderstanding, which haue their residence in the braine.

Vpon the like occasion you may reade Iacobus Catfius speaking thus:

*Muta sub obscuris habitaret vallibus echo,
Ni foret alterius garrulitate loquax:
Illa silet, quoties presso silet ore viator.
Disce & à populo pratercunte loqui:
Ora loquax premeret, nisi percontator adesset;
Hoc duce, tentat opus livida lingua suum.
Probra creat qui multa rogat, qui commodat aurem:
Turpia sinistris furtim receptor alit.*

Percontatorem
fuge, nam gar-
rulus idem est.

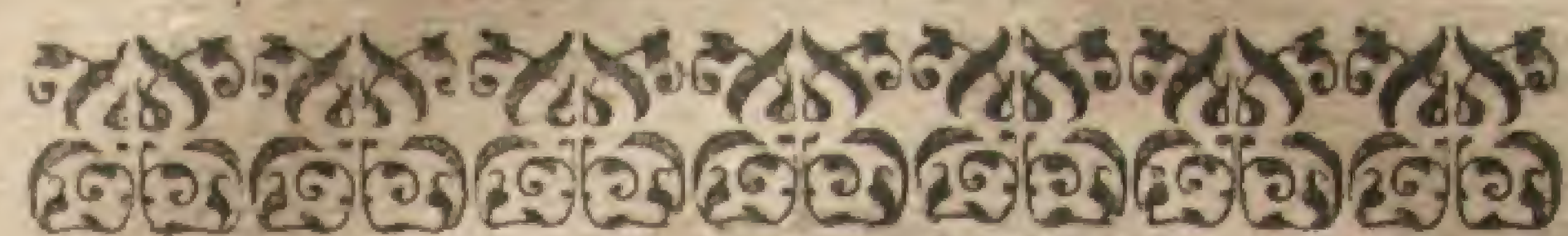
Ec

¶ Thus

¶ Thus paraphrased:

Dumbe would the Echo in darke Vallies lye,
Did not the prating Traueller passe by:
Let him be silent, and she talke forbears,
For nothing she relates but what she heares.
Did no man aske, no answer she would make;
And neuer spoke to any but that spake.
Who lists to bad things may be thought a Chiefe:
For, Where is no Receiuer, there's no Theefe.

A Me-



A Meditation vpon the former Tractate.

I.

IF I into my Selfe turne not mine Eyes,
Not possible that I my Selfe should know.
Or if I looke within Me, then I shew
So foule and monstrous, I my Selfe despise;

II.

Because I nothing can praise-worthy finde,
But rather subiect vnto reprehension:
There, Vice with Vertue are at loud contention,
And hath the conquest both of Heart and Minde.

III.

The more my Conscience I examine, still
The more corrupt it to my Sence appeares;
So stain'd, so spotted, that not all my Teares
Can wash it cleane from the least thought of Ill.

IV.

From the first houre that I began to sin,
I haue gon on without the least cessation,
Neglecting all the meanes of my saluation:
Nor ending yet where I did first begin.

V.

How horrid my Offences be, I know,
And how dis-tastefull in my Maker's sight:
Yet chuse the wrong path, and forsake the right,
And willingly vnto my ruin go.

VI.

I commit blushing sinnes, and without shame,
Sinnes grievous; yet lament them not at all.

Wrath I deserve, yet for no Mercy call:
How then, that which I seeke not, can I claime?

VII.

And therefore haue deseru'd torments perdurable:
For I am a dead Limbe, sencelesse of paine;
And where's no feeling, Surgeons art's in vaine:
For all that are so gangren'd are incurable.

VIII.

I am a dissolute wretch, yet do not I
Seeke to correct that which I finde amisse.
The aime I haue is to attaine to Blisse,
And yet the meanes by which 'tis gain'd, I fly.

IX.

Vnto those sinnes of which I late repented,
And quite abiur'd, with greedinesse I turne:
And when for them I was about to mourne,
My inward Will to sport and mirth consented.

X.

The pit I late fell in, I cannot shun;
To which my Neighbour I together drew:
I follow onely that I ought to eschew,
And meere into things forbidden run.

XI.

When I should weepe, and pray with great deuotion,
For pardon of Ills done, and Good neglected;
I finde my cogitations interjected,
Ready to banish thence each godly motion.

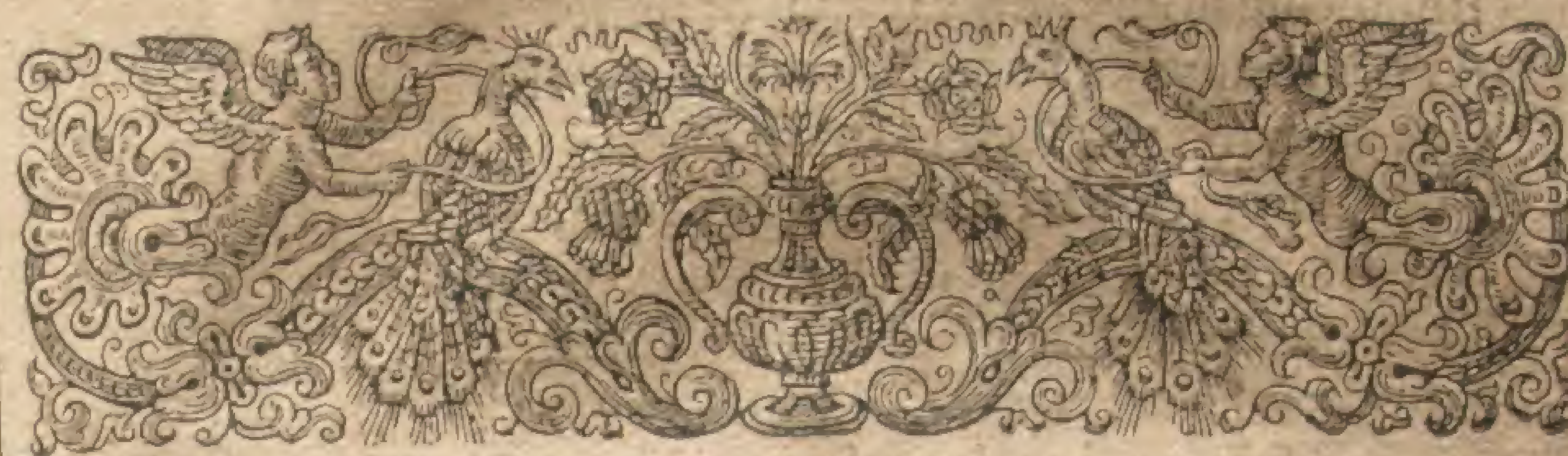
XII.

Gods Wisedome, Goodnesse, and his Pow'r I see,
The World to Make, to Order, and Protect:
But I that great and glorious Worke neglect,
Yet knowing it created was for me.

XIII.

A Concor dance most permanent and stable,

Twixt



THE ARGUMENT of the sixth Tractate.

THe Heart of Man being so aduerse
To Goodnesse, and so apt to pierce
Things most Retruse; a course exprest,
On what it chiefly ought to rest.
A Scruteny made, where, and when
The Spirits were created. Then,
Of Lucifer, the chiefe and prime
Of Angels, in the first of Time:
His Splendor, Pride, and how he fell
In battell by Prince Michael:
Their Fight, their Armies; the Triumph great
Made in the Heav'ns for his defeat.
Their Number that revolted, and
How long they in their Grace did stand.
Some other Doubts may plaine appeare,
Which to this Argument cabere.

The second Argument.

THe mighty Pow'r of God was showne,
When the great Dragon was o'rethrowne.

The Powers.

Han th' Heart of man (since made by sinne impure)
There's nothing more inconstant and vn Timer;
Through all incertainties travelling still;
For nothing can it's empty corners fill.

Wandering

A discourse of
the Heart of
Man.

The Incon-
stancy of mans
thoughts.

A Simile.

How many
wayes the
Heart is Infi-
diated.

Wandering in Deviations crook'd and blinde,
Enquiring after things it cannot finde.
As oft as any vaine thoughts thence arise,
One growing to a second, multiplies;
Till they at length to infinites extend,
And then not one, but doth our God offend.
They hourly toile and labour in vnrest,
And yet when all are sum'd vp, *Bad's the Best.*

The Hearts vaine thoughts are in continuall warre,
Dissonant 'mongst themselves, and hourly jarre:
They thinke of past things, cast what's to ensue;
Old projects they destroy, and build vp new:
What's ruin'd, to erect; and then the same
This way and that way diuersly to frame.
They will not now, and then againe they will;
Altring the purpose, changing counsels still:
First this, then that, now early, and then late;
And neuer remaine constant in one state.

And as the Mill, that circumgyreth fast,
Refuseth nothing that therein is cast,
But whatsoever is to it assign'd,
Gladly receiues, and willing is to grynd;
But if the violence be with nothing fed,
It wasts it selfe: ev'n so the Heart mis-led,
Still turning round, vnstable as the Ocean,
Neuer at rest, but in continuall motion;
Sleepe or awake, is still in agitation
Of some presentment in th' imagination,

If to the Mill-stones you shall cast in sand,
It troubles them, and makes them at a stand?
If Pitch? it chokes them: or if Chaffe let fall?
They are employ'd, but to no vse at all.
So, better thoughts molest, vncleane thoughts staine
And spot the Heart; when those idle and vaine,
Weare it, and to no purpose. For when 'tis
Drowlie, and carelesse of the future blisse,
And to implore Heav'n's aid, it doth imply
How far is it remote from the most-High.
For whilest our Hearts on Terrhen things we place,
There cannot be least hope of Diuine grace.

Now in this wretched state of our Humanity,
We are besieg'd first by this Mundane Vanitie.
Then, Curiositie one way persuades,
Pleasure vpon the other side inuades:

He

Here Lusts assault, there Enuy makes his battery:
On this part Pride's intrencht, and on that, Flattery:
Then Sloth corrupts it, or Ambition swells it;
Wrath burnes it, else base Auarice compells it
To dote on Drosse; Deceit seekes to disguise it,
And all the deadly Sinnes at once surprise it.
And why? To retaine God it hath no will
Of it's sole power, it's empty Round to fill.
And that's the cause it deviates and strays
By curious searching into vnknowne wayes,
To finde what best might sate it, but in vaine:
For till it shall returne to Him againe
By whom it was created, (the Sole-Blest)
It well may seeke, but neuer shall finde rest.

Now God, as He commands, so doth persuade
To make that onely His, which he hath made.
But we are (whilest we from his Precepts vary)
Rebellious to our selues, and contrary:
Neither can we our stubborne hearts subdue,
Till we submit vs to the onely true
And liuing God. And that's the reason why,
About, our wandring Cogitations fly,
Fashioning more Chimera's in one hower,
Than we to compasse in an Age haue power.
For whilest not vnto Him vnited, we
Must in our selues of force diuided be:
To Whom we cannot come, tow'rd's Whom not moue,
But by the steps of Charitie and Lone.
In Whom no int'rest we can haue, vnlesse
In all things we Humilitie profess:
Nor can we humble be, so to aspire,
Vnlesse by Industry the Truth t'acquire.

And therefore we must in this sincere Truth
Our selues examine, How we spend our Youth,
Manhood, and Age; and then by searching finde
How fraile we are, how vnstedfast, and how blinde:
And next, when we our miseries haue skan'd,
Sifting all actions that we take in hand,
How vaine they are; Necessitie will leaue
That Consequent behinde, That we must cleaue
Onely to that great Pow'r, nor from it shrinke,
Without which, we nor moue, nor speake, nor thinke.
And because we haue falne from Him by Sin,
To intimate, There is no way to win

Our

How the heart
may be recon-
ciled to the
Creator.

Our peace and reconciliation, or dispen-
With our transgression, but true Penitence.

I thus proceed: Great hath the Decertation
Bin'mongst the Learned men, 'bout the Creation
Of blessed Angels. Some of them haue said,
They many Worlds before this World were made,
To attend th' Almighty. Others haue againe,
So curious a scrutinie held vaine,
And almost irreligious; aiming still
To penetrate into his secret Will
Without his Warrant: and conclude, That they
Had with the Light subsistence the first day;
Were (with it) made of Nothing, had no Being
At all till then. The Fathers disagreeing
About this point, some haue opinion held,
(But by the later Writers since refel'd)
As *Hierome, Ambrose, Gregory Nazianzen,*
Cassianus, Damascenus, Origen,
Hilary, Basil: These with others, were
Resolv'd, That because nothing doth appeare
From *Moses*, in his Booke of things created,
Concerning them, That they were fabricated
Long time before. Againe, Because *Saint Paul*
(Writing to *Titus*) saith, *God first of all,*
Before the World, th' Hope of Eternall life
Promis'd to vs, [&c.] Hence they maintaine this strife,
Interpreting the Text, *Er'e the Creation.*
Which words include; If *Before* God did fashion
All things that Being haue in earth or heauen,
There must be some to whom this power is giuen,
And those the Angels. But on this Assertion
Learned *Saint Austin* layes a great aspersi-
on: Affirming them with th' Heav'ns Emperiall made,
And that before, they no existence had.
Saint Paul interpreting; Th' Almighty gaue
This Promise and blest Hope, Mankind to saue
From all Eternitie, to elevate
Mans Fall, in that pure Lambe Immaculate,
His Sonne and our deare Sauour. And thus
Opinion'd were graue *Athanasius,*
Gregory, Theodoret, Epiphanius,
With diuers others: Which no sooner mov'd
Was in the *Lateran Councell*, but approv'd

Sundry opini-
ons concern-
ing the Cre-
ation of An-
gels

Of

Of all the Bishops, as of both the best.
Which in the sacred Scripture is exprest:
For thus 'tis writ, *God ended the seventh day*
The Worke He made, (for so doth *Moses* say)
And in the day which He his Sabbath nam'd,
Rested from All the Worke which he had fram'd.
Which vniuersall word perforce doth carry
Spirituell things, as well as Elementary.

Such as before the World thinke them created,
In many doubts themselues haue intricated.
I would (besides) haue them resolue me, How
(Vnlesse his Worke imperfect they allow)
It can with reason stand, that if they were
In Time before Time was, and with sincere
Faith and Obedience had so long abroad,
They onely then revolted from their God?
Should this be granted, it must needs inferre
Strong argument, a second way to erre;
Namely, That no Coelestiall Hierarchy,
Subiects of that eternall Monarchy,
(Who haue remain'd, as by the Word appeares,
In blest estate so many thousand yeares)
But, notwithstanding the great grace th'are in,
May slide like *Lucifer*, and fall by Sin.
Which the Church holds erroneous. Be it then
Granted, That God did make the Angels when
Th' Imperiall Heav'ns were fashion'd, at first pure
And without sin, for euer to endure;
Had they not falne through Proud Imagination,
By which they then incur'd his Indignation.
For nothing Euill can from Him proceed;
So much the Text implyes, where we may reade,
God said, when he his rare Worke vnderstood,
All things that I haue made be greatly good.
And lest the Church might that way be deluded,
'Tis in the *Lateran Councell* thus concluded:
All Spirits were created pure at first;
But by their selfe-will after made accurst.

To make things cleare: Although we must confesse,
That *Moses* doth not in plaine termes expresse,
When, how, and in what order Angels were
At first created, yet it will appeare,
How that their Essences, and Natures bright
Were signified by names of *Heav'n* and *Light*.

And

Gen. 2, 2.

Gen.

S. Aug. Sup.
Gen.

Daniel 3. ver.
57. 58. 59.

Psal. 48. 2.

Job 38. 7.

And though they seeme forgotten in that Text,
Obserue how other Scriptures are connext,
To giue them Name and Being. In that Oad
In which the three blest Children prais'd their God
In the hot flames; to giue to vnderstand,
That Angels were the Worke of his great Hand,
O all ye Workes of God the Lord (say they)
Blesse, praise, and magnifie his Name for aye:
Praise him ye Heav'ns, ye Angels praise the Lord.
Let vs to Daniels adde the Psalmists word,
Praise Him all ye his Angels. Some haue said,
That Angels were the last worke that God made;
But most absurdly. He in *Iob* thus sayes,
When the Stars of the Morning gaue me praise,
Then all the Angels (of my Sonnes the choice)
Extold my Name with an exalted voice.

Now when the Great and most Diuinely Wise,
Did the rare Fabricke of the World deuise,
And by the vertue of his Word create
The Heav'n and Earth in their so goodly state;
He made the Angels in the first of Time,
Of Substances most noble and sublime.
Amongst which *Lucifer* was chiefe; and hee,
As he might challenge a prioritie
In his Creation, so aboue the rest
A supereminence, as first and best:
For he was chiefe of all the Principalities,
And had in him the three stupendious qualities
Of the most holy Trinitie, which include
First, Greatnesse, Wisedome next, then Pulchritude.

The Greatnesse of the Sonne and holy Spirit,
The Father is, which they from him inherit.
Now of the Father and the Holy-Ghost,
The Wisedome is the Sonne, (so stiled most.)
The Father and Sonnes Pulchritude is he
That's the third Person in the Trinitie.

And though of Angels the great pow'r be such
As hath in Scripture been extolled much,
For their nobilitie and excellence:
As first of *Michael*, whose pre-eminence
Daniel relates, as naming him for one
Of the prime Angels that attend the Throne.
As *Raphael*, who told *Tobit*, Of the seuen
That still before th' Almighty stand in Heav'n,

Daniel 10.

Tobit 12.

Himselfe

Himselfe was one. Or as the Seraphim,
Who (as the holy Prophet speakes of him)
With a cole toucht his lips, (from th' Altar tooke.)
Or as of *Gabriel*, whom the holy Booke
Mentions; who to the earth made proclamation,
Of our most blessed Sauiors Incarnation.
Yet aboue these was *Lucifer* instated,
Honor'd, exalted, and much celebrated.
And therefore many of the Learned strive,
His greatnesse from *Ezechiel* to deriue:
For thus he saith, (and what he doth infer
'Gainst *Tyrus*, they conuert to *Lucifer*.)

Thou sealst the Sum vp, art in Wisedome cleare;
Thy beauty perfect doth to all appeare:
Thou hast in *Eden*, Gods faire Garden, been;
Each pretious stone about thy garment's seene,
The Ruby, Topaz, and the Diamond,
The Chrysolite and Onyx there were found;
The Iasper and the Saphyr, dearly sold,
The Emerald, the Carbuncle with Gold.
The Timbrel and the Pipe were celebrated
For thee in the first day thou wert created.
Thou art th' anointed Cherub, made to couer,
Thee I haue set in honour aboue other,
Vpon Gods holy Mountaine placed higher:
Thou walkedst hast amidst the stones of fire.
At first, of thy wayes, perfect was the ground,
Vntill iniquitie in thee was found:
Thy heart was lifted up by thy great beauty,
Therein tow'rs God forgetfull of thy duty,
By reason of thy Brightnesse, (being plac't
'Boue them) thy Wisedome thou corrupted hast.
But to the ground I'll cast thee flat and cold,
Lay thee where Kings thy ruin may behold:
In thy selfe-wisedome thou hast been beguild,
And by thy multitude of sinnes, desil'd
Thy Holinesse: A Spirit still peruerse,
Stain'd by th' iniquitie of thy commerce.
Therefore from midst of thee a fire I'll bring,
Which shall deuour thee: into ashes sling
Thee from thy height, that all the earth may see thee.
This I haue spoke; and who is he can free thee?
Their terror, who did know thee heretofore,
(Most Wretched) thou shalt be, yet be no more.

F f

In

Dr. Serozza
lib de Spirit. &
Incant.Ezechiel 28.
ver. 12.

Ver. 12.

The Creation
of Man.The Soule
of Man.The Bodie
of Man.

What Man is.

In this, the Prophet (as these would allude)
Strives in this first-borne Angell to include
All Wisedome, Pow'r, Gifts, Ornaments, and Graces,
Which all the rest had in their severall Places.
God, this precelling Creature having made,
With all the Host of Angels, (some haue said)
He then began the Vniuersall Frame,
The Heav'ns, Sun, Moon, and Stars, and gaue them name.
Then, Earth and Sea, his Diuine Will ordain'd,
With all the Creatures in them both contain'd.

His last great Workmanship, (in high respect,
Of Reason capable, and Intellect,
But to the Angels natures much inferior,
Whom with th' Almighty dwell in th' Heav'ns superior,
To all Eternity founding his praise)

Man, (whom from Dust he did so lately raise)
Subsists of Soule and Body: That which still
Doth comprehend the Vnderstanding, Will,
And Memorie, namely the Soule, (Partaker
Of those great Gifts) is th' Image of the Maker.

The nature of the Body, though it be
Common with Beasts, yet doth it disagree
In shape and figure; for with Eyes erect
It beholds Heav'n, whilest Brutes haue Looks dejected.

This compos'd Man is as a ligament,
And folding vp in a small continent,
Some part of all things which before were made;
For in this Microcosme are stor'd and layd
Connexiue, as things made vp and bound,
Corporeall things with incorporeall. Found
There likewise are in his admired quality,
Things fraile and mortall, mixt with Immortality.
Betweene those Creatures that haue Reason, and
Th' Irrationall, who cannot vnderstand,
There is a Nature intermediate,
That twixt them doth of both participate.
For with the blessed Angels, in a kinde,
Man doth partake of an intelligent Minde;
A Body with the Beasts, with Appetite,
It to preserve, feed, cherish, and delight,
And procreate it's like in shapes and features.

Besides, Man hath aboue all other Creatures,
That whereas they their Appetites pursue,
(As solely sensible of what's in view,

And

And govern'd by instinct) Mans eminence
Hath pow'r to sway his Will from common Sence;
And (besides Earthly things) himselfe apply
To contemplate things mysticall and hye,
And though his Excellence doth not extend
To those miraculous Gifts which did commend
Great *Lucifer* at first, in his Majoritie,
Yet in one honour he hath iust prioritie,
Before all Angels to aduance his Seed:
Since God from all eternitie decreed,
That his owne Sonne, the euerlasting Word
(Who to all Creatures *Being* doth afford,
By which they first were made) should Heav'n forsake,
And in his Mercy, humane Nature take.
Not that he by so doing should depreesse
The Diuine Majestie, and make it lesse;
But Humane frailtie to exalt and raise
From corrupt earth, his glorious Name to praise.
Therefore he did inseparably vnite
His Goodhood to our Nature, vs t' excite
To magnifie his Goodnesse. This Grace shewne
Vnto Mankind, was to the Angels knowne;
That such a thing should be they all expected,
Not knowing how or when 't would be effected.

Thus *Paul* th' Apostle testates: *'Mongst the rest,
Without all opposition, be't confest,
Of Godlinesse the mysterie is high;
Namely, That God himselfe apparantly
Is manifest in Flesh, is iustify'd
In Spirit; by the Angels clearely espy'd;
Preacht to the Gentiles, by the World believ'd;
Into eternall Glory last receiv'd.*

With Pride and Envy, *Lucifer* now swelling
Against Mankind, whom from his heav'nly Dwelling,
He seemes in supernaturall Gifts t' out-shine,
(Man being but Terrene, and himselfe Diuine)
Ambitiously his Hate encreasing still,
Dares to oppose the great Creators Will:
As holding it against his Iustice done,
That th' Almightyes sole begotten Sonne,
Mans nature to assume purpos'd and meant,
And not the Angels, much more excellent.
Therefore he to that height of madnesse came,
A stratagem within himselfe to frame,

ff 2

To

The Incarna-
tion of Christ
reuealed vnto
the Angels.
Epist. to Tim.

To hinder this irrevocable Deed,
Which God from all eternitie decreed.
And that which most seem'd to inflame his spleene
And arrogance, was, That he had foreseene,
That many Men by God should be created,
And in an higher eminence instated,
Of place and Glory, than himselfe or those
His Angels, that this great Worke 'gan t' oppose.
Disdaining and repining, that of Men
One should be God Omnipotent; and then,
That others, his Inferiors in degree,
Should out-shine him in his sublimitie.

Lucifers first
Rebellion.

In this puffed Insolence and timp'rous Pride,
He many Angels drew vnto his side,
(Swell'd with the like thoughts.) Ioyntly these prepare
To raise in Heav'n a most seditious Warre.
He will be the Trines Equall, and maintaine,
Ouer the Hierarchies (at least) to raigne.

Isay. 14. 13.

'Tis thus in Esay read: I will ascend
Into the Heav'ns, and there my Pow'r extend;
Exalt my Throne above, and my abode
Shall be made equall with the Stars of God.
Aboue the Clouds I will my selfe apply,
Because I will be like to the Most-Hye.

To this great Pride, doth the Arch-Angell rise
In boldest opposition, and replies,
(Whose name is Michael) Why what is he;
That like the Lord our God aspires to be?
In vaine, o Lucifer, thou striv'st t' assay,
That we thine innovations should obey;
Who know, As God doth purpose, be, it must;
He cannot will, but what is good and iust:
Therefore, with vs, That God and Man adore,
Or in this place thou shalt be found no more.

This strooke the Prince of Pride into an heate,
In which a Conflict terrible and great
Began in Heav'n; the Rebell Spirits giue way,
And the victorious Michael winnes the day.

The Battel be-
twixt Michael
and the Diuell.
Reuel. 12. 7.

Thus John writes of the Battell: Michael
Fought, and his Angels, with the Dragon fel:
The Dragon and his Angels likewise fought,
But in the Conflict they preuailed nought;
Nor was their Place in Heav'n thence-forward found,
But the great Dragon that old Serpent bound,

The

(The Diuell call'd, and Sathan) was cast out;
He that deceiveth the whole World about:
E'en to the lowest earth being tumbled downe,
And with him all his Angels headlong throwne.

This victorie thus got, and he subverted,
Th' Arch-Angell with his holy Troupes, directed
By Gods blest Spirit, an Epiniceon sing,
Ascribing Glory to th' Almighty King:
Miraculous thy Workes are, worthy praise,
Lord God Almighty; iust and true thy waies,
Thou God of Saints. O Lord, who shall not feare,
And glorifie thy Name, who thy Workes beare:
Thou onely holy art: henceforth adore Thee
All Nations shall, worship, and fall before Thee;
Because thy Iudgements are made manifest.

This Song of Vict'rie is againe exprest
Thus: Now is Saluation, now is Strength,
Gods Kingdome, and the Power of Christ. At length
The Sland'rer of our Brethren is refus'd,
Who day and night them before God accus'd.
By the Lambes blood they ouercame him, and
Before Gods Testimonie he could not stand;
Because the Victors who the Conquest got,
Vnto the death their liues respected not.
Therefore reioyce you Heav'ns, and those that dwell
In these blest Mansions. But shall I now tell
The Weapons, Engines, and Artillerie
Vsed in this great Angelomachy.

No Lances, Swords, nor Bombards they had then,
Or other Weapons now in vse with men;
None of the least materiall substance made,
Spirits by such giue no offence or aid.
Onely spirituall Armes to them were lent,
And these were call'd Affection and Consent.
Now both of these, in Lucifer the Diuell
And his Complices, immoderate were, and euill.
Those that in Michael the Arch-Angell raignd,
And his good Spirits, meekely were maintain'd,
Squar'd and directed by th' Almightyes will
(The Rule by which they fight, and conquer still.)

Lucifer, charg'd with insolence and spleene;
When nothing but Humilitie was seene,
And Reuerence towards God, in Michaels brest;
By which the mighty Dragon he suppress'd.

Ff 3

Therefore

The Fall of
Angels.

Epinic. a Song
of praise and
thanksgivings.
Reuel. 19. 3.

Reuel. 12. 10.

The weapons
vsed in this
Battell of the
Angels.

Therefore this dreadfull battell fought we finde
By the two motions of the Will and Minde;
Which, as in men, so haue in Angels sway:
Mans motion in his body liues, but they
Haue need of no such Organ. This to be,
Both *Auerroes* and *Aristotle* agree.

It followes next, that we enquire how long
This *Lucifer* had residence among
The blessed Angels: for as some explore,
His time of Glory was six dayes, no more;
(The time of the Creation) in which they
(I meane the Spirits) seeing God display
His glorious Works, with stupor and amaze
Began at once to contemplate and gaze
Vpon the Heavns, Earth, Sea, Stars, Moone, and Sunne,
Beasts, Birds, and Man, with the whole Fabricke done.

In this their wonder at th'inscrutabilitie
Of such great things, new fram'd with such facilitie;
To them, iust in the end of the Creation,
He did reueale his blest Sonnes Incarnation:
But with a strict commandement, That they
Should (with all Creatures) God and Man obey.
Hence grew the great dissention that befell
Twixt *Lucifer* and the Prince *Michael*.

The time twixt his Creation and his Fall,
Ezechiel thus makes authentickall:

*In midst of fierie stones thou walkedst,
Straight in thy wayes, ev'n from the time thou wast
First made; (as in that place I before nored.)*

To the same purpose *Esay* too is quoted;
*How fell'st thou, Lucifer, from Heaven hye,
That in the morning rose so cherefully?*

As should he say, How happens it that thou,
O *Lucifer*, who didst appeare but now,
In that short time of thy blest state, to rise
Each morning brighter than the morning skies
Illumin'd by the Sunne, so soone to slide
Downe from Gods favour, lastingly t'abide

In Hells insatiate torments? Though he lost
The presence of his Maker, in which most
He gloried once; his naturall Pow'rs he keepes,
(Though to bad use) still in th' infernall Deepes:
For his Divine Gifts he doth not commend
Vnto the service of his God, (the end

*Aver. Met. 12.
7.46
Arist. de Anim.
3.48.
How long Lu-
cifer remain'd
in glory.*

Note.

A necessary
observation.

To

To which they first were given) but the ruin
Of all Mankinde; Vs night and day pursuing,
To make vs both in his Rebellion share:
And Tortures, which for such prepared are.
Of this malignant Spirits force and might,
Iob in his fortieth Chapter giues vs light
And full description, lively expressing both,
In person of the Monster *Behemoth*.

The Fall of *Adam*, by fraile *Eve* entic'd,
Was his owne death, ours, and the death of Christ.
In whose back-sliding may be apprehended
Offenders three, three Offences, three Offended.

The three Offenders that Mankinde still grieve,
Were *Sathan*, *Adam*, and our Grandam *Eve*.

The three Offences, that Sin first aduance,
Were *Malice*, *Weakenesse*, and blinde *Ignorance*.

The three Offended, to whom this was done,
The Holy Spirit, the Father, and the Sonne,

Eve sinn'd of *Ignorance*; and so is said,
Against the God of Wisdome to haue made
Her forfeit (that's the Son:) *Adam* he fell
Through *Weakenesse*, and 'gainst him that doth excell
In pow'r (the Father) sinn'd. With his offence
And that of hers, Divine Grace may dispence.

Malicious *Hate*, to sinne, did *Sathan* moue,
Against the Holy Ghost the God of Loue;
And his shall not be pardon'd. Note with me,
How God dealt in the censuring of these three:
He questions *Adams Weakenesse*, and doth call
Eve to account for th' *Ignorance* in her fall;
Because for them he mercy had in store
Vpon their true repentance: and before

He gaue their doome, told them he had decreed
A blessed Saviour from the Womans feed.
But *Sathan* he ne're question'd, 'twas because
Maliciously he had transgress'd his Lawes.
Which sinne against the Spirit he so abhor'd,
His Divine Will no mercy for him stor'd.

Moreouer, In the sacred Text 'tis read,
The Womans Seed shall breake the Serpents head.
It is observ'd, The Diuell had decreed
To tempt our Saviour, the predicted Seed,
In the same sort, though not the same successe,
As he did *Eve* our first Progenitresse.

All

The Fall of
Adam.

Mark 3. 23.

A necessary
observation.

All finnes (saith Iohn) we may in three diuide,
Lust of the Flesh, Lust of the Eye, and Pride.
She sees the Tree, and thought it good for meat;
The Fleshes lust perswaded her to eat;
She sees it faire and pleasant to the eye,
Then the Eyes lust inciteth her to try;
She apprehends that it will make her wise,
So through the Pride of heart she eats and dies.

And when he Christ into the Desert lead,
Bee'ng hungry, Turne (saith he) these Stones to Bread:
There's Fleshly lusts temptation. Thence he growes
To the Eyes lust, and from the Mountaine shoves
The World, with all the pompe contain'd therein;
Say'ng, All this great purchase thou shalt win,
But to fall downe and worship me. And when
He saw these faile, to tempt him once agen,
Vsing the Pride of heart, when from on hye
He bad him leape downe, and make prooffe to flye.

And as the Woman yeelding to temptation,
Made thereby forfeit of all mans saluation,
And so the Diue'll, who did the Serpent vse,
Was said by that the Womans head to bruse;
So Christ the Womans Seed, making resist
To these seducements of that Pannurgist,
Because by neither Pride nor Lust mis-led,
Was truly said to breake the Serpents head.

Angels bee'ng now made Diuels, let vs finde
What place of Torment is to them assign'd.
First of the Poets Hell: The dreadfull Throne
Where all Soules shall be sentenc'd, stands (saith one)
In a sad place, with obscure darkenesse hid;
About each roome blacke waters, such as did
Nener see day: Tysephone uptakes
A scourge, her unken'd locks craule with liue Snakes;
Of such aspect, th' Immortall eyes abhor her.
She in her rage doth driue the Ghosts before her,
Ixion there, turn'd on his restlesse Wheele,
Followes and flies himselfe, doth tortures feele
For tempting Iuno's Chastity. Titius stretcht
Vpon the earth, and chain'd, whose body reacht
In length nine acres; bath for his aspiring,
A Vulture on his intrals euer tiring.
Starv'd Tantalus there's punisht for his sin,
Ripe Fruits touching his lip, fresh Wanes his chin;

But

Pannurgist a de-
ceiver or sub-
til person.

Tibull. lib. 2.
Eleg. 3.
At scelerata
iacet sedes in
notte profun-
da, &c.

But catching th' one to eat, th' other to drinke,
The Fruit flies vp, the Waters downward shrinke.
There Danaus Daughters, those that dar'd to kill
Their innocent sleeping husbands, strive to fill
(With waters fetcht from Lethe) leaking tunnes,
Which as they poure out, through the bottom runnes.

Another thus: The Ghosts of men deceast
Are exercis'd in torments, (houely encreast)
Where ev'ry punishment's exactly fitted,
According to th' offence in life committed.
Some you shall there behold hang'd up on hye,
Expos'd to the bleake windes, to qualifie
Their former hot Lusts. Some are head-long cast
Into deepe gulfes, to wash their finnes fore-past.
Others are scorcht in flames, to purge by fire,
More capitall crimes, that were in nature higher.
They with the lesse delinquents most dispence;
But mighty plagues pursue the great offence.
For all men suffer there as they haue done,
Without the least hope of euasion:
The sinne doth call th' offender to the Bar,
The Iudges of the Bench vnpartiall ar;
No Nocent there the Sentence can evade,
But each one is his owne example made.

For when the Soule the Body doth forsake,
It turnes not into Aire, as there to make
It's last account. Nor let the Wicked trust,
Their Bodies shall consume in their owne dust:
For meet they shall againe to heare recited
All that was done since they were first vnited;
And suffer as they sinn'd, in wrath, in paines,
Of Frosts, of Fires, of Furies, Whips, and Chaines.

Yet contrary to this some Authors write,
(As to the first opinion opposite)
Who to that doubt and diffidencie grow,
To question if there be such place or no.
After our deaths (saith one) can there appeare
Ought dreadfull, when we neither see nor heare?
Can ought seeme sad by any strange inuention,
To him that hath nor fence, nor apprehension?
Shall not all things, invol'd in silence deepe,
Apppeare to vs lesse frightfull than our sleepe?
Or are not all these feares confer'd vpon
Th' infernall Riuters, Styx and Acheron,

After

Virg. Aeneid. 6
Ergo exercen-
tur pœnis ve-
terumq; mala-
ram, supplicia
expendunt, &c.

Seneca in Herc.
Fur. Quod
quisq; facit pa-
titur, Autho-
rem sceleris re-
petit, &c.

Val. Flac. Argo-
naut. 3. Quippe
nec inulios nec
in ultima sol-
uimur ossa, tra-
uant, &c.

Lucret. li. 3. de
nat. deor.
— Post mor-
tem deniq; na-
stra: numquid
ibi horribile
apparet?

After our deaths, in this our life made good?
No miserable Ghost plung'd in the foud,
Feares any stone impending, full of dread,
Each minute space to fall vpon his head:
'Tis rather a vaine feare that hath posselt vs,
(Poore Mortals) of the gods pow'r to molest vs;
That in this life may, by the helpe of Fate,
Our fortunes crush, and ruine our estate.
No Vulture doth on *Titius* intrals pray,
'Tis a meere Emblem, that we fitly may
Confer on passionat *Tyterius*, and inuented
To personate such as are in Loue tormented,
Or with like griefe perplext, [&c.] Heare *Seneca*:
Is the same true (saith he) that to this day
Holds many in suspence? That in the jawes
Of Hell should be maintain'd such cruell Lawes;
That Malefactors at the Bar bee'ng try'de,
Are doom'd such horrid torments to abide?
Who is the Iudge, to weigh in equall skale
The Right or Wrong? Who there commands the gaile?
Thus say the Ethnycks: but we now retyre,
And from the Scriptures of this place enquire.

*Seneca in Here.
Turrent, verane
est tam inferis,
&c.*

Of Hell ac-
cording to the
Scriptures
and Fathers.
Seneca.

How Hell is
called.

Job 10, 21, 22.

Gehenna.

Hell is the Land of Darknesse, desolate,
Ordain'd for Sinne, to plague the Reprobate:
All such as to that dreadfull place descend,
Taste death, that cannot die, end without end;
For life begets new death, (the mulct of sin)
And where the end is, it doth still begin.

Th' originall name, we from the Hebrewes haue,
Scol, which is a Sepulchre or Graue;
Which nothing else but Darknesse doth include.
To which, in these words, *Iob* seemes to allude:

*Before I go, not to retorne againe,
Into the Land where Darknesse doth remaine,
(Deaths dismall shadow:) to that Land I say,
As Darknesse darke, where is no sight of Day,
But Deaths blacke shadow, which no order keepes,
For there the glad some Light in Darknesse sleepes:
The place where euerlasting Horror dwells.*

'Tis call'd *Gehenna* too, (as Scripture tells)
The word it selfe imports, The Land of Fire,
Not that, of the knowne nature, to aspire,
And vpward flame; this hath no visible light,
Burnes, but waits not, and addes to Darknesse, Night.

'Tis

'Tis of invisib'le substance, and hath pow'r
Things visible to burne, but not deuour.
A Maxime from antiquity 't hath been,
There's nothing that's Immortall can be seen.
Nor is it wonder, that this fire we call
Invisible, yet should torment withall:
For in a burning Feuer, Canst thou see
The inward flame that so afflicteth thee?

In Hell is Griefe, Paine, Anguish, and Annoy,
All threatning Death, yet nothing can destroy:
There's Ejulation, Clamor, Weeping, Wailing,
Cries, Yels, Howles, Gnashes, Curses, (neuer failing)
Sighes and Suspires, Woe, and unpittied Mones,
Thirst, Hunger, Want, with lacerating Grones.
Of Fire or Light no comfortable beames,
Heate not to be endur'd, Cold in extreames.
Torments in ev'ry Artyre, Nerve, and Vaine,
In ev'ry Ioint insufferable paine.
In Head, Brest, Stomake, and in all the Sences,
Each torture suting to the soule offences,
But with more terror than the heart can thinke:
The Sight with Darknesse, and the Smel with Stinke;
The Taste with Gall, in bitternesse extreme;
The Hearing, with their Curses that blaspheme:
The Touch, with Snakes & Todes crawling about them,
Afflicted both within them and without them.

Hell's in the Greeke call'd *Tartarus*, because
The torments are so great, and without pause.
'Tis likewise *Ades* call'd, because there be
No objects that the Opticke Sence can see.
Because there's no true temperature, *Avernus*:
And because plac'd below, 'tis styl'd *Infernus*.
The Scriptures in some place name it th' *Abisse*,
A profound place, that without bottom is.
As likewise *Tophet*, of the cries and houles
That hourelly issue from tormented Soules.

There the Soules faculties alike shall be
Tormented (in their kindes) eternally.
The Memory, to thinke of pleasures past,
Which in their life they hop'd would euer last.
The Apprehension, with their present state
In horrid paines, those endlesse without date.
The Vnderstanding, (which afflicts them most)
To recollect the great joyes they haue lost.

And

The torments
of Hell.

The torments
of the Sences.

Tartarus,
Of the parti-
cle & 'Eidm
is not to see.

Avernus,

Infernus,
Abiss,

Tophet,

Pana sensus,
Pana Damni.

This dialogue
is called *Necy-
omania*, viz.
a answer from
the Dead,

And these include Hells punishments in grosse,
Namely the paines of *Torment*, and of *Losse*.

If we enquire of *Lucian* after these,
Betwixt *Menippus* and *Philonides*;
His Dialogue will then expressely tell,
How he and such like Atheists jeast at Hell.

The Dialogue.

HAile to the front and threshold of my dore,
Which I was once in feare to'have seene no more,
How gladly I salute thee, hauing done
My voyage, and againe behold the Sunne.

Is that the Dog *Menippus*? Sure the same,
Vnlesse I erre both in his face and name.
What meanes that inso'lent habit he is in?
Hauing an Harpe, Club, and a Lions skin?
I'll venture on him, notwithstanding all.
Haile, good *Menippus*, 'tis to thee I call:
Whence cam'st thou now, I pray thee? and how ist?
For in the City thou hast long been mist.

I am return'd from hauing visited
The Cavernes and sad places of the Dead,
Whereas the Ghosts infernall liue and moue,
But separated far from vs aboue.

(O *Hercules*!) *Menippus* I perceiue,
Dy'de from amongst vs, without taking leaue,
And is againe reduct.

You iudgement lacke:
Hell tooke me liuing, and return'd me backe.

But what might the chiefe motiue be (I pray)
To this thy new and most incredible way?

Youth and Audacitie, both these combin'd,
Inciting me such difficult steps to find.

Desist, o blest man, thy cothurnate stile,
And from these forc'd lambicks fall a while;
Giuing me reason in a phrase more plaine,
First, what this habit meanes? and then againe,
The reason of this voiage late attempted?
Since 'tis a way that cannot be exempted
From feare and danger: in it no delight,
But all astonishment and sad affright.

Serious and weighty was the cause (o friend)

Which

Which vrg'd me to the lower Vaults descend:

But to resoluue thee what did moue me most,

'Twas to aske counsell of *Tyresia's* Ghost.

Of him? Thou mock'it me; 'Tis indeed a thing
To me most strange, thou to thy friend should sing
Thy minde in such patcht Verses.

But be that

Nowonder, (man) for I of late had chat
With *Homer* and *Euripides* below.

Since when (but by what meanes I do not know)

I am so stult with Verse and raptures rare,
As that they rush out of my lips vnware.

But tell me, on the earth how matters runne,

And in the city hath of late been done.

There's nothing new, *Menippus*; As before,
They rape, extort, forswear, (with thousands more,)
Oppresse, heape Vse on Vse.

O wretched men,
Most miserable! It seemes they know not then,
What against such that in those kindes proceed,
Amongst th' Infernalls lately was agreed:
The Sentence is denounc'd, (which Lots did tye)
And they (by *Cerberus*) can no way flye.

What saith *Menippus*? Is there ought that's new
Of late determin'd, which we neuer knew?

By *Ioue*, not one, but many, to betray
Which to the World (*Philonides*) none may:
I shall incur the censure of impiety,
To blab the secrets of the lower Diety,
(By *Rhadamant*.)

Menippus do not spare
To tell thy Friend, who knowes what secrets are,
(Bee'ng in the secrets of the gods instructed)
How these affaires are mannag'd and conducted.

Thou dost impose things difficult and hard,
Safe no way, as all vtterance debar'd;
Yet for thy sake I'll do 't: 'Tis then decreed,
That all such money-Masters as exceed
In Avarice, and Riches in their power
Abstrusely keepe, like *Danaë* in her Tower. &c.

Further of that Decree, blest man forbear,
Till thou relat'st (what gladly I would heare)
The cause of thy discent, and who thy guide,
(Each thing in order) what thou there espy'de,

G g

And

And likewise heard. Most likely 'tis that thou
(Whom for approv'd judgement most allow
Curious in objects) sleightly wouldst not passe
All that there worthy thy observance was.

To thy desire I then thus condescend;
For what is it we can deny a friend?
When bee'ng a childe, I gave attentive eare
To *Homer* first, and next did *Hesiod* heare;
Who of the demi-gods not onely sung,
But of the gods themselves, with Pen and Tongue,
Their Wars, Seditions, with their Loves escapes,
Whoredomes, Oppressions, Violences, Rapes,
Reuenges and Supplantings, where the Sonne
Expells the Father; and next, Incests done,
Where Sisters to the Brothers are contracted,
And those approv'd in Poëms well compacted:
I thought them rare, they did me much accite,
And I perus'd them with no small delight.

But when I now began first to grow Man,
And had discretion, I bethought me than,
How quite from these our Ciuill Lawes do vary,
And to the Poets taught quite contrary:
Namely, That mulct and punishment is fit
For the Adult'rous, such as Lust commit:
Of Rapine or Commotion who is cause,
Hath a iust Fine impos'd him by the Lawes.

With hesitation here I stood confounded,
As ignorant in what course to be ground.
I apprehended first, the gods above
Would neither whore, nor base contentions moue;
And leaue example to be vnderstood
By men on earth, but that they thought it good.

Again, That when the Law-giuers intent
Was to teach vs another president,
To th' former quite oppos'd, he would not doo
Thar'gainst the gods, but thinking it good too.
I doubted then, and better to be instructed,
My speedy apprehension me conducted
To the Philosophers, into whose hands
I gave me freely, to vnloose those bands
Which gyv'd me then. I had them as they pleas'd
To deale with me, so they my scruples eas'd,
And shew me, without circumstances vaine,
The path to good life, simplest, and most plaine.

These

These things advis'd, I to the Schooles proceed,
As was my purpose; ignorant indeed,
I tooke a course repugning my desire,
As flying smoke, to run into the fire.
For such with my best diligence obseruing,
I nothing found but Ignorance; they sweruing
From what I sought, and ev'ry thing now more
Litigious and vncertaine than before:
So much, that I an Ideots life prefer
Before a prating vaine Philosopher.

One bids, That I in nothing should keepe measure,
But totally addict my selfe to pleasure;
Because Voluptuousnesse and Delicacy
Include the soueraigne felicitie.

Another, he perswades me to all paine,
Trauell and labor; saith, I must abstaine
From all things tastefull, and my selfe enure
To Hunger, Thirst, late Watching, and endure
All meagrenesse, no contumely fly,
But run into contempt assiduately.
An in myne eare indulgently rehearseth
Those accurate and much applauded Verses
Of *Hesiod*, touching Vertue, which display
A steepe Hill, and to that the difficult way,
Attain'd to by Sweat onely. One will teach
To abandon Wealth, thrust Riches from our reach;
And if already of good Meanes possesst,
To hold it vile, indifferent at best.

Come to another, (contradicting this)
He saith the worlds Wealth is the soveraigne blisse.
Now for the World, of their opinions, what
Should I dilate at all, when all is flat
Foolerie; of their *Idea's*, *Instances*,
And *Bodies*, such as haue no substances,
Their *Atoms* and their *Vacuum*, such a rabble
Of varying names, as that I am not able
In their origi'nall natures to expresse them,
Though I for fashion sake did once professe them.

Of all Absurds, the most absurd reputed
Was, That of Contraries they still disputed,
And *Pro's* and *Contra's*, not to be refuted;
So forcibly and pregnantly, that hee
Who maintain'd *Hot* in such and such degree:
When in the same another *Cold* suggested,

G g 2

Both

Both were so confident, that I protested
I knew not which was which, nor durst be bold
To distinguish Cold from Heate, or Heate from Cold,
And yet I knew it corresponded not,
That the same thing should be both cold and hot.
And therefore the like posture I did keepe
In hearing them, that men do that would sleepe;
As I distasted, or did relish well,
(Nodding) my head this way or that way fell.

Yet most absurd about these, when their actions
I well observ'd, it bred in me new factions;
To apprehend how each mans word and deed
Repugnant were, and in no point agreed.
Such as seem'd Wealth-contemners, I did marke,
'Boue others avariciously to sharke;
Professing Temp'rance, yet no time affording
From base extortion and continuall hoording:
For servile hire some Art or Trade professing,
Contentious, and with might and maine oppressing;
Thinking nought ill that's done to purchase Coine,
Be it to bribe, to cheat, or to purloine.
In those that most seeme Glory to despise,
Pride in their hearts doth swell and tympanise.
Pleasure, there's no man but doth seeme to eschew,
And yet in secret his delights pursue.

My hopes againe thus frustrate, I was troubled,
And by that meanes my discontentment doubled:
Yet onely chear'd my selfe, that more beside,
In Wisedome, Iudgement, and Discretion try'de,
Like Fooles and Idcots, stand at the same stay,
Who know the place, but cannot finde the way.

Long pausing, after serious contemplation
About a more exact investigation,
I gan a sudden course to thinke vpon,
And trauell ev'n as far as Babylon,
To meet of the Magitians some great Master,
Who had been scholler to learn'd Zoroaster:
For I had heard, these with inchanting Verse
The very jawes of Hell haue pow'r to pierce,
(With myst'ries added) and haue free dispence
To beate men thither, and to bring them thence.
Therefore (as my best course) I had intent
To cov'nant with some such for my descent,
Of graue Tyresius to be counselled,

Who

Who being wise, a Prophet, and well read,
Might tutor me, which of all liues was best,
And by the Vertuous fit to be profest.

To Babylon my swift course I applye,
Where once arriv'd, I chanc'd to cast mine eye
On a Chaldaean graue, but in his art
Miraculous, complete in ev'ry part,
His haire mixt white, his beard both full and long,
Of vene'able aspect, (for I'le not wrong
His presence) and to tell thee true, his name
Mythrobazants: Vnto him I came,
Humbly'entreating, but with much ado,
My earnest suit he would giue eare vnto;
Though I then promis'd him sufficient hire
To pathe the way I did so much desire.
At length he yeelds, then instantly new-coynes me,
And for full five and twenty dayes enioynes me,
Iust as the Moone (as neere as I can guesse)
Begins to bathe her selfe in Euphrates,
To wash with her. Each morning early then
He to a place conducts me, where and when
I must expose me to the Sunnes vprise;
When, mumbling to himselfe in a strange guise,
A tedious deale of stufte, (but bad or good
I knew not, for no part I vnderstood.)
As foolish Criers I haue knowne, so hee
Spake at high speed, his voluble tongue was free,
Without delibe'rat period, nor a word
Certaine, or least distinction did afford:
It seemes he'invok'd some dead Ghost to the place.
That charme bee'ng done, he spit thrice in my face;
So brought me backe againe without more let,
Turning his eye vpon no man he met.
Our food was onely Mast dropt from the Oke,
We had to drinke (when thirst did vs prouoke)
Milke, Wine, with Honey mixt, (a liquor good)
With Water new drawne from *Choaspes* flood:
Sauing the Grasse, we had no other Bed.
Our Bottles and our Scrips thus furnished;
And we so victual'd, in the dead of night
To Tygris flood he guided me forthright:
There I was washt againe and dry'de. A brand
He kindled then, such as I vnderstand
They vse in purging sacrifice; then takes

G g 3

Vp

Vp a sea-Onion, and of that he makes
(With like ingredients) a most strange confection,
Mutt'ring againe, for our more safe protection,
His former Magicke Verse, enchanting round
The circled place in which we then were bound.
And next he compast me with many a charme,
Lest I from fearefull Spectors should take harme;
Then brought me backe, hauing made preparation
In the Nights last part, for our Navigation.
An exorcised robe (such as the Medes
Are vs'd to weare) he then puts on, and leades
Me to his Wardrobe, and there furnisht me
With this disguised habit that you see,
Namely a Lions skin, a Club, and Lyre;
Charging me, that if any should desire
To know my name, I by no meanes should say
I was *Menippus*, and my selfe betray;
But either the faire-spoken man *Ulysses*,
Orpheus, or the great Club-man *Hercules*.

Resolue me yet more plainly, friend, Whence came
This forrein habit, with thy change of name?

I'll make't perspicuous. Thus much he intended,
If I like those who liuing had descended
Before our times, my selfe could truly shape.
I might perhaps th' Inquisitiue eyes escape
Of *Aacus*, and so haue free admission
In a knowne habit, without prohibition.

The day appear'd, the Lake we hauing entred,
And through a gloomy vault our selues aduent'ed,
For he had all things ready there, the Barge,
The Sacrifice, the mixt Wine, and the charge
Of each concealed mysterie that needed;
All these bee'ng safely stow'd, we next proceeded,
To place our selues, both full of teares, and sad;
Yet through the floud we gentle passage had;
And in short space to a thicke Wood we came,
Much like a Wilderneffe, and in the same
A Lake, in which deepe Euphrates is hid.
That likewise past, as our occasions bid,
We anchor'd in a Region, where we view'd
Nothing but Trees, Darknesse, and Solitude.
Where landing (for my Guide conducted still)
We dig a pit first, then fat Sheepe we kill,

And

And with their luke-warme blood besprinke the place.
Now the Magitian after some small space
Kindles againe his brand, whispers no more,
But with a clamorous voice aloud 'gan rore,
And invokes those Demons, such as we
Call *Pena*, *Erinnes*, and sad *Hecate*,
Who in the night hath pow'r next *Proserpine*,
And with their dreadfull names doth interline
Words many-syllabl'd, of obscure sence,
Barb'rous, absurd, deriv'd I know not whence.
These spoke confusedly, crannies appear'd,
Through which the hideous yelling throats were heard,
Of *Cerberus*, ev'n *Orcus* seem'd to shake,
And frighted *Pluto*, in his Throne to quake,
Straight many places to be gaz'd vpon
Lay open to vs, as *Perephlegeton*,
With many spacious Regions. Siuiking next
Into that yawning Gulfe, we found perplext,
Sterne *Rhadamant*, with terror almost dead.
Now from his Kennell, where the Dog lay spread,
Cerberus row'd himselfe and barkt: when I
This Harpe into myne hand tooke instantly,
And with my Voice and Strings such measure kept,
The Curre was charm'd therewith, sunke down, and slept.

When to the Lake for wastage we were come,
No passage we could get for want of roome;
The Barge had her full freight of wretched Soules,
In which was nothing heard saue shriekes and howles.
For all these Passengers had wounded bin,
Some in the brest, some in the thigh and shin,
And in some one or other member, all
These in a late-fought battell seem'd to fall.
But excellent *Charon* when he saw me clad
In these rich Lions spoiles, a great care had
To haue me plac'd vnto mine owne desire,
Then wasted me without demanding hire,
Mistaking me for *Hercules*. And when
We toucht the shore, he was so kinde agen,
As point vs out the way. Blacke darkenesse now
Involv'd vs round, neither discern'd I how
To place one foot; but catcht hold of my Guide,
And follow'd as he lead. Vs fast beside
(Through which we past) a spacious meadow was,
More full of Daffodillies than of Graffe:

Here

Here many thousand shadowes of the Dead
 With humming noyse were circumfus'd and spread,
 Still following vs. On still we forward trudge,
 Vntill we came where *Minos* sate as Iudge,
 In a sublime Tribunall: on one hand
 The *Paines*, the *Furies*, and the *Tortures* stand,
 With th' euill *Genij*. On the oppo'sit side
 Were many Pris'ners brought, in order ty'de
 With a long cord; and these were said to be
 Accus'd for Whoredome and Adulterie,
 Bawds, Cut-throats, Claw-backes, Parasites, and such
 As in their life time had offended much,
 And of these a huge rabble. Now apart
 From these appear'd, with sad and heavy heart,
 Rich men and Vsurers, megre-lookt, and pale,
 Swolne-belly'd, Gouty legg'd, each one his Gaile
 About him had, bee'ng fastned to a beame,
 Barr'd and surcharged with the weight extreame
 Of two maine pond'rous talents of old Iron.
 Now whilest these Pris'ners *Minos* Seat inuiron,
 We standing by, the while (nothing dismaid)
 Behold and heare all that is done or said;
 And after many curious inquisitions,
 How th' are accus'd by most strange Rhetoricians.
 And what are they, by *Ioue* I entreat thee tell,
 (Deare friend *Menippus*) that can plead to well?
 Hast thou observ'd such Shadowes as appeare
 To dog our Bodies, when the Sun shines cleare?
 Yes frequently.
 We are no sooner laid
 Asleepe in our cold graues, but these are made
 The witnesses against vs, and permitted
 To testifie each sinne by vs committed:
 Ev'n these, that there reprove vs, are the chiefe;
 Nor are they (Friend) vnworthy all beleefe,
 As they who night and day about vs wait,
 Bee'ng from our bodies neuer separat.

Now *Minos* after strict examination,
 And iustly informed by their accusation,
 Contrudes them all vnto the sad society
 Of such as are condemn'd for their impiety;
 With them incessant torments to endure,
 A iust infliction for their deeds impure.

But

But against such he is incensed most,
 Whowhilest they liv'd did of their Riches boast;
 Whom Dignity and Stile swell'd with ostent,
 Who in their proud hearts could haue been content
 To haue had Adoration. He hates Pride,
 And doth such haughty insolence deride,
 As short and momentary; because they knowing
 Themselues vnto their Marbles houely growing,
 As being Mortals: yet in their great glory
 Thinke not their wealth and riches transitorie.
 But all these splendors they haue now layd by,
 Wealth, Gentry, Office, Place, and dignity;
 Naked, sad-lookt, perplext with grieve extreame,
 Thinking what past in life-time a meere Dreame.
 To behold which I rooke exceeding pleasure,
 And was indeed delighted aboue measure.
 If any one of them by chance I knew,
 As priuat as I could I neere him drew,
 Demanded what before was his condition,
 And whether, as the rest, swell'd with Ambition?
 About the dore there was a throng of such
 By *Pluto's* Ministers offended much,
 Beaten and thrust together all about,
 Who, as it seemes, would gladly haue got out.
 To these he scarcely mouing, in a gowne
 Which from his shoulders to his heele flow'd downe,
 Of Scarlet, Gold, and diuers colours mixt,
 Casting his head that way, on some he fixt
 An austere eye; such counting it a blisse,
 To whom he but vouchsaf't a hand to kisse:
 At which the others murmur'd. *Minos* then
 Setling himselfe vpon his Throne agen,
 Some things with fauor sentenc'd. There appear'd
 The Tyrant *Dionysius*, ev'ly chear'd,
 Not knowing what excuses to rely on,
 Being of heinous crimes accus'd by * *Dion*:
 The Stoicks testates were to that conviction.
 And he now ready to be doom'd to infliction.
 But *Aristippus* *Cyrenaeus* now
 In th' interim comes, whom all the Ghosts allow,
 And giue him before others the prioritie,
 As bearing sway, and of no meane authoritie.
 The Tyrant, sentenc'd to *Chimera*, hee
 By oratory acquitted and set free;

As

* The Histori-
ographer

As prouing, That he Learning did admire,
And gaue to the Professors libe'rall hire.
From the Tribunall, we our course extend
Vnto the place of Torments, where (ô Friend)
Infinite miseries at once appeare,
All which we freely might both see and heare,
Together with the sound of stripes and blowes;
Loud ejulations, shrieks, teares, passionate woes
Echo'd from those wrapt in invisible flames,
Wheeles, Racks, Forks, Gibbets; to tel all their names,
Not possible. Here *Cerberus* besmeares

His triple chaps in bloud, rauens and teares
The wretched Soules: the fell *Chimera* takes
Others in her sharpe phangs, and 'mongst them makes
A fearefull massacre, limbe from limbe diuiding.

Not far from thence, in a darke place abiding,
Were Captiues, Kings and Prefects, (of these store)
And with them mingled both the Rich and Poore;
These all together, and alike tormented,
Who now too late haue of their sinnes repented:
And some of them whom we beheld, we knew,
Who dy'de not long since. Such themselues withdrew,
And as asham'd to be in torments seene,
In darke and obscure noukes their shadowes skreene;
Or if they doubtfully cast backe their eyes,
Blushes are seene from their pale cheekes to rise:
And onely such themselues in darknesse shroud,
Whowere in life most insolent and proud.

As for the Poore, whom they in life did scoff,
Halfe of their punishment in Hell's tooke off,
As hauing intermission from their paine,
And after rest tormented are againe.
What by the Poets is in Fables told
Of Phrygian *Tantalus*, I there behold;
Of *Sisiphus*, *Ixion*, and the son
Of our great Grandam *Earth*, bold *Tytion*:
O ye iust gods, (like as I oft haue read)
How many acres doth his body spread!

These Objects hauing past, at length wee come
Vnto the Field call'd *Acherusium*.
No sooner there, but straight we hapt among
The demi-gods, the Heroës, and a throng
Of sev'rall troupes, (it seemes in Tribes sequestred)
Some appear'd old and feeble, as if pestred

With

With Cramps and Aches. These (as *Homer* writes)
Thin vanishing Shadowes: Others, Youthfull Sprites,
Sollid and sound, vpright, and strongly nerv'd,
As if their bones had better been preserv'd
Beneath Egyptian structures. And now most
Difficult 'twas for vs to know one Ghost
From other, for their bones alike were bare;
Distinguish them we cannot, though we stare
With leaue and leasure: neither wonder was't,
They were so obscurely and ignobly plac't,
Shadow'd in holes, our better view t' escape,
And keeping nothing of their pristine shape.
So many fleshlesse bones at once appeare,
Peeping through holes in which their eyes once were,
Who wanting lips, their teeth now naked show.
I'gan to thinke, by what marke I might know
Thersites from faire *Nereus*; as desirous,
From great *Corcyra's* King to point out *Irus*,
Or else distinguish *Agamemnon's* looke,
From *Pirrhia's*, the fat and greasie Cooke.
Now remains nothing of them to be seene,
By which the eye may iudge what they haue beene;
All of one semblance, Incorporeall,
But not to be distinguished at all.

These things beholding, I consid'ed than,
How fitly to compare the life of Man
Vnto a lingring Pompe, of which (who knowes her)
Fortune is made the Guide and free disposer,
To prouide Robes and Habits, and indeed
All properties and toys the Actors need.
On him whom she most fauors, she bestowes
A Kingly vesture: To his head she throwes
A stately Turban, giues him Knights and Squires,
With all such ornaments his pompe requires,
(According to her pleasure) and with them,
Perhaps a rich and stately Diadem.
The habit of a seruant poore and bare
She puts vpon another: makes him faire,
The next deform'd, and to the Stage a scorne,
(A spectacle) in which she doth suborne
All kinde of People, Sexes, and Degrees,
Many of which their States and Garments leese
In the mid-Scene, nor suffers them to run
In the same passage that they first begun,

But

But changing still their garment: *Cræsus* graue
She forceth to the habit of a Slaue.

Meandrides then, sitting 'mongst his Groomes,
She brings into the rich and stately roomes
Of Tyrant *Polycrates*, seemes to smile,
And lets him there perchance abide a while,
Clad in those Regall ornaments: but when
The time of his great pompe is ouer, then
Each Actor must his borrow'd sute restore,
As by him, after to be worne no more;
Now being as at first, and in the end
Nought differing from his Neighbour or his Friend.
Yet some through ignorance, loth to lay by
Those painted Robes in which they late lookt hy,
Are on the sudden ev'n as pensue growne,
As had they put off nothing but their owne
They being of anothers goods posselt,
In which they had no claime or interest.

I know thou hast seene often in a Play,
Amongst the Tragicke Actors, how still they
In ev'ry passage, as the project's laid,
One in this *Dramma* is a *Craon* made;
A *Priam* that, an *Agamemnon* hee:
Perhaps the same too (as the chance may be)
Cecrops or *Erichæus* before playd,
And of them both a true resemblance made:
Yet he (if so the Poet but assent)
Next day a seruile Groome shall represent.
But when the Play is done, and that each one
Resignes the golden Vesture he put on;
With that, the person likewise represented,
His pantofles and all: he is contented,
Bee'ng from the Stage acquitted, to walke forth
A priuat man, it may be nothing worth.
Nor doth he looke like *Agamemnon* now,
The great *Atræa's* sonne; neither (I vow)
Resembles *Craon*, *Menicæus* heire;
Polus he may, a fellow leane and spare,
Of *Caricleus Samosensis* bred;
Of *Satyrus*, from *Theogiton* (dead)
Descended. Such as I beheld them then,
Appear'd to me th' affaires of mortall Men.
One thing, *Menippus*, tell me I entreat;
Those that haue Tombes magnificent and great

Phil.

Here

Here on the earth, with Columnes, Pictures, and
Inscriptions large; haue these no more command,
Nor honors done them, than to such as ar'
Priuat, and with the rest familiar?

Thou sport'st with me: Hadst thou *Mansolus* scene,
So much affected by the Carian Queene;
Him, o're whose rotten bones erected is
So famous and so rich a Pyramis;
Thou wouldst thy very bulke with laughter swell,
To see how in an obscure nooke of Hell
He lies contruded and oppressed fore,
Skulking himselfe amongst a thousand more.
The greatest benefit that I conceiue
His so great Monument to him can leaue,
Is, That he there below takes lesser rest,
As with so huge a burden ouer-prest.
For (Friend) when *Bacchus* to each one dead
(As Hells old custome is) chalkes out his bed,
The quantitie of ground that he doth score
Is but the measure of one foot, no more:
Therefore perforce they must contracted ly,
When to that small space they themselues apply.

But much more thou wouldst long (in mine opinion)
To see those that haue had such large dominion,
(I meane the Kings and Great Men) Salt-fish sell,
Opprest with want, teach igno'rant Ghosts to spell,
And learne their *ABC*: to all disgraces
Subject, their cares boxt, beaten on the faces,
Like Slaues and Captiues. As I lookt vpon
Philip the mighty King of Macedon,
I could not chuse but smile, in a small nooke,
To see how busie, and what paines he rooke,
Cobling old Shooes, for a poore hire compeld.
Others in high-ways begging I beheld;
As *Xerxes* and *Darius*: besides these,
Many, and amongst them *Polycrates*.

Thou tell'st me (o *Menippus*) of these Kings
Newes vnbelecuable, miraculous things.
Of *Socrates* and of *Diogenes* what
Is (with the Wife) become & resolute me that.

For *Socrates*, he still repeating is
What in Mans life time hath bin done amisse.
With him are conuersant *Nestor*, *Vlysses*,
And *Naulus* sonne, the wise *Palamides*;

H h

With

Men.

Phil.

Men.

With all such as were voluble in tongue,
Yet in their Beeing spake to no mans wrong.
But by his poys'nous draught, which life expel'd,
I might behold his legs tumor'd and swel'd.

But excellent *Diogenes* his seat
He hath already tooke vp, by the great
Assyrian Monarch: Phrygian *Midas* there
Hath residence, where infinites appeare
Of like condition, costly fellows all:
Whom when he heares aloud to shriek and yall,
(Comparing with the present, their first state,
Before so blest, now so infortunate)
He laughs and grines, and lying with his face
Vpward, chants thousand things to their disgrace.
They willing still some other place to chuse
To lament in, whom still the Dog pursues.

Of these enough. But touching the Decree
Of which thou spak'st at first, what might that be,
Publisht against the Rich?

Thou call'st me well

To my remembrance; what 'twas I shall tell.
But Friend, I feare me I haue done thee wrong,
From what I purpos'd to haue stayd so long.
Whilst I conuert there, th' Officers of State
Call'd an Assembly, to deliberate
Of things behoofull for the Common good.
A mighty Confluence gather'd there, I stood
Thronging among the Dead, to heare what newes:
They (after many things debated) chuse
That of Rich Men: all other things or'e-past,
They make it the most serious and the last.
For many Crimes against them bee'ng objected,
As those whose vilenesse was at length detected,
Their Violence, Extortion, Inso'lence, Pride,
Rapine and Theft, with other things beside;
One (as it seemes a prime amongst the Dead)
Starts vp, and by command this Edi& read:

Because (saith he) these Rich Men, when of late
They breath'd on earth, did great things perpetrate,
Rauening, extorting, hauing in derision
The Poore, of whose Estates they made diuision:
Therefore both to the Court and Commality,
Who haue concluded it unanimously,

Phil

Men

The Decree.

H

It seemes expedient, That when such be dead,
Their Bodies be to the sad places lead,
To suffer with the Wicked equall paine,
But that their Soules shall be return'd againe
Vnto the vpper world, and each one passe
And shift into the body of an Asse;
Subiect vnto his Dulnesse, Toile, and Feares,
Full sine and twenty times ten thousand yeares.
From Asses borne of Asses by succession,
O're whom the basest and most vile profession
Shall haue command, with heavy burthens lade them,
And as they please, with whips or stauers inuade them.
That time expir'd, they shall againe returne,
That the dull Soules may with the Bodies burne.

This Sentence through *Calpurnius* lips did passe,
He that the sonne of *Aridellus* was,
A Manicensian borne, and of the Tribe
Of learn'd *Alibantiades* the Scribe.

This bee'ng denounc'd by publique Proclamation,
Had from the Princes first an approbation:
The Plebe with the motion seem'd content,
Proserpine smil'd, and *Cerberus* how'd consent:
And thus all matters must establish bee,
Which the Infernals amongst themselves agree.
Such and no other than I haue repeated,
The causes were on which the Court entreated.
But now my selfe I recollect together,
Touching the motion which first brought me thither:
I spy *Tyresias*, and to him I go,
Tell him my purpose, and entreat him show
What kinde of life was best in his opinion,
At which the little blinde old man (now Minion
To *Rhadamant*) at first began to smile;
Then with a low voice (hauing paus'd a while)
Bespake me thus: The cause is knowne to mee
Of this thy sad doubt and perplexitie,
From th' hesitation of the Wise proceeding,
Their vaine Disputes nothing saue cauels breeding:
Nor do'st thou well to search these things too far,
Which to divulge, the Dead forbidden ar'.

Not so, my most deare father, I reply'd;
Onely in this, thy judgement do not hide,

H h 2

But

But (as I know thou canst) instruct me well,
 Who walke on earth more blinde, than thou in hell,
 He rooke me then aside, and in mine eare
 Thus softly whisper'd, so that none might heare:
 The best of liues (if thou dar'st trust the Dead)
 Is that which meereley Fooles and Ideots leade.
 Abjure the madnesse of all such as teach
 To apprehend things high aboue their reach.
 Study no insight into things forbidden,
 Nor strue to finde what Nature would haue hidden:
 Enquire no close conceptions or darke ends:
 All trifling Syllogismes, on which depends
 Nothing of weight, cast off with expedition;
 And, with them, all things of that vaine condition.

These Precepts in thy more stayd life pursue,
 Catch at the present, aime at nothing new:
 Shun Curiositie, be at nothing troubled,
 Griue not at all, so shall thy ioyes be doubled.

This hauing spoke, he suddenly withdrew
 Into the place where Daffodillies grew;
 So left me. Night grew on, when I affraid,
 Thus to my Guide *Mythrobartzanes* said;
 Why do we longer in these Shades remaine;
 Not instantly returne to life againe?

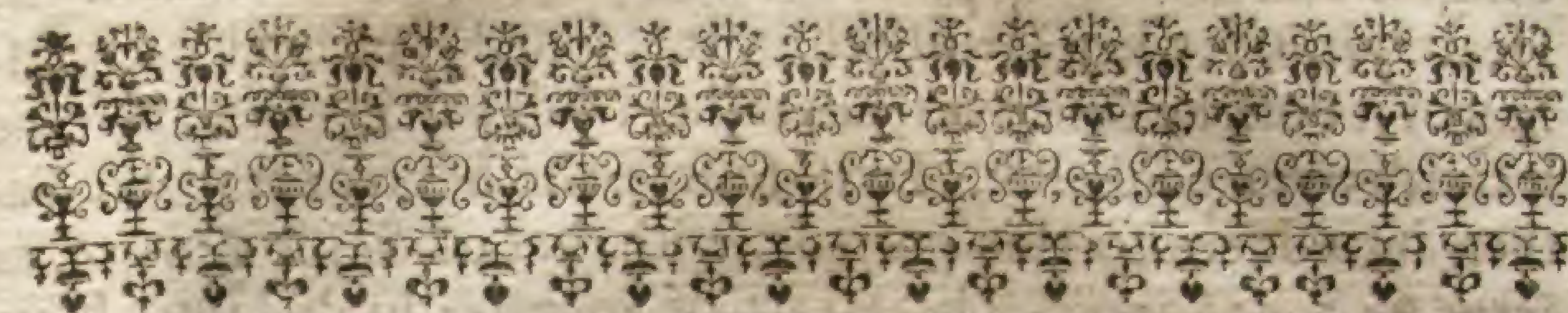
To which he answer'd, Prethee doe not feare,
 (*Menippus*) for a way more short and neare
 I'll shew thee. So conducts me to a Road
 Darker than that in which we late aboad;
 And with his finger pointed me forthright
 (But as farre off) vnto a glimpse of light
 Which broke through a small crannie; That (saith he)
 Is the direct and plaine path by which we,
 Descending by *Boëtia*, passage finde
 To where *Trophonias* Temple is assign'd.
 Climbe vp those steps as I direct thine ey,
 And then in Greece thou shalt be instantly.
 Pleas'd with these words, saluting the Magitian,
 Vnto that place I made all expedition;
 And creeping through that straight and narrow way,
 Was at an instant in *Lebadia*.

Humanum est errare.

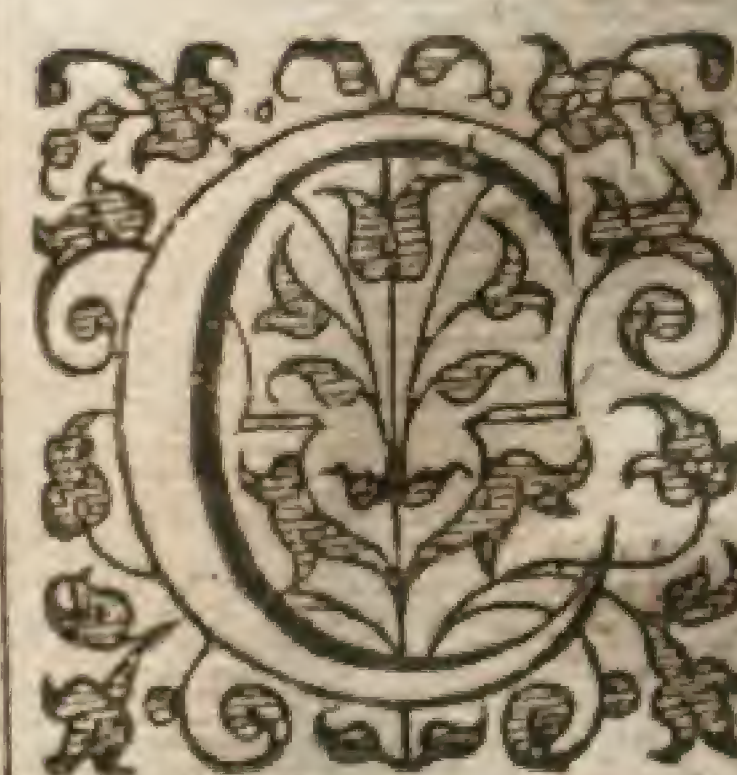
Diabolicum perseverare.

Explicit Metrum Tractatus sexti.

THEO.



Theological, Philosophicall, Poeticall, Histori-
 call, Apothegmaticall, Hieroglyphicall and Emblema-
 ticall Observations, touching the further illustra-
 tion of the former *Tractat*.



Or, is the Heart of Man, and commeth of the
 Greeke word *Kardia*, as, which is often taken
 for the Minde; from whence comes the word
Recordor, which is as much as to say, I recall
 my selfe into my Heart or into my mind, that
 is, I remember my selfe. Hence is the word
Socors, i. *sine Corde*, without a heart: and *Socor-*
dia, which intimates Sloath; and *Concors*, which is, Of one Heart
 or of one Minde. And so much for the word. Saint *Augustine*
super Ioan. saith, That the Gluttonous man hath his Heart in his
 Belly; the Lasciuious man, in his Lust; the Couetous man, in
 his Lucre or Gainie. *Hugo, lib. de Anim.* hath these words; The
 Heart is a small thing, yet desireth great matters; it will scarce
 suffice a Kyte for a breake-fast, yet a spacious World can scarce
 suffice the appetite thereof. For amongst all the Creatures sub-
 iect to haue commerce with mundane vanities, than the Heart of
 man nothing more noble, nothing more sublime, nothing more
 like vnto the Creator: And therefore, o Man, He reciprocally de-
 sireth from thee nothing so much as thy Heart. Man examineth
 the Heart by the words, but God ballanceth the words by the
 Heart. What is an hard and obdure Heart? (saith Saint *Bernard*,
5. de Consider.) It is that which by Compunction is not wounded,
 by Pietie is not mollified, by Prayers is not moued, by Threats is
 not changed: by Afflictions it is hardned, for Benefits receiued
 ingratefull, in Counsels committed Vnfaithfull, in judgements
 impittileffe, in Immodest things impudent, in Dangers improui-
 dent, in Humane things inhumane, in things Diuine rash & pro-
 phane; of Past things forgetfull, of Present things neglectfull, of
 Future things vnmindfull. It is indeed that thing, of which on-
 ly it may be said, Of Past things, all things passe it saue injuries;
 and of things Future there is nothing expected, but how to re-
 uenge

Of the Heart
 of Man.

Hh 3

uenge them. *Hierome, sup. Mat. 5.* saith, When God leaueth the Heart it is lost, when He filleth it, it is found; neither by depressing of it doth he destroy it, but rather by departing from it, leave it to it's owne perdition. I will shut vp the Sentences of the Fathers introduced to this purpose, with that of Saint *Bernard, in serm. lib. 2. de Inurijs*; The Heart of man is diuided into foure Affections, What thou louest, What thou fearest, What thou reioycest in, and What thou art sorry for. But the puritie of the Heart consisteth in two things, first in acquiring the glory of God; and next in seeking the profit of our Neighbour.

I come now to the Poets. *Manlius, lib. 4. Astronom.* hath these words:

— *Projecta jacent Animalia cuncta
In terra, vel mersa vadis, vel in Aëra pendent, &c.*

All Animals that be, projected lye,
Or in the Earth, the Water, or the Skye;
One Rest, one Sence, one Belly, (like in all)
Which they communicate in generall.
But Man subsists of Soule and Body linkt,
Of Counsels capable, of Voice distinct;
He into Naturall causes hath inspection,
And knowes both to aduise, and take direction.
Science and Arts into the World hee brings,
Able to search into the birth of things.
The stubborn Earth hee to his Will subdues,
And all that it brings forth, knowes how to vse.
The rebell Beasts he at his pleasure bindes,
And in the Sea vntrodden paths he findes.
He onely stands with an erected brest,
As Lord and Victor ouer all the rest.
His starre-like eyes hee in the Starres enquires,
And what is it can satiate his desires?
He seekes out *Love* (in his ambitious Pride;)
In vaine the gods from him themselues can hide:
Who not content to looke them in the faces,
But he will ransacke their most secret places.
Such is the height of his all-daring minde,
He hopes himselfe amongst the Starres to finde.

At such sublimities aimeth the vnlimited Heart of Man; but vnto all such as are proudly bold, or prophanely impudent, I propose that of the excellent Poet *Claudian* to be weightily considered of, in *Lib. 3. de Rapt. Proserp.*

Quid

The Ambition
of the Heart.

*Quid mentem traxisse Polo? Quid profuit altum
Erepiſſe caput? pecudum ſi more, &c.*

What profits thee to say, That from the Skye
Thy minde's deriv'd? or that thou look'st on hye?
Since that, of all thy glory is the least,
If thou a Man, beeſt ſenſuall like a Beaſt.

The substance of which Mankind subsists, is nothing but stone: as *Ovid* ingeniously insinuateth, *Lib. 1. Metam.* being repaired by *Deucalion* and his wife *Pyrrha*, the sole remainder after the deluge. His words be these:

*Discedunt, velantque caput, tunicasque recingunt;
Et jussos Lapides, sua post vestigia mittunt, &c.*

They part, their heads vaile, then their garments binde
About them close; the stones they cast behinde:
These stones (which who would credit, vnlesse we
May for our prooffe produce Antiquitie)
Began to lose their hardnesse, soft to grow;
And when they had a space remained so,
To gather forme: soone as they did encrease,
The ruder matter by degrees 'gan cease,
And a more pliant temper they put on,
As sometimes you may see statues of stone
Halfe wrought, yet promising the shapes of men;
Such an vnperfect Worke they appear'd then.
What part afforded any humid iuice,
And was of earth, turn'd to the Bodies vse;
And the more sollid substance of the Stones,
Too sollid to be wrought, was chang'd to Bones.
The Veines still keepe their name, and these are they
That through the body do the blood conuey.
Thus by the helpe of pow'r Diuine, at last
Those that the man did o're his shoulders cast,
Attain'd Mans figure; and those which she threw
Behinde her backe, they both, for women knew.
How hard our natures be, may here be read,
For in our liues we shew whence we were bred.

The instabilitie and corruption of mans Heart is liuely deciphered in *Iuvenals* 13 Satyre:

*Mobilis & varia est ferme natura malorum;
Cum scelus admittunt, superest constantia, &c.*

Mouing

Mouing and various is the nature fall
Of corrupt Men: yet when they purpose ill,
In that th' are constant; which when they haue long
Practis'd, they then begin to thinke what's wrong;
But yet repent it not. Their Natures (slacke
In any goodnesse) bids them to looke backe
Vpon their damned manners, and (what's strange)
Remaines immutable, and free from change.
For who hath to himselfe propos'd an end
Of sinning, and the high Pow'rs to offend?
Who of his life doth reformation seeke,
After the blush be once exil'd his cheeke?
Shew me a man through all the large extent
Of the whole earth, that's with one sinne content?

I may conclude with *Claud. lib. 2. in Eutrop.*

*Parua poterunt impellere causa
In scælus, ad mores facilis natura reuerti.*

Now concerning the Creation of the Angels, when and where they were made, let vs wade no farther, than to reconcile the Scriptures by the Scriptures; and conferring the Text of *Moses* with that of the Prophet *David*, the Truth will the more plainly manifest it selfe. It is thus written in *Genesis*; Then God said, Let there be Light, and there was Light. To which the *Psalmist* alludeth, *Psalm. 33. vers. 6. By the Word of the Lord the Heauens were made, and all the Host of them by the breath of his mouth.* Now who or what can be more properly stiled the Host of Heauen, than the Angels?

Gen. 1.

Psalm. 33. 6.

Aug. sup. Gen. lib. 7. cap. 21.

Rupert. de operib. sacr. spir. cap. 2.

Saint *Augustine* is of opinion, That the Angels and incorruptible Soules were created the first day; and that the Soule of *Adam* was created before his body, like as the Angels were, and afterwards breathed and infused diuinely into him. For the creation of the Angels is vnderstood in the Light, being at the same time made partakers of the life eternall. For so also doth *Rupertus* expound that place, in his booke of the Workes of the Holy-Ghost; saying, There was then no Light at all seene to be made, sauing the brightnesse and illustration of the Aire. But many worthy and learned Fathers haue better vnderstood the place, viz. That the name of Light signified the Angelicall nature; not for any similitude, but for a certain truth, That when Light was commanded, then the Angels were created.

And when it is said, That God separated the Light from the Darknesse; by that diuision is likewise vnderstood the dreadfull and

and terrible iudgements of God against the Diuell and his Angels; who were created good in nature, but they would not continue in that excellent puritie: and therefore of Angels of Light, through their owne Rebellion and Pride they were made Diuels of Darknesse.

We reade in *Ecclesiasticus*, *Qui vivit in æternum creavit omnia simul.* i. Hee that liueth for euer, created all things together or at once. To which Saint *Basil*, Saint *Augustine*, *Dionysius*, *Ambrosius*, Reuerend *Bede*, and *Cassiodorus*. assent, saying, That God created and brought forth all things together.

Ecclesi. 18. 1.

Peter Lombard, (surnamed Master of the Sentences) by authoritie deriued from *Ecclesiasticus*, maketh this exposition; The bodily nature and matter of the foure Elements was created with the spiritual Creatures, that is to say, with the Soule and the Angels, who were created together. To approue which he produceth the testimonie of Saint *Augustine*, saying, That by Heauen and Earth ought to be vnderstood the spirituall and corporeall Creatures created in the beginning of Time.

Per. Lomb. li. 2. disp. 2.

Aug. sup. Gen.

In another place of *Ecclesiast.* it is said, *Prior omnium creata est Sapientia*: Wisedome hath been created before all things. Yet hereby is not to be vnderstood that God himselfe is meant, or his Sonne Christ, who is the Wisedome of the Father: for God was not created at all; the Sonne was begotten, and therefore neither made nor created at all: and the holy Trinitie is but one Wisedome.

Ecclesi. 1. 4.

Iesus the sonne of *Syrach*, in that place, by this Wisedome vnderstandeth the Angelicall Nature, often termed in the Scriptures, Life, Wisedome, and Light. For the Angels are called and said to be Vnderstanding: and though they were created with the Heauen and Time; yet are they said to be first created, by reason of their Order and Dignity, being the most worthy and excellent Creatures. Neither were these Angelical Powers (saith he) made for any need or necessitie that the Almighty God had of them; but to the intent that he might be contemplated, praised & magnified, and his liberalitie and bounty be the more abundantly knowne throughout all generations.

And whereas it is written, That God created all things together; being elsewhere said in *Genesis*, That he produced all those bodily Substances by pauses and distinction of dayes: *Dionysius Ribellus* to that hath giuen a sufficient answer, namely, That the Substances of things were created together, but not formed and fashioned together in their severall distinct kindes. They were digested together by substance of matter, but appeared not together in substantiall forme, for that was the worke of six dayes.

Moreouer,

Dionys. Ribell. lib. de Creat. Mundi, ca. 2.

Moreover, when *Moses* in his first Chapter of *Genesis* saith, That things were created in every one of the six dayes severally: in the second chapter of the same Booke he speaketh but of one day only, by way of Catastrophe or Epilogue. All which hee had before distinctly described, saying, *These are the generations of the Heauen and the Earth when they were created, in the day that the Lord God made the Earth and the Heavens.* Neither is this any contradiction; for we must not take the dayes according to the distinction of Times; for God had no need of Time, as being first made by him: but by reason of the works of Perfection, which is signified and compleated by the number of Six, which is a most perfect number. Moreover, (as the Psalmist saith) *A thousand yeares are unto him but as one day.* Avenzor the Babylonian saith, That he which knoweth to number well, knoweth directly all things. Neither was it spoken in vaine, but to the great praise of Almighty God; *Omnia in mensura, & Numero & Pondere disposuisti. i. Thou hast disposed all things in Number, in Measure, and in Weight.* It is moreover said in *Eccles. 12. Who can number the sands of the Sea, and the drops of the raine, and the dayes of the world? Who can measure the height of the Heauen, the bredth of the Earth, and the depth? Who can finde the Wisedome of God, which hath bene before all things? &c.*

Philo lib. de
Oprib. Dei.

Wisdom 11. 21.

Eccles. 1. 2.

It is worthy remarke, which one ingeniously obserues: Two wayes (saith he) we come to the apprehension and knowledge of God; by his Workes, and by his Word: by his Workes we know that there is a God, and by his Word we come to know what that God is: his Workes teach vs to spell; his Word, to reade. The first are his backe-parts, by which we behold him afarre off: the later represent him vnto vs more visibly, and as it were face to face. For the Word is as a booke consisting of three leaues, and euery leafe printed with many letters, and euery letter containeth in it selfe a Lecture. The Leaues are Heauen, the Aire, and the Earth, with the Water: the Letters ingrauen, are euery Angell, Starre, and Planet: the Letters in the Aire, euery Meteor, and Fowle; those in the Earth and Waters, euery Man, Beast, Plant, Floure, Minerall, and Fish, &c. All these set together, spell vnto vs, That there is a God.

Moses in the very first verse of *Genesis* refuseth three Ethnycke opinions: first, Those that were of opinion the World was from eternitie, and should continue for ever; in these words, when hee saith, *In the Beginning.* Secondly, he stoppeth the mouth of stupid and prophane Atheists, in this phrase, *Elohim created.* Thirdly, and lastly hee opposeth all Idolaters, such as held with many gods; for he saith in the conclusion of the same Verse, *Elohim, He created Heauen and Earth; vñg the singular number.* It is the opinion

opinion of some antient Diuines, That the Creation of the Angels was concealed by *Moses*, lest any man should apprehend (like those Heretiques spoken of by *Epiphanius*) that they aided and assisted God in the Creation. For if the day of their Creation (which as the best approued Theologists confesse, was the first day) had bene named by *Moses*, wicked and vngodly men might haue taken them to haue been Agents in that great and inscrutable Worke; which indeed were no other than Spectators. Therefore as God hid and concealed the Body of *Moses* after his death, lest the Israelites (so much addicted to Idolatry) should adore and worship it; so *Moses* hid and concealed the Creation of the Angels in the beginning, lest by them they should be deified, and the honour due to the Creator, be by that meanes attributed and conferred on the Creature. *Rabbi Salom* affirmeth them to be created the first day: and some of our later Diuines, the fourth day; but their opinions are not held altogether authenticall.

It is likewise obserued, That God in the creation of the world beginneth aboue, and worketh downwards. For in the first three dayes he layd the foundation of the world; and in the other three dayes he furnished and adorned those parts. The first day he made all the Heavens, the matter of the earth, and commeth downe so low as the Light. The second day he descendeth lower, and maketh the Firmament or Aire. The third, lowest of all, making a distinction berwixt the Earth and Water. Thus in three dayes the three parts or body of the World is laid; and in three dayes more, and in the same order, they were furnished. For on the fourth day, the Heavens, which were made the first day, were decked and sticke with starres and lights. The fifth day, the Firmament (which was made the second day) was filled with Birds and Fowles. The sixth day, the Earth (which was before made fit and ready the third day) was replenished with Beasts, and lastly with Man. And thus God Almighty in his great Power and Wisedome, accomplished and finished the miraculous worke of the Creation.

Rabbi Iarchi vpon the second of *Genesis* obserueth, That God made superior things one day, and inferiour another. His words being to this purpose: In the first day God created Heauen aboue, and Earth beneath: on the second day, the Firmament aboue: on the third, Let the dry land appeare beneath: on the fourth, Lights aboue: and the fifth, Let the waters bring forth beneath, &c. On the sixth day he made things both superior and inferior, lest there should be confusion without order in his Work. Therefore he made Man consisting of both, a Soule from aboue, and a Body from beneath, &c.

An

Heb. 11.

Mat. 3.

An Allegorie drawne from these is, That God hath taught vs by the course he took in the framing and fashioning of the world, how we must proceed to become a new Creation, or a new Heauen and Earth, renewed both in soule and body. In the first day he made the Light; therefore the first thing of the new man ought to be light of Knowledge: for Saint *Paul* saith, *He that commeth to God must know that He Is*. On the second day he made the Firmament, so called because of it's stedfastnesse: so the second step in Mans new Creation must be *Firmamentum Fidei*, (i.) the sure foundation of Faith. On the third day, the Seas, and Trees bearing Fruit: so the third step in the New man, is, That he become Waters of relenting teares, and that he bring forth fruit worthy of Repentance. On the fourth day God created the Sunne, that whereas on the first day there was light without heate, now on the fourth day there is Light and Heate ioyned together. So the fourth step in the new creation of the New man, is, That he joine the heate of Zeale with the light of Knowledge; as in the Sacrifices, Fire and Salt were euer coupled. The fift dayes worke was of Fishes to play in the Seas, and the Fowles to fly and soare towards Heauen. So the fift step in a New Creature, is, To liue and reioyce in a sea of Troubles, and fly by Prayer and Contemplation towards Heauen. On the sixth day God made Man: now all those things before named being performed by him, Man is a new Creature. They are thus like a golden Chaine concatenated into seuerall links by Saint *Peter*; *Adde to your light of Knowledge, the firmament of Faith; to your Faith, seas of repentant Teares; to your Teares, the fruitfull Trees of good Workes; to your good Workes, the hot Sun-shine of Zeale; to your Zeale, the winged Fowles of Prayer and Contemplation*. And so, *Ecce, omnia facta sunt noua*, Behold, all things are made new, &c.

Angels immutable.

Euery Soule hath his Angell to attend it.

Further concerning the Angels. *Basil*, *Hom. sup. Psal. 44.* saith, The Angels are subject to no change; for amongst them there is neither Child, Yong-man nor old, but in the same state in which they were created in the beginning, in that they euerlastingly remaine: the substance of their proper nature being permanent, in Simplicitie and Immutabilitie. And againe, vpon *Psal. 33.* There is an Angel of God assistant to euery one that beleeueth in Christ, vnlesse by our impious actions wee expell him from vs. For as Smoke driueth away Bees, and an euill sauour expelleth Doves; so our stinking and vnauory sinnes remoue from vs the good Angell, who is appointed to be the Keeper and Guardian of our life.

Hier. sup. Mat. 13. *Magna dignitas fidelium Animarum*, &c. Great is the dignitie of faithfull Soules, which euery one from his

his birth hath an Angell deputed for his Keeper. *Bernard* in his Sermon *super Psalm. 12. 19.* vseth these words; Voe be vnto vs, if at any time the Angels by our sinnes and negligences be so prouoked, that they hold vs vnworthy their presence and visitation, by which they might prote. & vs from the old Aduersarie of Mankind, the Diuell. If therefore wee hold their familiarities necessarie to our preseruations, wee must beware how wee offend them; but rather study to exercise our selues in such things in which they are most delighted, as Sobrietie, Chastitie, Voluntarie Pouertie, Charitie, &c. but aboue all things they expect from vs Peace and Veritie. Again hee saith, How mercifull art thou, o Lord! that thinkest vs not safe enough in our weake and slender walls, but thou sendest thine Angels to be our Keepers and Guardians.

Isidor. de Sum. Bon. It is supposed that all Nations haue Angels set ouer them to be their Rulers; but it is approued, That all men haue Angels to be their Directors. He saith in another place, By Nature they were created mutable, but by Contemplation they are made immutable; in Minde passible, in Conception rational, in Stocke eternall, in blessednesse perpetuall. *Greg. in Homil. Novem esse Ordines Angelorum testante sacro eloquio scimus*, &c. We know by the witness of the holy Word, That there are nine degrees of Angels, namely, Angels, Arch-Angels, Vertues, Potestates, Principales, Dominations, Thrones, Cherubim, and Seraphim. And proceedeth thus; The name of Angell is a word of Office, not of Nature: For these holy Spirits of the Coelestiall Countrey are euer termed Spirits, but cannot be alwayes called Angels; for they are then onely to be stiled Angels, when any message is deliuered them to be published abroad. According to that of the Psalmist, *Qui fecit Angelos suos Spiritus*. Those therefore that deliuer the least things haue the title of Angels; but those that are imployed in the greatest, Arch-Angels: for *Angeli* in the Greeke tongue signifieth Messengers, and *Arch-Angeli*, Chiefe Messengers. And therefore they are character'd by particular names, as *Michael, Gabriel, Raphael*, &c.

We likewise reade *Nazianzen* thus, *Orat. 38.* *Atque ita secundi Splendores procreati sunt, primi splendoris Administri*, &c. i. So the second Splendors were procreated, as the Ministers of the first Light; whether of Fire quite void of matter and incorporeall, or whether of some other nature comming neere vnto that matter: yet my minde prompteth me to say thus much, That these spirits are no way to be impelled vnto any euill, but they are still apt and ready to do any good thing whatsoever, as alwayes shining in that first splendor wherein they were created, &c.

What best pleaseth the Angels.

Angels gouerneth Nations.

Angels name of Office, not of Nature.

The same Nazianzen, *Carminē de Laude Virginitatis*, writeth thus:

*At talis Triadis natura est undique pura,
Ex illo puro certissima lucis origo
Cœtibus Angelicis; mortali lumine cerni,
Qui nequeunt, &c.*

Such is the nature of the purest Trine,
In whom th' originall Light began to shine,
From whence the Host of Angels we deriue,
Such Lights as can be seene by none aliue.
The Seat of God and his most blessed Throne
They alwayes compasse, and on him alone
Th' attend; meere Spirits. If from the Most Hy
Sent, through the pure aire they like Lightning fly,
And vndisturb'd, be the winde rough or still,
They in a moment act their Makers Will.

They marry nor; in them's no care exprest,
No griefe, no troubled motions of the brest;
Neither are they compos'd of limbes, as wee,
Nor dwell in houses; but they all agree
In a miraculous concord. Euery one
Is to himsele the same; for there are none
Of diffrent nature; of like soule, like minde,
And equally to Gods great loue inclin'd.
In daughters, sonnes, or wiues, they take no pleasure,
Nor are their hearts bent vpon Gold or Treasure.
All earthy Glories they hold vile and vaine;
Nor furrow they the spacious Seas for gaine:
Nor for the bellies sake plow they, or sow,
Or study when to reape the fruits that grow.
The care of which hath vnto Mankinde brought
All the mortiferous Ills that can be thought.
Their best and onely food is, to behold
God in his Light and Graces manifold.

Having discoursed sufficiently of the Creation of Angels; it followeth in the next place to speake something of the forming and fashioning of Man. The sixth day God created the four-footed Beasts, male and female, wilde and tame. The same day also he made Man; which day some are of opinion was the tenth day of the Calends of Aprill. For it was necessarie (saith *Adam* arch-Bishop of Vienna, in his Chronicle) That the second *Adam*, sleeping in a vivifying death, onely for the saluation of Mankinde,

Of the forming & fashioning of man.

should sanctifie his Spouse the Church, by those Sacraments which were deriued out of his side, euen vpon the selfe same day, not onely of the weeke, but of the moneth also, wherein hee created *Adam* our first Father, and out of his side brought forth *Eua* his wife, that by her helpe the whole race of Mankinde might be propagated.

God made Man after his owne Image, to the end that knowing the dignitie of his Creation, he might be the rather incited to loue and serue him. Not that hee should proudly ouerweene, That the shape and figure of God is answerable in a true and iust conformity with his owne; for the word Image is not so to be vnderstood, to accord & correspond with the exterior shape or similitude, but rather with the spirituall Intelligence, which consists of the more pretious part, namely the Soule. For as God by his vncreated Power is wholly God, governing and giuing life to all things; (for as the Apostle saith, *In Him we liue, moue, and haue our Being*) euen so the Soule by his prouidence giueth life to the bodie, and vnto euery part thereof; and is said to be the Image of God, like as in the Trinitie: for though in name it is but one Soule, yet hath it in it selfe three excellent dignities, The Vnderstanding, the Will, and the Memorie.

And as the Son is begotten of the Father and the Holy-Ghost, and proceedeth both from the one and the other; in like manner is the Will ingendred of the Vnderstanding and Memorie. And as the three persons of the Trinitie are but one God, so these three powers and faculties of the Soule make but one Soule.

Man then was created according to the Image of God, that euen-
tie Like delighting in his Like, hee should euermore wish to bee vnited vnto his Similitude, which is God: first, to acknowledge him: next, in knowing him, to honor him; and in honoring him, to loue him; and in louing him, to serue and obey him. For this cause he made him with an vpright and erected body, not so much for his dissimilitude vnto beasts, (who be stooping and crooked, hauing their eyes directed to the earth) as to eleuate his lookes, and to mount his vnderstanding toward heauen his original; lea-
uing all the objects of terrestriall vanities, and exercising his faculties in the contemplation and speculation of things sublime and permanent.

God when he created Man, bestowed vpon him three especiall good gifts: the first, His owne Image: the next, That hee made him after his owne similitude: the third, That hee gaue him the Immortalitie of the Soule. Which three great blessings (saith *Hugo S. Victor*) were conferred by God vpon Man, both naturally, and by originall iustice. Two other gifts hee hath enriched

Man

The three dignities of the Soule.

The end, why Man was created.

Why God made man vpright.

Three gifts bestowed vpon Man in his Creation.

Eccl. lib. 3. cap. 2, 3, 4.

Three opposite Evils.

Man with; the one vnder him, the other about him: vnder him, the World; about him, God. The World as a visible good, but Transitorie: God, as an invisible Good, and Eternall.

There be three principall Hurts or Evils, which abuse and corrupt the three before-named Blessings: the first, Ignorance of Goodnesse and Truth: the second, an appetite and desire of Evil and Wickednesse: the last, Sicknesse and infirmity of the body. Through Ignorance the Image of God hath beene defaced in vs; by Carnall desires, his Similitude blemished; and by Infirmities, the body for the present made incapable of Immortality. For these three Diseases there be three principall Remedies, Wisdom, Vertue, and Necessitie: to overcome Ignorance, we are to make vse of Wisdom, that is, to vnderstand things as they are, without idle curiositie. To suppress the appetite to do euill, we are to embrace Vertue, which is the habitude of the Soule, after nature conformable with Reason. To make Necessitie tread down Infirmity, is meant of absolute Necessitie, without which, things cannot be done; as without eyes wee cannot see, without eares heare, without feet walke, &c. There is another kinde of Necessitie which is called Conditionall; as when a man is to trauell a journey, he useth an horse for his better expedition. And so the like.

Necessity absolute & conditionall.

Theoricke, Practicke, Mechanicke.

For these three Remedies, all Arts and disciplines in generall haue been deuised and inuented: as first, to attain vnto Wisdom and Knowledge, the Theoricke or Contemplatiue: for the archieuing vnto Vertue, the Practique and Actiue: and to supply Necessitie, Mechanicke, which is that which we call Handicraft, or Trading; which as *Iohannes Ludovicus* in his Booke called The Introduction to Wisdom, saith, *Utile indumentum excogitauit necessitas, &c.* i. Necessitie found out Garments profitable, pretious, light, neat, and vaine.

The iust measure of mans Body.

Man consisteth of the Body and the Soule. The true exact measure of Mans body wel proportioned, is thus defined; His height is foure cubits or six feet, a cubit being iust one foot and an halfe: the foot is the measure of foure palmes or hand-bredths; a palme is the bredth of foure fingers ioyned. The armes being spread abroad, the space betweene the end of the one longest finger, vnto the other, is the iust measure from the plant of the foot, to the crowne of the head; according to *Pliny, lib. 7. cap. 17.* The parts of the Body are thus proportioned; the face, from the bottom of the chinne, to the top of the forehead, or skirt of the haire, is the tenth part of the height or length thereof: the same is the bredth of the forehead from one side to the other. The face is diuided into three equall parts, one from the bottom of the chinne, to the lowest

lowest tip of the nose; the second, from thence vppward to the eye brow; the third, from thence to the top of the forehead. The length of the eye, from one angle opposed to the other, is the fiftie and fortieth part: the like proportion beareth the distance and space betwixt the one eye and the other. The length of the nose is the thirtieth part, and the hollow of the nostrill the hundred and eightieth. The whole head, from the bottome of the chinne to the crowne of the head, the eighth part: the compasse of the necke, the fifteenth: the length of the breast and stomack, and so the bredth, almost the sixt part. The Nauil holdeth the mid seat in the body, and diuideth it selfe into two equall distances. The whole length of the thighes and legs, to the plant or sole of the foot, is little lesse than the halfe part: the length of the foot the sixt part: so also are the armes to the cubit, and the cubit to the hand: the hand is the tenth part. *Vitruv. lib. 13. Cardan. lib. 11. de Subtilitate, &c.*

Plotinus the Platonicke Philosopher being earnestly solicited by the cunning Painter *Ematius*, that he would giue him leaue to draw his picture, would by no meanes suffer him; but made him this answer, Is it not enough that wee beare this image about vs whilest we liue, but we must by way of ostentation leaue it for posteritie to gaze on? For he was of the opinion of *Pythagoras*, who called the Body nothing else but the Case or casket of the Mind; and that hee saw the least of Man, who looked onely vpon his bodie. And *Diogenes* the Cynicke was wont to deride those who would keepe their Cellars shut, barred, and bolted, and yet would haue their Bodies continually open by diuers windowes & dores, as the mouth, the eyes, the nostrills, and other secret parts thereof. *Stobæus, Serm. 6.*

The Body is described by *Lucretius* in this one Verse:

Tangere enim aut tangi, nisi corpus nulla potest res;

i. Nothing is sensible either to touch or to be touched, but that which may be called a Body.

God created three liuing Spirits, saith *Gregor. lib. Dialog.* The first, such as are not couered with flesh: the second, that are couered with flesh, but doth not die with the flesh: the third, both with flesh couered, and with the flesh perissheth. The first, Angels; the second, Men; the third, Brutes. The wise *Socrates* was accustomed to say, That the whole Man was the Minde or Soule, and the Body nothing else but the couer, or rather the prison thereof; from whence being once freed, it attained to it's proper jurisdiction, and then onely began to liue blessedly.

Three sorts of liuing Spirits created by God.

Of the Soule
of Man.

Erasm. (in *Declamat. de Morte*) and learned *Seneca* saith, That as he which liueth in another mans house is troubled with many discomforts, and still complaining of the inconuenience of this room or that; euen so the Diuine part of Man, which is the Soule, is grieved, now in the head, now in the foot, now in the stomacke, or in one place or other. Signifying thereby, That he liueth not in a Mansion of his owne, but rather as a Tenant, who expecteth euerie houre to be remoued from thence.

The Soule of Man, saith Saint *Augustine*, *aut regitur à Deo, aut Diabolo*; It is either gouerned by God or by the Diuell. The Eye of the Soule is the Minde: it is a Substance, created, inuisible, incorporeall, immortall, like vnto God, and being the Image of the Creator: *Lib. de Definition. Anim. Et sup. Genes. addit, Omnis Anima est Christus Sponsa, aut Diaboli Adultera*: Euerie Soule is either the Spouse of Christ, or the Strumpet of the Diuell.

Saint *Bernard*, *Serm. 107*, vseth these words; Haue you not obserued, That of holy Soules there are three seuerall states? the first, in the corruptible Body; the second, without the Body; the third, in the Body glorified. The first in War, the second in Rest, the third in Blessednesse? And againe in his *Meditat.* O thou Soule, stamped in the Image of God, beautified with his Similitude, contracted to him in Faith, endowed in Spirit, redeemed in Bloud, deputed with the Angels, made capable of his Blessednesse, heire of Goodnesse, participating Reason; What hast thou to do with Flesh, than which no dung-hill is more vile and contemptible.

Saint *Chrysostome* likewise, *De Reparat. Laps.* If wee neglect the Soule, neither can we saue the Body: for the Soule was not made for the Body, but the Body for the Soule. He therefore that neglecteth the Superior, and respecteth the Inferior, destroyes both; but hee that doth obserue order, and giueth that preheminance which is in the first place, though he neglect the second, yet by the health of the first he shall saue the second also.

Istod. Etymol. 11. The Soule whilest it abideth in the Body to giue it life and motion, is called the Soule: when it purposeth any thing, it is the Will: when it knoweth, it is the Minde: when it recollecteth, it is the Memorie; when it judgeth truly, it is the Reason: when it breatheth, the Spirit: when passionate, it is the Sence. And againe, *Lib. 1. de Summo Bono*: O thou Man, Why dost thou admire the height of the Planets, and wonder at the depth of the Seas, and canst not search into the depth of thine owne Soule?

The Philoso-
phers concern-
ing the soule.

We haue heard the Fathers: let vs now enquire what the Philosophers haue thought concerning the Soule. There is nothing great

great in Humane actions, saith *Seneca* in *Prouerb.* but a Minde or Soule that disposeth great things. Thus saith *Plato*, in *Timæo*: To this purpose was the Soule ioyned to the Body, that it should furnish it with Vertues and Sciences; which if it doe, it shall be gent lywelcomed of the Creator: but if otherwise, it shall bee confined to the inferior parts of the earth.

Aristotle, *lib. 2. de Animal.* saith, The Soule is more noble than the Body; the Animal, than that which is Inanimate; the Liuing, than the Dead; the Being, than the Not being. Three things (saith *Macrobius*, *lib. 7. Saturnal.*) there be which the Body receiueth from the providence of the Soule: That it liueth, That it liueth decently, and That it is capable of Immortalitie.

Of Soules (saith *Cicero*, *1. Tuscul. Quæst.*) there can be found no originall vpon the earth; for in them there is nothing mixt or concrete, or that is bred from the earth, or framed of it; for there is nothing in them of substance, humor, or solid, or fiery. For in such natures there is nothing that can comprehend the strength of Memorie, the Minde or Thought; which can record what is past, or foresee things future; which do altogether participate of a Diuine nature. Neither can it euer be proued that these Gifts euer descended vnto Man, but from God himselfe.

And in another place; There is nothing admixt, nothing concrete, nothing co-augmented, nothing doubled in these Minds or Soules. Which being granted, they can neither be discerned or diuided, nor discripted, nor distracted. And therefore they cannot perish; for perishing is a departure or surcease, or diuorce of those parts, which before their consumption were ioyned together in a mutuall connexion.

Phocillides in his Precepts writeth thus: *Anima est immortalis, vitæque perpetuæ, nec senescit unquam. i.* The Soule is immortall, liueth euer, neither doth it grow old by Time. And *Philistrio*: The Soule of a wise man is ioyned with God, neither is it death, but an euill life, that destroyeth it. And *Egiptius Minacus*, when one brought him word that his father was dead; made the Messenger this answer, Forbeare, O Man, to blaspheme and speake so impiously: for how can my father be dead, who is immortall?

Nicephorus ex Euaerio. Panorm. lib. de Alphons. Reg. gestis, relates, That the King *Alphonsus* was wont to say, That he found no greater argument to confirme the immortalitie of the Soule, than when he obserued the bodies of men hauing attained to their full strength, begin to decrease and wax weake through infirmities. For all the Members haue the limits and bounds of their perfection, which they cannot exceed, but arriuing to their height, decline and decay. But the Mindes and Intellects, as they grow in time,

time, so they encrease in the abilitie of vnderstanding Vertue and Wisedome.

Elia. lib. 11. de Varia Historia, reporteth of *Cercitas Megala Politanus*, who falling into a most dangerous disease, and being asked by such friends as were then about him, whether hee were willing to dye? O yes (said he) by any meanes; for I desire to depart this world, and trauell to the other, where I shall be sure to meet with men famous in all kindes of Learning: of the Philosophers, with *Pythagoras*: of the Historiographers, with *Hecataeus*: of the Poets, *Homerus*: of Musitions, *Olympius*: who by the Monuments of their judgments & learning haue purchased to themselves perpetuities.

Note.

Aeneas Sylvius reporteth of the Emperour *Fredericke*, That sojourning in Austria, it hapned that one of his principall Noblemen expired; who had liued ninety yeares in all voluptuousnesse and pleasure, yet was neuer knowne to be either diseased in body, or disquieted in minde, by any temporall affliction whatsoever. Which being related vnto the Emperour, he made this answer; Euen hence we may ground that the Soules of men be immortal: for if there be a God, who first created, and since gouerneth the World, (as both the Philosophers and Theologists confesse) and that there is none so stupid as to deny him to be iust in all his proceedings; there must then of necessitie be other places provided to which the Soules of men must remoue after death: since in this life we neither see rewards conferred vpon those that be good and honest, nor punishments condigne inflicted vpon the impious and wicked.

Cicero, in Caton. Maior. reporteth, That *Cyrus* lying vpon his death bed, said vnto his sonnes; I neuer perswaded my selfe, o my Children, that the Soule did liue whilest it was comprehended within this mortall body: neither that it shall die when it is deliuered from this fleshly prison.

Anaxarchus being surprised by *Nicocreon* the Tirant of Cyprus, he commanded him to be contruded into a stone made hollow of purpose, and there to be beaten to death with iron hammers. In which torments he called vnto the Tyrant and said, Beat, batter, and bruiſe the flesh and bones of *Anaxarchus*, but *Anaxarchus* himselfe thou canst not harme or damne at all. The excellent Philosopher intimating thereby, That though the Tyrant had power to exercise his barbarous and inhumane crueltie vpon his body; yet his Soule was immortal, and that no tyrannie had power ouer, either to suppress or destroy it. *Brusoni. Lib. 2. Cap. 3. ex Plutarco.*

Of lesse constancie was *Iohannes de Canis* a Florentine Physician;

tion of great fame for his practise: who when out of the Principles of *Metaphisica*, he had grounded the Soule to be mortal with the Body, and in his frequent discourses affirmed as much; yet when his last houre drew on, he began to doubt within himselfe, and his last words were these: So, now I shall suddenly be resolved whether it be so or no. *Iohan. Bapt. Gell. Dialog. de Chimerico.*

As ill if not worse, *Bubracius, lib. 28.* reporteth of *Barbara*, wife to the Emperour *Sigismund*; who with *Epicurus* placed her *Summum Bonum* in voluptuousnesse and pleasure: and with the Sadduces beleued no resurrection or immortalitie of the Soule, but God and the Diuell, heauen and hell, equally diuided.

From the Philosophers, I come now to the Poets. *Ouid, lib. Metam. 15.* saith,

The Poets concerning the Soule.

*Morte carent Anima, semperque priore relicta
Sede: nouis domibus vivunt, &c.*

The Soules can neuer dye; when they forsake
These houses, then they other Mansions take.

Phocilides the Greeke Poet, *Anima autem immortalis & insensibilis vivit per omne tempus. i.* For the Soule is immortal, not subject vnto age, but surviveth beyond the date of Time. And *Melanander*; *Melius est corpus quam Animam agrotare. i.* Better it is for thee to be sicke in body than in Soule: and how soeuer thy Body fare, be sure to physicke thy Soule with all diligence.

Propert. 4. 7.

*Sunt aliquid manes, letum non omnia sunt:
Luridaque evictos, effugit umbra rogas.*

Sprits something are; Death doth not all expire:
And the thin Shadow scapes the conquer'd fire.

The ingenious Poet *Tibullus*, either inclining to the opinion of *Pythagoras*, or else playing with it, (who taught, That the soule after death did transmigrate and shift into the bodies of other persons and creatures) we read thus:

*Quin etiam meatunc tumulus cui texerit ossa,
Seu matura dies fato properat mihi mortem:
Longa manet seu vita, &c.*

When these my bones a Sepulchre shall hide,
Whether ripe Fate a speedy day provide?

Or

Or that my time be lengthned ? when I change
This figure, and hereafter shall proue strange
Vnto my selfe, in some shape yet vnknowne ;
Whether a Horse of seruice I be growne,
Taught how to tread the earth ? or Beast more dull
Of speed, (the glory of the herd) a Bull ?
Whether a Fowle, the liquid aire to cut ?
Or into what Mans shape this Spirit be put ?
These Papers that haue now begun thy praise,
I will continue in those after dayes.

Manl. lib. 4. de Astronom. is thus quoted:

*An dubium est habitare Deum sub pectore nostro,
In calumque redire; Animas caeloque venire?*

Who doubts but God dwells in this earthly Frame;
And Soules returne to Heav'n, from whence they came?

And *Lucretius* we reade thus:

*Cedit enim retro de terra quid fuit ante
In terra, sed quod missum est ex Etheris oris,
Id rursum Caeli fulgentia templa receptus, &c.*

That which before was made of earth, the same
Returns backe vnto earth, from whence it came.
But that which from th' æthereall parts was lent,
Is vp vnto those shining Temples sent.

Of Man in
generall.

I haue hitherto spoke of the two distinct parts of Man, the Soule and the Body. A word or two of Man in generall.

Homo, Man, is *Anima Rationalis*, or *Mortalis*; A Creature reasonable and mortall. Not so denominated *ab Humo*, as *Varro* would haue it; for that is common with all other Creatures: but rather of the Greeke word *Omonoia*, that is, *Concordia*, or *Consensus*, Concord or Con-societie, because that Man is of all other the most sociable. The Nobilitie of Man in regard of the sublimitie of his Soule, is expressed in *Genes. 1. Let vs make Man after our owne Image and similitude, &c.* The humility which ought to be in him, concerning the substance whereof he was made, *Genes. 2. The Lord made Man of the slime of the earth.* The shortnesse of his life, *Psalm. 102. My dayes are declined like a shadow, and I am as the Grasse of the field.* The multiplicitie of his miseries, *Gen. 3. In the sweat of thy browes shalt thou eat thy bread, &c.*

Gregory Nazianzen in Oration. 10. vseth these words; What is Man,

Man, that thou art so mindefull of him? What new miserie is this? I am little and great, humble and high, mortall and immortal, earthly and heauenly; the first from this world, the later from God: the one from the Flesh, the other from the Spirit.

Tertullian, Apologetic, aduers. Gentil. cap. 48. hath this Meditation: Dost thou aske me how this dissolued Matter shall be again supplied? Consider with thy selfe, O Man, and bethinke thy selfe what thou wast before thou hadst Being: Certainly nothing at all; for if any thing, thou shouldst remember what thou hadst beene. Thou therefore that wast nothing before thou wert, shalt againe be made nothing when thou shalt cease to be. And why canst thou not againe from Nothing haue Being, by the wil of the same Workeman, whose will was, That at the first thou shouldst haue existence from nothing? What new thing shalt betide thee? Thou which wast not, wert made; when thou againe art not, thou shalt be made. Giue me (if thou canst) a reason, how thou wert created at first; and then thou mayst resolue mee how thou shalt be re-created againe. Obserue how the Light this day failing, shineth againe to morrow; and how the Darknesse, by giuing place, succeedeth againe in it's vicissitude. The Woods are made leaues and barren, and after grow greene and flourish. The Seasons end, and then begin: the Fruits are first consumed, and then repaired most assuredly: the Seeds prosper not and bring forth before they are corrupted and dissolued. All things by perishing are preserved: all things from destruction are regenerated. And thou O Man, thinkest thou that the Lord of the Death and the Resurrection will suffer thee therefore to dye, that thou shalt altogether perish? Rather know, That wheresoeuer thou shalt be resolved, or what matter soeuer shall destroy, exhaust, abolish, or reduce thee to nothing, the same shall yeeld thee vp againe and restore thee: For to that God, the same nothing belongs, who hath all things in his power and prouidence. The whole frame of heauen (saith *Saint Ambrose in Psalm. 119*) God made and established with one hand; but in the creation of Man he vsed both. He made not the Heauens to his Similitude; but Man. He made the Angels to his Ministerie, but Man to his Image.

Saint Augustine, super Ioan. Sermon. 18. saith, One is the life of Beasts, another of Men, a third of Angels. The life of irrational Brutes desireth nothing but what is terrene: the life of Angels, onely things celestiall: the life of Man hath appetites intermediate betwixt Beasts and Angels. If he liueth according to the flesh, he leadeth the life of Beasts: if according to the Spirit, hee associateth himselfe with Angels.

Hugo in Didasc. lib. 1. speaking of the birth of Man, saith, That all

An excellent
Argument a-
gainst such as
deny the Re-
surrection.

The Lives of
Beasts, Men,
and Angels.

all Creatures whatsoeuer (Man excepted) are bred and born with naturall defences against injuries and discommodities; as the Tree is preserued by the Barke, the Bird is couered with her Feathers, the Fish defended with his Skales, the Sheepe clad with his Wooll; the Herds and Cattell, with their Hides and Haire, the Tortoise defended with his Shell, and the skin of the Elephant makes him fearelesse of the Dart. Neither is it without cause, that when all other Creatures haue their muniments and defences borne with them, Man onely is brought into the World naked and altogether vnarmed. For behoofull it was, that Nature should take care of them who were not able to prouide for themselves. But Man borne with Vnderstanding, had by his natie defects the greater occasion offered to seeke out for himselfe; that those things which Nature had giuen to other Animals freely, he might acquire by his Industry: Mans reason appearing more eminent in finding out things of himselfe, than if they had freely bin bestowed vpon him by another. From which ariseth that Adage,

Ingeniosa fames omnes excuderit Artes.

To the like purpose you may thus read in *Chrysostome* vpon *Matthew*; God hath created euerie sensible Creature armed and defended; some with the swiftnesse of the feet, some with claws, some with feathers, some with hornes, some with shells, &c. but he hath so disposed of Man, by making him weake, that he should acknowledge God to be his onely Strength; that being compelled by the necessitie of his infirmitie, he might still seek vnto his Creator for supply and succour.

To come to the Ethnycks: *Solon* being asked, What Man was? made answer; Corruption in his birth, a Beast in his life, and Wormes meat at his death. And *Silennus* being surprised by *Mydas*; and demanded of him, What was the best thing which could happen to Man? after a long pause, and being vrged by the King for an answer, burst out into these words; The best thing, in my opinion, that Man could wish for, is not to be borne at all: And the next thing vnto that is, Being borne, to be soone dissolued. For which answer he was instantly released and set at libertie.

Phavorinus was wont to say, That Men were partly ridiculous, partly odious, partly miserable. The Ridiculous were such, as by their boldnesse and audacitie aspired to great things beyond their strength. The Odious were such as attained vnto them: the Miserable were they who failed in the atchieuing of them, *Stab. Serm. 4.*

King *Alphonsus* hearing diuers learned men disputing of the miserie of Mans life, compared it to a meere Comedie, whose last Act concluded with death. And (saith he) no such is held to be a good

The Ethnycks
concerning
Man.
Silennus.

Phavorinus.

Alphonsus.

a good Poet, who doth not wittily and worthily support his Scenes with applause euen to the last catastrophe.

Aristotle the Philosopher being demanded, What Man was? made answer, The example of Weakenesse, the spoile of Time, the sport of Fortune, the image of Inconstancie, the ballance or scale of Envy and Instabilitie *Stoba. Serm. 96.* Man (saith another) hath not power ouer miseries, but miseries ouer him; and to the greatest man the greatest mischieses are incident. *Cicero* saith, That to euery man belong two powers, a Desire, and an Opinion; the first bred in the body, acciting to pleasure; the second bred in the Soule, inuiting to goodnesse. And that man (saith *Plato*) who passeth the first part of his life without something done therein memorable and praise-worthy, ought to haue the remainder of his life taken from him, as one vnworthy to liue.

From the Philosophers, we come next to the Poets. We reade *Homer* in his *Iliads* to this purpose interpreted:

Quale foliorum genus, tale & hominum, &c.

As of Leaues is the Creation,
Such of Man's the Generation:
Some are shak'd off by the winde,
Which strew'd vpon the earth we finde;
And when the Spring appeares in view,
Their places are supply'd with new.
The like of Mankinde we may say;
Their time fulfil'd, they drop away.
Then they the Earth no sooner strow,
But others in their places grow.

Claudian writeth thus:

*Etenim mortalibus ex quo
Terra cepta coli nunquam sincera bonorum, &c.*

To mortall men, by whom the earth began
First to be cultur'd, there is none that can
Say, hee's sincerely happy; or that Lot
Hath design'd him a temper without spot.
Him to whom Nature giues an honest face,
The badnesse of his manners oft disgrace.
Him whom endowments of the Minde adorne,
Defects found in the body make a scorne.
Such as by War their noble fames encrease,
Haue prov'd a very pestilence in Peace.

K k

Others

Aristotle.

Homer of Man,
with other
Poets.

Others, whom peacefull bounds could not containe,
We oft haue knowne, great fame by Armes to gaine.
He that can publique businesse well discharge,
Suffers his priuat house to come at large.
And such as fault can with another finde,
To view their owne defects seeme dull and blinde.
He that created all, (and He alone)
Distributes all things, but not all to one.

Iacobus Augustus Thuanus, in his Title *Homo Cinis*, you may reade thus:

*Disce Homo de tenui Constructus pulvere, quare
Edidit in lucem conditione Deus, &c.*

Learn, o thou Man, from smallest dust translated,
On what condition God hath thee created:
Though thou this day in Gold and Purple shine,
And scorning others, thinkst thy selfe Diuine;
Tomorrow of thy pompe art dis-array'd,
And in the Graue (aside) for wormes meat layd.
Why doth thy rumerous heart swell thus in vaine?
Things both beyond thee, and deny'd, r'attaine?
Why in *Manfolean* Structures aime to sleepe?
Thinking thereby thy rottenesse to keepe
From the (lesse putrid) earth? O foolish man!
Be not deceiv'd; for know, Before thou can
Aspire a glorious place aboue to haue,
Thou must (as all) lie rotten in thy Graue.

Adages.

Adages concerning man; and their good or bad affections one towards another, are these:

Homo Homini Deus:

Homo Homini Lupus.

One Man, to Man a god we see:
Another a meere Wolfe to be.

Amongst many other ingenious and accurate Emblems written by *Anton. F. Castrodunensis*, I haue onely selected one to this purpose:

Emblem.

Ornamenta gerens, Cornix aliena superbit, &c.

The Crow trickt vp in borrow'd plumes, growes prowd,
And thinkes her selfe, with what's her owne endow'd.

But

But when each Bird doth for her feather call,
Dis-rob'd, she growes a publique scorne to all.
Man, whilst he liues, to be that Crow is knowne,
Who nothing that he weares can call his owne:
Death summoning, and you stript naked, then
Alas, what haue you to be proud of, Men?

The Hieroglyphycke of Man is the Palme tree; and that for a twofold reason: first, Because it bringeth forth no fruit, vnles the male be planted neere and in sight of the female. By which it is imagined they haue a kinde of *Coitus* or copulation; the boughes being full of masculine gemmes, like seed. And next, because in the vpper part thereof there is a kinde of braine, which the Hebrewes call *Halulab*, and the Arabs, *Chedar*, or *Gemmar*; which being bruised or tainted, the tree instantly withereth, (as man dieth presently when his braine is perished) which is onely to be found in this Plant. Besides, in the top or head thereof there is that which resemblenth haire. The branches grow after the manner of the armes and hands, extended and stretched forth; and the fruit thereof is like fingers, and therefore are called *Dactili*, or *Digiti*, *Erudit. quid. lib. 2. Hierogl. Collect.*

Hieroglyphick

Concerning Hell and the torments thereof, wee reade the Fathers thus. *Gregory, Moral. lib. 9.* saith, In horrible manner it hapneth to those wretched Soules, who haue Death without death, End without end, Defect without defect: because Death euer liueth, the End alwayes beginneth, and Defect knoweth not how to be deficient: Death slayeth, but killeth not; sorrow excruciateth, but easeth not; the flame burneth, but consumeth not. And the same Father, *Lib. 4. Dialog.* The Soule confined thither hath lost the happinesse to be well, but not to Be: for which reason it is compelled to suffer death without death, defect without defect, end without end; because vnto it, Death is made immortall; Defect indeficient, and End infinite. And Saint *Augustine, lib. de Agenda cura pro Mortuis*; speaking of the Rich man tormented in Hell, saith, That his care of the Liuing, whose actions hee knew not, was like ours of the Dead, of whose estate wee are ignorant. *Isid. lib. 1. de Summo Bono*, saith, That the fire of Hell giues light vnto the Damned; so farre as they may see whereat to grieue, but not to behold from what they may draw comfort. And the same Author in his Meditation, *Gehennalis supplicij*; Consider all the paines and afflictions of this World, all the grieue of torments, the bitterness of sorrowes, and grieuousnesse of afflictions, and compare them with the least torment of Hell; and it is easie which thou sufferest: for the punishment of the Damned is in that

Of Hell.

K k 2

that place doubled; for sorrow burneth the heart, and the flame the body. And *Hugo, lib. 4. de Anima*; The internall Lake is without measure, it is deepe without bottome, full of incomparable heate, full of intollerable stench, full of innumerable sorrowes: there is miserie, there is darkenesse, there is no order, but all confusion; there is horror eternall, no hope of any good, nor termination of euill.

Saint *Chrisostome, Hom. 48. de Ira*, vseth this similitude: I would not haue thee to thinke, (saith he) that as it is in this life, so it is in the other; That to haue partners and companions in grief can be any comfort or abatement to thy sorrow, but rather of the contrarie. For tell me, If a father condemned to the fire, shal behold his sonne in the same torment, will not the very sight thereof bee as another death vnto him? For if those who be in perfect health, at the sight of others torments faint, and are ready to depart with life; how much more shal they be afflicted and excruciated, when they are fellow-sufferers of the same tortures? Mankind is prone to compassion, and wee are easily moued to commiserate other mens grieuances: Therefore how can the Father take comfort to behold his sonne in the same condemnation; the husband the wife, or the brother the brother? &c. rather it doth adde vnto their miseries, and make their grieffe the greater.

Saint *Origen, in Matth. cap. 16.* vseth this comparifon; As euery gate of a city hath it's proper denomination; so may wee say of euery port or dore that opens into Hell: one may be called *Scortatio*, or Whoring, by which Whore-monghrs enter: another, Swearing, by which Blasphemers haue access. And so of Enuy, Gluttony, and the rest; euery one bearing name according to the nature of the offence.

Bion was wont to say, That the passage vnto Hell was easie, because men might finde the way thither blinde-fold, or with shut eyes. For so it fareth with all dead men: from whence wee reade that in *Virgil*:

facilis discensus Avernī,
Noctes atque dies patet atri janua ditis.

The same *Bion* was wont to jest at the punishment of the daughters of *Danaus* in Hell, who are forced to carry water in bottomelesse pales to fill a leaking Vessell; saying, The torment had beene greater if their pales had been whole and sound, for so their burdens had been the heauier. *Laërtius, lib. 4. cap. 7.*

And *Demonax* being demanded of one, What he thought the estate and condition of the Soules departed was, in the other World?

The Ethnickes
concerning
Hell.

made answer, That he could not as then resolue him; but if hee had the patience to stay till hee had beene there, hee would write him newes thereof in a letter. Intimating thereby, That hee beleued there was no Hell at all. *Erasmus, Lib. Apotheg. Sophocles, in oëdip.* calleth Hell a blacke Darknesse. And *Euripides, in Aristid.* An obscure House or Pallace, shadowed from the bright beames of the Sunne. *Theogius* giues it the name of the Blacke Gates. And *Eustathius, in 1. Iliad*, saith it is a dark place vnder the earth. Saint *Basil, sup. Psal. 33.* calleth it a darke Fire that hath lost it's brightnesse, but keepes it's burning. And Saint *Gregory, Moral. lib. 9. cap. 46.* It burneth, but giueth no light at all.

The ancient Poets, in regard of the tenebrositie thereof, compare Hell to a territorie in Italy betwixt *Baiæ* and *Cumæ*, where a people called *Cimerij* inhabit; which is so inuironed with hills and mountaines, that the Sunne is neuer seene at any time of the yeare to shine amongst them. From whence grew the Adage, darker than the darkenesse of *Cimeria*.

Hell is called in the Scriptures by the name of *Abyssus*, which implyeth a deepe and vast gulfe or a bottomlesse pit, from which there is an ascent vp vnto the earth, but no descent lower. *Nicolaus de Lyra, vpon Esay*, holdeth it to be in the centre of the earth.

Rabbi Abraham, in cap. 2. Iona, saith, *Sheol* (a Graue) is a deepe place, and directly opposed to Heauen, which is aboue. *Rabbi Levi, in cap. 26. Iona*, affirmeth, That *Sheol* is absolutely below, and in the Centre. *Moses* saith, *Fire is kindled in my wrath*, (speaking of God) and shall burne to the bottome of Hell. The Psalmist calleth it the Pit of Perdition, *Psal. 55.* And *Psal. 140. 10.* Let him cast them into the fire, and into the deepe pits, that they rise not again. Saint *John, Revel. 20.* calleth it a burning Lake. And *Solomon* speaking of the depth of this place, saith, that *The Guests of an Harlot are in the depth of Hell.* And elsewhere, *The way of Life is on high, to auoid Hell beneath.*

Hell is likewise called *Tophet*, which was a Valley neere vnto Ierusalem, ioyning to the Fullers Poole, and the field *Acheldema*, situate on the South side of Sion. It is called likewise *Gehinnon*, of the Valley of *Hinnon*, because the place was the habitation of one *Hinnon*; and for that it was once in his possession, therefore euen to the dayes of our Saviour it bare his name. Such is the opinion of *Aretius*: and in this Valley did the Iewes (following the abomination of the children of *Ammon*) sacrifice their children in the fire to the Idoll *Moloch*.

Montanus, vpon Esay, is of opinion, That vnder the name of *Moloch* was signified *Mercury*. Others, (as *Scultetus* writeth) that it was *Saturne*, whom the Poets feigne to haue eaten and deuoured his

The Locall
place of Hell.

The Rabbins
of Hell.

Prov. 9.

Prov. 15. 24.

his owne children. It was a brazen Image, hollow within, and figured with his hands spread abroad, ready to receive all such infants as through their cursed Idolatry were tortured in the fire, and sacrificed vnto him. *Sneppius* describeth this Idoll to be made of Copper, and stretching forth his armes and hands in manner aforesaid.

The Figure of
a Moloch.

The Iewes write of this Idoll *Moloch*, That he was of a large and mighty stature, fashioned like those vsed amongst the Seronides the antient Inhabitants of Gaule, (now France.) Hee had within his bulke or belly seuen seuerall roomes or chambers; the first was to receive all such meat as was offered vnto him; the second, Turtle Doves; the third, a Sheepe; the fourth, a Ramme; the fift, a Calf; the sixt, an Oxe; the seuenth, a Childe. This Idoll (as the *Talmudists* write) had the face of a Calf, in the imitation of the Idolatry which their fore-fathers had seene vsed in Ægypt. His Priests (*Reg. 2. 23.*) were called *Chemarims*, because they were smoked with the Incense offered vnto that Idoll. This *Tophet* or Valley of *Hinnon*, amongst many other abominations, was put downe by the good King *Iosiah*, and in meere detestation thereof, dead Carrion and the filth and garbage of the City cast therein. The Iewes likewise report, That in this Valley of *Tophet* there was a deepe ditch or caue called *Os Inferni*, the Mouth of Hell, which could neuer be filled; into which the Chaldeans, hauing overcome the Israelites in battell, cast their dead carcases, which were neuer more seene. And to trace my Author a little further: Some thinke this word *Tophet* to haue deriuation, & *Tophis lapidibus*, from the Topaz stone, which like to the Punicke nourisheth fire. But this he holdeth not to be altogether authenticke; but rather of the Hebrew word *Toph*, which signifies a Tabret or loud Instrument: because when they sacrificed their children, they strooke vpon their Tabrets, that their noise might drowne the shriekes and clamors of their Infants, when they past through the fire: For so saith *Piscator* vpon *Esay*.

The Argument of Sir
Thomas Moore
vpon this Dialogue.

To the Dialogue of *Lucianus* before recited, (intituled *Nyctomanthia*, or an Answer from the Dead) the most learned and neuer to be forgotten *S^r Thomas Moore* hath left this Argument:

Lucian (saith he) would leaue that chiefly to be remembered vnto vs, which towards the conclusion of the Fable is whispered in the eare of *Menippus* by the Prophet *Tyresias*: namely, That a priuat and retyred life is the most contented and secure of all other. Which the Grecians seeme likewise to allude vnto into their old Adage, *ἡ ἀρετὴ βίωσις*. For Riches, Glory, Power, Potency, with things of like nature and condition, which the World seemeth most to acquire, are most fraile and vncertaine. But chiefly the

the liues and fortunes of Rich men, as they are the most subject and obnoxious to casualtie and disaister, so they haue the greatest correspondence with solemne Pumps and tragick Fables; which in many of their miserable ends is frequent and apparant. Which the World giueth vs cleerely to vnderstand, by that Decree made in Hel against auaritious & rich men: who in their bodies are not onely designed to diuers pains and tortures, but euen their minds and soules transmigrated and shifted into Asses and brute beasts. By which he insinuateth vnto vs, That these couetous men be for the most part barren of learning, sloathfull, and wanting iudgement. It is inscribed, *An Answer commanded from the Ghosts or the Dead*: by which is manifest, That hee obserueth the selfe same scope in this Dialogue, which ariseth from that which was before proposed to be learned from *Tyresias*. For alwayes in these or the like titles, some aime at the noblenesse of the person, some at the dignitie of the Argument: after the manner of *Plato*, whom *Lucian* in this Dialogue seemeth most to imitate. It consisteth of a long narration, in which he commemorateth both the cause and the manner of his descent into the darke and lower Regions; and therewithall the occasion why so peremptory and strict an Edict was denounced against the Rich men of the world. The maine and most illustrious things in this Fable contained, are, The frivolous and vncertaine doctrines and documents of the Philosophers; the superstition and power presupposed to be in Magitions and Magicke: The seuerall roomes and corners of Hell, with the torments and punishments inflicted vpon the miserable and wretched Ghosts; with the equalitie of the persons there. And lastly, a comparison of Humane life, with the affinitie it hath to vaine Pompe, and the Fables deuised by the Tragick Poets. The occasion and beginning being deriued from the habit and known absence of *Menippus*, &c.

And now being so far entred into *Lucian* (though not pertinent to the Argument in hand) I will commend another of his Dialogues vnto your reading. Incited thereunto by reason of the elegancie thereof: and the rather, because the Scene lies in Hel.

¶ The Argument.

Three mighty Men amongst themselves contend,
To which of them precedence shall be given.
The strife, sad *Minos* undertakes to end:
So the great odds betwixt them is made even.

The Speakers be *Alexander*, *Minos*, *Hanibal*, and *Scipio*.

The

The Dialogue.

Alex. **T**Hou Lybian, I before thee am in fame,
And therefore iustly a precedence claime.
Hanib. To which I'le neuer yeeld.

Alex. *Minos* the Wise
And most iust Iudge, this Quarrell comprimise.

Minos. What are you, speake?

Alex. This, *Hanibal*: I, son
To mightie *Philip* King of Macedon,
Call'd *Alexander*.

Minos. Glorious, by my life,
Both of you are; now tell me what's your strife?

Alex. 'Tis for prioritie; for he auerres
Himselfe the better Captaine; but he erres.
For I, (as all report) not him alone
In prowesse haue exceeded; but Times gone,
And scarce remembred, cannot speake that name
Able to equall my vnlimited fame.

Minos. Speake interchangeably your best and worst,
And freely too; but thou, o Lybian, first.

Hanib. Yet one thing I am proud of, To haue got
The Greeke tongue here, and my Antagonist not
In that before me. Next, I am of minde,
The worthier place should be to him assign'd
Who bee'ng at first but low, and meanly stated,
Hath ev'n from thence great glories propagated;
Making himselfe most potent, in state bye,
And capable of Principalitie.
I with an hand-full Spaine did first inuade,
A bare sub-Consull, to assist and aid
My Brothers, in those Puny dayes: yet fir'd
T'attaine the height to which I since aspir'd.
Ere long I tooke the Celtiberians, and
Subdu'd the Gaules with this all-conquering hand.
Huge mountaines (and vnpassable before)
I cut, and those I led my Armies o're.
The Floud Eridanus, swift aboue measure,
I did command, and crost it at my pleasure:
Vpon which, many Cities I ore'threw,
And did in time all Italy subdue;
Through which I made my Sommers Progressse still,
And visited Romes suburbs at my will.

Nay

The Battell of
Cannas.

Nay more, in one pitcht battell I fought there,
So many warlike Romans slaughter'd were,
(And these too of the valiantest and most stout)
Their very rings in bushels were mete out:
Made of their bodies bridges to passe fouds,
And lakes on land grew from their reaking blouds.
All these did I, yet neuer had the pride
To be call'd *Ammons* sonne, or deisy'de;
I feign'd my selfe no god, nor had th' impietie
To make my mother strumpet, though to'a Dietie.
I still profest my selfe a man, and fought
'Gainst Princes of ripe iudgement, such as thought
Themselves no more than mortall; Souldiers too
Both bold and valiant. I had not to doo
With Medes and cold Armenians, a base Crew,
Such as still fled before he could pursue;
And if a man but set a face, and dare,
Poore wretches they his easie conquest are.

This *Alexander* was a Prince borne hye,
And his dead fathers kingdome did supply;
Fortune his large demaines encreasing still,
With force imperuous, almost 'gainst his will.
Who when the Wretch *Darius* was o'rethrowne
At Issa and Arbela, as his owne
He appropriated all; was not content
To keepe within his fathers competent
And moderat bounds, but must be needs ador'd.
The Medes lost loosenesse he againe restor'd,
Nay more, profest it: in his lauish boules,
Of his best subiects rending out the Soules
From their torne bodies, (paying Natures debt)
He after such as slew them did abet.

I was my Countries Father, and when aid
They claim'd of me, I instantly obey'd;
Encountring an huge Navy, all prepar'd
To inuade Carthage: hauing all this dar'd
Most willingly, the word they had but sed,
And I my selfe soone gaue both lost and dead.
This did I a Barbarian, and thought rude,
Vnexpert of your Greekish plenitude.
I neuer read his *Homer*, nor was tutor
The Sophist *Aristotle* should become Tutor
To *Hannibal*: such helps I coulted vaine;
What came from me was mine owne brest and braine.

And

And these are they by which I still prefer
My selfe before the Greeke King *Alexander*.
But if you thinke this yong man ought take place
Before me, cause a Diadem doth grace
His temples? This I am sure, It might shew well
In Macedonia, but not here in Hell:
Nor therefore now should be before me chus'd,
Who haue my selfe and mine owne fortunes vs'd.

Minos. He neither hath like one ingenerous sayd,
Nor hath a Lybian barbarisme betrayd:
His smother stile, his eloquence, flies hye.
Now Macedonian, what canst thou reply?

Alex. Silence, *o Minos*, would become me best,
Rather than I at this time should contest
'Gainst one so impudent and rash: my griefe
Is, That this *Hanibal*, so great a Theefe,
Against so great a Conqueror should hold
This difference. But grow he ne're so bold,
(O thou most just of Iudges) note me well,
And thou shalt know how much I antecell.
Who being but a yong man, tooke on mee
The mannage of a mighty soueraignie;
As my first justice, reaving those of breath,
Who had been actors in my fathers death.

Hauiug subuerted Thebes, I then became
To whole Greece such a terror, and my name
'Mongst them so famous, that the Princes all
Chose me with vnite voice their Generall.
Nor did I hold it fit to be confin'd:
Within one kingdomes bounds, my vnlimited mind
Aspir'd vnto more amplitude; the rather,
Because in all things to exceed my father.
A World was my ambition, not content
Till I had made my knowne name eminent
In ev'ry part. Asia by force I entred,
And by the riuer Granicus aduent'red
A mighty battell, vanquisht and pursu'd,
In that one fight whole Lydia I subdu'd.
Ionia and Phrygia then I tooke:
And passing thence (by *Ioue*) I could not looke
On any durst oppose me, conquering euer,
Where e're my Army mov'd, ev'n to the riuer
Of Issa, where the King *Darius* then
Attended me with infinites of men.

What

What there I did, thou *Minos* canst tell best,
How many in one day I sent to rest:
Charon well knowes, his Barge that time vnable,
And Styx scarce for such numbers nauigable:
Forc'd was he then, strange Ferry-boats to hire,
And all too little. This out of the fire
Of mine owne spirit I did; my dauntlesse breath
Still daring wounds, and boldly out-daring death.

I passe great acts by me in person done,
What I at Tyrus and Arebela woon.
India (till then vnknowne) I did inuade,
And of my Empire, the vast Ocean made
Th'vnbounded limits. The Elephants most rude
I tam'd; King *Porus* hauiug first subdu'd.
The Scythians, (souldiers not to be despis'd)
A *Mars*-starr'd people, no way ill advis'd,
Hauiug past Tanais, I did soone subdue,
And with my troupes of horsemen ouerthrew.
And as my rage vnto my foes extends,
So still my loue and bounty grac'd my friends.
That me a Man, those gaue what was diuine,
And call'd a god, none justly can repine:
For by the greatnesse of my deeds amaz'd,
(In others neuer knowne) their wonders rais'd
Me to that glory; yet no helpe it can,
For I a god and King, dy'de like a man.

This *Hannibal* was left a Wretch, confin'd
To Lybia and Bithynia; of a mind
Barb'rous, and meerey inhumane, puffed with pride,
Who as he basely liv'd, he poorely dy'de.
How Italy he conquer'd I omit,
By malice, falshood, guile, not Vertue, it
Was brought so low; he bee'ng perfidious still,
And before others Worths vaunting his Will.
Now where he with effoeminacie brands
My looser life; none here but vnderstands
How he in Capua liv'd; where this chaste man,
So temperat and abstemious, nothing than
But whor'd and surfett'd, wantonning and playing,
The very soule of Discipline betraying.
Yet if what I i'th West parts had atcheev'd,
Things aboue wonder, scarce to be believ'd,
Had not too little thought, I had not bent
My purpose to the Easterne Continent:

Who

Who without bloud-shed, and with small adoo,
Could haue tooke in Romania, Lybia too;
Ev'n to the Isle of Gades, vnconquer'd yet,
Where mighty *Hercules*, *Non ultra* writ.
I held them scarce worthy my paines, since they
To my great name already seem'd t' obey.
Of many infinites let these suffice;

I now haue said: judge (*Minos*) thou art wise.

Scipio. Not before me (*o Minos*) thou dost heare.

Min. Resolue me what thou art? how born? & where?

That with these mighty Captaines dar'st compare?

Scip. I, Roman *Scipio*, who left Carthage bare
Of riches and of souldiers: I subdu'de
Of Africans th' vnnumber'd multitude,
In many and great battels.

Minos. And what now
Hast thou to say?

Scip. To th' Macedon I bow,
As my superior; but my selfe preferre
Before this *Hannibal*; judge if I erre.
Nor from him do I challenge more than right,
As hauing once put him to shamefull flight.
How comes he then so impudent and bold
As to contend 'gainst him with whom I hold
No competition? Yet of all 'tis knowne,
This *Hannibal* by me was ouerthrowne.

Minos. By Ioue, the Roman *Scipio* hath spoke well;
And thus I judge: You *Alexander* excell
And haue prioritie. The second place,
Scipio, belongs to thee. Nor is 't disgrace
Or least affront, *o Hannibal*, to thee,
That thou art numbred one amongst the three.

But from the Poets, it behooues mee to looke backe vnto the
Theologists; for with the torments in Hell there is no jesting.
Bullinger in *Esay*, with other approued Diuines, hold the fire of hel
to be true and substantiall fire. God punished with fire in this
world, Sodom and Gomorra, and the Murmurers, *Numb. ca. 11.*
and the name of the place was called *Thabberah*, because the fire
of the Lord burnt amongst them. And Christ shall come to
judgement with fire, *Esay 66*. Which shall haue two properties;
to burne, which shall punish the Wicked; to shine, which shall
comfort the Saints: for so saith *Theoderet*, *Psal. 96*. And what shall

Greenwood
vpon Tophet.

shall hinder a fire to be in Hell, when all the extremities of tor-
ment shall be put vpon the Damned?

Saint *Augustine* affirmeth this fire to be corporeall. Now here
a question may arise, being corporeall, whether it tormenteth the
body onely, or body and soule together? and, How a corporeall
fire can worke vpon a spirituall Substance. Saint *Bernard*, *De Inte-
rior. Domo*, cap. 38. saith, *Ignis exterius carnem comburit, vermis inte-
rius Conscientiam corrodit.* i. The fire without burneth the body;
the worme within tormenteth the Conscience. And *Isid. de Sum.
Bon. lib. 1.* *Duplex est pena Damnatorum; quorum mentem vrit tristi-
tia, & corpus flamma.* i. Double is the punishment of the Repro-
bate, whose Minde sorrow burneth, whose Body the flame. In
which they seeme to proue, That the fire fastneth on the body;
but make question, Whether it haue power ouer the Soule. But
Zanchy, *De Operib. Dei*, Part. 1. lib. 4. cap. 19. is of opinion, That the
Diuels, with mens bodies and souls, are tormented with fire euer-
lasting. For as they were (like *Simeon* and *Levi*) brethren in the
same euill; so both of them shall be tormented in the same fire.
Iustine Martyr, *Apolog. 1. pro Christian.* affirmeth, That the Diuell
shall suffer punishment and vengeance, inclosed in euerlasting
fire. The truth of which is ratified by our Saniour himselfe, in
these words; *Depart from me ye Cursed, into euerlasting fire prepared
for the Diuell and his Angels.* And is also apparant by the speech
of *Dives*: for it is no parable, but an historie; as Saint *Chrisost.*
saith, *Parabola sunt ubi exemplum ponitur tacenter nomina.* i. Those
are Parables, where the examples are propounded, but the names
are concealed; but here the name is expressed.

On such Atheists as will not beleue this, may be conferred
the words of *Ruffinus*; *Si quis negat Diabolum aeternis ignibus manci-
pandum, partem cum ipso aeterni ignis accipiet, & sentiat quod negauit.*
i. Hee who denieth the Diuell to be doomed to euerlasting fire,
shall haue part with him in those eternall flames, and so be sensi-
ble of that which hee would not beleue. But after what manner
this corporeall fire shall torment the Diuels and the damned
Ghosts, it is not for vs to define. And, *Melius est dubitare de occul-
tis, quam litigare de incertis, compestat igitur se humana temeritas, &
id quod non est non querat, ne illud bonum quod non est inueniat.* i. Bet-
ter it is to doubt of things hid, than to contend of what is vncer-
taine. And let no man rashly meddle about things that are not
reuealed, lest he findeth not the profit of those things that are re-
uealed.

It being probable, That that fire is substantiall and corporeal,
vexing and tormenting the soules of the Damned, let vs see how
it differeth from this of ours which is elementarie. First, They
are

Quest.

Mat. 25. 41.

Luke. 16. 24.

Hugo.

In fine pro-
perties, the
Fire of Hell
differeth from
our Fire Ele-
mentary.

are said to differ in respect of heat; for this here, compared with that there, is but as fire painted. For the Prophet *Esay* speaking of that terrible fire, saith, *Who is able to dwell in this devouring fire? or Who shall be able to dwell in these everlasting burnings?* Secondly, In regard of the light, for ours is luminous, chearfull, and comfortable; but the fire of Hell giueth no lustre at all. For as *Gregory*, *Mor. cap. 46.* saith, *Cremationem habet, lumen vero non habet. i. It burneth, but lighteth not.* Thirdly, our elementall fire consumeth the body onely, but that of Hell burneth both body and soule. Fourthly, Our elementary fire consumeth only that which is cast into it; but that of Hell doth alway burne, but neither wasteth it selfe, nor that which it burneth. Fifthly, The one may be quenched, the other can neuer be extinguished and put out: *The Chaffe* (saith the Text) *shall be burned with vnquenchable fire. Esay 66. Their worme shall neuer die, their fire shall neuer be put out.* It is internall, externall, and eternall; and as there is nothing that maintaineth it, so there is nothing that can extinguish it. We reade, *Revel. 8. Va, Va, Va;* three Woes: *Va pro amaritudine, Va pro multitudine, Va pro aternitate, pœarum:* Woe for the bitterness, Woe for the multitude, Woe for the eternitie of the paines and torments. Concerning which, we may read *Aquin. Minima pœna inferni, major est maxima pœna huius mundi. i. The least torment in hel is greater than the greatest punishment that can be inflicted in this world.*

Iudicis in lite, brevis est vox, Ite, Venite:
Dicetur Reprobis, Ite, Venite Probis.
Aspera vox Ite, vox est benedicta Venite;
Quod sibi quisque serit presentis tempore vita.
Hoc sibi mœsis erit, cum dicitur Ite, Venite.

Three reasons,
to proue the
perpetuite of
the Torments
of the damned.

There were some comfort to the damned Soules, if their torment might haue end; but that shall neuer be, and no torment greater than that of perpetuitie. The reason of this perpetuity is threefold: the first drawn from the state and condition of the Majesty offended. The second, from the state and condition of the Reprobates; for as long as they remaine sinnefull, so long shall they remaine tormented for sinne. But in Hell they euer remaine sinnefull; and sinne is like oile, and the wrath of God like fire; as long as the oile lasteth, the fire burneth; and so long as sinfull, so long tormented, and therefore damned for euer. For most sure it is, That in Hell there is neither grace nor deuotion. The Wicked shall be cast in *exteriores tenebras, extra limitem Divinae misericordiae;* i. Into vtter darknesse, without the limits of Gods mercie. For though their weeping in Hell may seeme penitentiall; yet they do

do but *Lugere panas, non peccata;* lament their punishment, but not their sinne. The third reason is drawne from Gods justice; for when life was offered them, they refused it: and therefore justly, when in Hell they beg it, they go without it.

I shut vp the premisses in the succeeding Emblem.

The Emblem.

It is reported by the Poets and some ancient Historiographers, That in Dodonia (a Forrest in Greece, famous for the Okes there growing, and therefore dedicate to *Iupiter*) there is a Fountaine or Well, into which whoso putteth a Torch lighted or flaming, it is presently extinguished; but take one vnlighted, which neuer came neere the fire, and it is instantly kindled. The Motto which the Author of this Emblem groundeth hereon, is, *Sic rerum invertitur ordo.* Having some consimilitude with that of *Gregory*, *14 Moral. Hostis noster, quanto magis nos sibi rebellare conspicit, quanto amplius expugnare contendit: Eos autem pulsare negligit, quos quieto iure se possidere sentit. i. Our spirituall Enemy the Diuell, the more he perceiueth we rebell against him, the greater his opposition is against vs: but spareth to trouble or molest such as he knoweth to be already in his quiet possession. The two maine Engins by which the Diuell seeketh to vndermine Mankinde, are Desperation and Presumption. Concerning the first *S. Bernard* saith, Let no man despaire of grace, though he begin to repent in his later age; for God iudgeth of a mans end, not of his past life: for there is nothing so desperate which Time cannot cure, nor any offence so great which Mercy cannot pardon.*

Livy telleth vs, That of all the perturbations of the minde, Despaire is the most pernicious. And *Lactantius* informes vs, That if he be a wicked and wilfull homicide that killeth any man wittingly; needs must he be the same or worse, who layeth violent hands vpon himselfe despairingly. For what is Dispaire, but the feare of punishment, and distrust in Gods mercy; by reason of which, man making himselfe his owne judge, becomes his owne Executioner. For as *Stobaeus* saith, The dread and terror of inevitable punishment is the sole cause of desperation: Against which irremittable sin, *Seneca*, in *Medea*, thus counsels vs; *Qui nihil potest sperare, nihil desperet:* He that hath nothing to hope for, let him nothing feare. And *Ouid*, *lib. 2. de Ponto;*

Consugit interdum Templi violator ad Aram;
Nec petere offensus numinis, horret opem.

Sometimes Church-robbers to the Altars fly,
And to the injur'd gods for mercy cry.

Ll 2

Concer-

Dodonia quer-
cia.

The Deuills,
two maine
Engins.

Comfort a-
gainst Despe-
ration.

He that is wicked in his wayes,
What doth he but heape sinne on sin?
Which where it endeth, doth begin:
Whom nothing (being downe) can raise.

VI.

To the persuasion of the Prowd
No remedie there is allow'd:
His steps shall faile, that steddily seem'd:
Sinnes Root in him is planted deepe,
And there doth strong possession keepe;
He therefore shall not be esteem'd.

VII.

We know the Sinne from whence it grew;
We know the Torment thereto due,
And the sad place for it assign'd.
And yet the more we seeme to know,
The more we dull and stupid grow;
As if we sencelesse were, and blind.

VIII.

Ope then our hearts, our eyes vnmaske,
And grant vs what we humbly aske:
So much of Thy Diuine Grace,
That we may neither erre nor stray;
But finding out the perfect way,
We may evade both Paine and Place.

IX.

Though Atheists seeme to jest at Hell,
There is a Tophet, we know well:
(O Atheismes pestilent infection!)
There's a Gehinnon, a sad Graue,
Prepar'd at first for such as haue
No hope in the blest resurrection.

X.

Three times our Sanior wept, we read:
When he heard Lazarus was dead,
Bewailing Humane frailty then.
When to Ierusalem he rid,

And

And a poore Asses Colt bestrid,
At the grosse folly blinding men.

XI.

He wept upon the Crosse againe,
Gainst Humane Malice to complaine;
Seeing their insolence and pride,
When in such bitter grosse despight
They crucify'd the Lord of Light,
Him who for Mans redemption dy'd.

XII.

How necessarie then are Teares,
To free vs from all future feares
Of Death, of Torment, of Damnation?
Teares that can wash our Soules so white,
To bring vs to Eternall light,
Instating vs in our saluation.

XIII.

A contrite Spirit, a broken Heart,
Moist eyes, whence many dew drops start,
O grant vs then, thou heau'nly King:
So we with Hearts and Tongues vnited,
May with the Psalmist be accited,
And Praise and Glory to Thee sing.

XIV.

Ye Sonnes of Men, with one accord
All Strength and Glory giue the Lord:
You that are Sonnes to men of Fame,
Giue them the Lord, they are his due.
For know that it belongs to you,
To magnifie his holy Name.

XV.

Within his glorious Temple Hee
Deserueth Worship on the knee:
O kneele then at His sacred Shrine.
His Voice is on the Waters great,
His Glory thunders from his Seat;
His Pow'r doth on the Waters shine.

XVI.

His Voice is mighty, glorious too,

For

For all things the Lords Voice can doo.
 The strongest Cedars He doth breake;
 When the Lords Voice from him is gon,
 The Cedars ev'n of Lebanon,
 (Torne as they stand) his Pow'r can speake.

XVII.

His Voice them of their leaves can strip,
 He makes them like yong Calves to skip.
 Nor doth the stedfast Mountaine scorne,
 Or Hermon, for his Dew so prais'd;
 But when his voice aloft is rais'd,
 To skip like a yong Vnicorne.

XVIII.

When the Lords Voice is lifted higher,
 It doth diuide the flames of fire:
 It makes the Wildernesse to quake,
 Ev'n the great Wildernesse of all,
 The Desart which we Kadesh call,
 It doth compell to moue and shake.

XIX.

His Voice doth make the Hinde to beare,
 And all those Forrests that cloath'd were,
 Stand at his pleasure nak'd and bare.
 And therefore in his Temple now
 All meet, and to his Glory bow,
 With Sacrifice of Praise and Prayer.

XX.

The Lord the raging Seas doth sway,
 The mighty Flouds to Him obay;
 And neuer shall his Kingdome cease.
 The Lord shall giue his People strength,
 And will deliuer them at length,
 And blesse them with his ioyfull Peace.

Non Delinquenti, sed peccata relinquenti,
 condonat Deus. Ambros.



Ex muner. G. Glover sculpt.



THE ARGVMENT of the seventh Tractat.

If Gods great Works a serious view,
(For which all praise to him is due.)
The severall Classes that are held
Amongst the Angels that rebel'd.
Of Lucifer the principall,
And his strange figure since his Fall.
Of Such as most in Power excell,
And of their Government in Hell:
Their Orders, Offices, and Names,
And what Prioritie each claimes.
The List of Those that fell from Blisse.
The Knowledge that in Demons is,
And how far stretcht. Next, of their Wrath
Towards Mankinde, and what Bounds it hath.
Discovery of those Ginnes and Snares
They lay to entrap Men unawares.
Of Conspacits common in these Ages;
And of the Astrologomages.

The second Argument.
IN Heav'n, in Earth, in Hell, some sway:
Others againe are taught to obey.

The Principats.

Gods wondrous Works that haue before me beene,
I will record, and speake what I haue seene;
(Saith Wisedome) No Worke present, or decay'd,
But by his pow'rfull Word at first was made:

Eccles. 42. 15.

The

The Sun that shines, and doth on all things looke,
 What is it else but an illustrious booke,
 In which th' Almightyes Glory may be read?
 Hath not the Lord, who hath accomplished
 All things in season, made each thing so rare,
 That all his Saints his Glory shall declare?
 These wondrous Workes, surpassing humane sence,
 T'expresse his Majestie and Excellence?
 The Heart he searcheth, and the depth of man,
 In his pre-Science, knowing all he can
 Or thinke or act; the wonders of the Skies,
 And each obscure thing's plaine before his eies:
 Things past nor future can escape his brest,
 All secret paths to Him are manifest.
 No thought can Him escape, (of that be assur'd)
 Nor can the least word be from him obscur'd.
 His Wisedomes exc'lent Works He doth extend
 From Everlasting, Neuer to haue end.
 He needs no Counsellor, his Will to act;
 To Him can none adde, no man can detract.
 O how delectable (Thou Lord of All)
 Are thy stupendious Workes in generall!
 By vs to be consider'd, from things higher,
 Ev'n to the very common sparks of Fire.
 They live, by Thee created firme and sure,
 And they to everlasting shall endure:
 And when he calls them to a reck'ning, still
 (As His) they are obseruant to his Will.
 Doubled they are, one set against another,
 And there is nothing his rare Works can smother;
 The one, the others workmanship commends.
 How far then, O thou Mighty God, extends
 Thy wondrous Pow'r? or Who (to Earth ally'd)
 With thy great Glory can be satisfy'd?
 Behold this high and sublime Ornament,
 The beauty of the Heav'ns, the Firmament,
 So glorious to the eye; in it, the Sunne,
 A marvellous Worke, by the Creator done,
 Which in it's dayly progresse through the Skie
 Points vnto vs the hand of the Most-Hye.
 He burnes the Soile from his meridian seat,
 And who is he that can abide his heat?
 Three times more hot the mountaine tops he makes,
 Than he that with his great care vndertakes

Iob 4.4.
 I say, 29. 15.

Ecclesiast.
 Cap. 43. 1.

The Sun.

To

To keepe a furnace in continuall flame.
 His fiery vapors He casts out, the same
 In their owne kinde so luminous and bright,
 As that they dazle the beholders sight.
 Great is the Lord that made the Sunne indeed,
 And by his Word commands it run with speed.
 The Moone He likewise made, in substance cleare,
 According to the Season to appeare;
 That it should be a future declaration
 Of Time, and the Worlds Signe to ev'ry Nation:
 Feasts are by it appointed, the Moneths claime
 Proper denomination from her Name;
 Waning or growing, be she bright or dull,
 In her continual Change shee's wonderfull.
 Shee's a lampe plac'd about our heads, and thence
 Sends downe her shining beames in excellence.
 The beauty of the Heav'ns, perceiv'd from far,
 Is ev'ry great or lesse refulgent Star:
 These, lustre to the Firmament afford,
 And shine in the high places of the Lord.
 From whose command they no way dare rebell,
 But all night long keepe watch and sentinell.
 Lookke on the Rain-bow in it's mixed hew,
 Obserue how beautifull it is in view,
 What sev'ral colours, with what cunning layd,
 And praise Him who so great a Worke hath made:
 He into such a spacious arch extends it,
 It is the hand of the Most-High that bends it.
 At his command the Snow makes haste from hye:
 The Lightnings of his judgements swiftly flye.
 When He vnlocks his Treasure, Clouds repaire,
 And like so many Fowles soare in the aire;
 His Pow'r doth give them strength. When he but speaks,
 The mighty Hail-stones into small he breaks.
 At his dread sight the mountaines skip like Roes.
 'Tis at his pleasure that the South winde blowes.
 His Thunders sound the trembling Earth doth beat,
 As doth the stormy North the fields entreat.
 The Whirle-windes, like so many feather'd Fowle,
 Scatter the Snow, the white flakes downward rowle;
 As if so many Grasshoppers together
 Should light on th'earth, brought in by stormy weather.
 The Eye admires the whiteneffe: and the Braine
 Cannot conceiue the beauty of the Raine.

Genes. 1. 16.

The Moone.

Exod 12. 2.

The Stars.

Gen. 9. 13, 14.
 The Rainbow

Esay 40. 12.

The Snow.
 The Light-
 ning.

The Hail.
 The Moun-
 taines.
 The Wind.
 The Thun-
 ders.

The Rayne.

The

M m

The Frost.

The Ice.

The Seas.

The Whales.

Psal. 95. 4.

Iohn. 1. 5.
Psal. 106. 2.The quality
and condition
of the malign
ant Spirits.

The Frost like Salt vpon the ground he powres,
Which hardned, stickes vpon the Herbs and Floures:
When the bleake North winde from his Quarter blowes,
A congeal'd Ice vpon the Water growes;
Vpon the gath'ring of the waues it rests,
And with a chrystall couering armes their breasts.
The Mountaines it deuours, the Desarts burnes,
And (like the Fire) what's Greene, to nothing turnes.
Yet by a melting Cloud, and timely Raine,
These, seeming dead, are soone refresh't againe.
He by his Word the blustering Windes doth still,
The Seas rough Surges, All obey his Will.
He in the vnknowne Deepes foundations layes,
And in the midst thereof doth Islands raise.
They that the Ocean saile, (which hath no bound)
Tell of the wonders that are therein found:
Which so miraculous to vs appeare
When they are told, we stand amaz'd to heare.
For there be his rare Works of Beasts and Whales,
Begotting terror from their finnes and scales.
Through Him all things are aim'd at blessed ends,
And his establish'd Word his Worke commends.

When we haue spoken most, yet all's but vaine;
We neuer to their knowledge shall attaine.
This is the sum of all, That He alone
Must be the sole All, and besides Him none.
Of his true Praise how can we giue account,
Since He (we know) doth all his Works surmount.
The Lord our God is terrible and great;
Who shall his Pow'r and mar'ulous Acts repeat?
Praise, laud, and magnifie him all we can,
Yet doth He far exceed the thoughts of Man.
Exalt Him in our strength, and be not tyr'd,
Yet shall not his Least, fully be admir'd.
Who is't hath seene Him, that his shape can tell?
Or who can praise him as He doth excell?
For greater things haue yet escap't our view,
And of his rare Works we haue seene but few.
The Lord hath made all things in Earth and Heav'n,
And vnto such as feare Him Wisdome's giv'n.

The Orders, Names, the Qualities, and Charge
Of the blest Angels, we haue spoke at large.
It followes next, to touch the true condition
Of those malignant Spirits, whose proud Ambition

Cast

Cast themselves head-long both from the blest Place
First made for them, and from th' Almighty's Grace.
Nor is it to be doubted, but that those
Who in their peruerse malice durst oppose
Their glorious Maker, and against Him war;
But that they likewise still intentiue ar,
And their peruerseness totally enclin'd
To Gods contempt, and ruine of Mankind.

Now since those disobedient Spirits that fell
(With their grand Captaine) downe from heav'n to hell,
Were out of all the Hierarchies extruded;
It therefore as a Maxime is concluded,
(Not to be question'd) That as th' Angels blest,
Who still inhabit their faire place of rest:
So likewise those by *Lucifer* mis-guided,
Are into sev'ral Ternions diuided,
And haue amongst them Orders and Degrees.
And though the benefit of Grace they leese,
Yet still that naturall pow'r and force retaine.
At first bequeath'd them: bee'ng reduc'd againe
To Order, and their Offices still keepe,
As once in Heav'n, so in th' infernall Deepe.

To this the Fathers with one voice agree.
For one writes thus; In the great Hierarchie
Of the blest Spirits, some are employ'd to tell
Things futurely to come: others excell
In working Miracles; (for no portent
Is done on earth, but by some Angell sent.)
Some ouer others haue predominance,
Employing them Gods honor to aduance.
By executing Mysteries Diuine,
Others in greater pow'r and eminence shine;
Hauing vnnumber'd Armies in their sway,
Vnto whose Hests the lesse decreed obay.
Some are so plenteously endu'd with grace,
That God himselfe in them hath chus'd a place
In which t' inhabit: and these haue profest
His secret judgements to make manifest.
Others are with so sacred links entir'd
Vnto their Maker, and withall inspir'd
With such re-pur'd zeale, there appeares not much
Place intermediat betwixt Him and Such:
By what degrees they do precell the rest
In ardent loue, so much more interest

M m 2

They

The Diuels
still retaine
their first Na-
tural Facul-
ties.Dionys. Areo-
pag. de Celest.
Hierar.

The degrees
among Devils

They challenge with acutenesse to behold
His Wisedome, Iustice, and Grace manifold.

Now as these sev'rall Functions are about
With Those that still persevere in their Loue:
So 'mongst the Disobedient is remaining
Like order still, their naturall pow'rs retaining.
For till the World be quite consum'd and gon,
It is a Maxim to be built vpon,

Angell o're Angell, (which none alter can)
Diuell o're Diuell, Man shall rule o're Man.

Lucifer prince
of Diuels,

Of the Rebellious, *Lucifer* is prime
Captaine and King; who in the first of Time,
From out the severall Classes had selected
Legions of Angels, with like pride infected,
Against *Iehovah*; and with expedition
Hurl'd them with himsele headlong to perdition.

Lucifer quasi
lucem ferens.

And as in his Creation he was fram'd
More glorious far than others before nam'd;
More goodly featur'd, beautifull, and bright,
And therefore had his name deriv'd from Light:
So since his Fall, there's nothing we can stile
So ougly foule, abominably vile;
The putred Fountaine, and bitumenous Well,
From whence all Vice and malefatures swell.
Whose horrid shape, and qualities infest,
Are by the Poet *Dantes* thus exprest:

*L'Imperador del Doloroso Regno,
Da mezzo l petto usciva Della Ghiaccia.
Et piu ch'un Gigante, io ti conuegno
Che Giganti, nouo san conte sue Braccia
Vedi Hoggimai quanti esser Dee quel tutto
Ch' a Così fattaparte si consaccia
Se fu sì bello come e Hora brutto
E contra al suo fattore alzole Ciglia
Ben de dalui procedor ogni lutto,
G quanto parve a me gran meraviglia
Quando vide tre faccie a la suatesta
L'una dananzia, & quella era vermiglia
De l'altre due che s' agginuge ano a questa,
Sour esso almeza Di Ciascuna spalla,
Es' agginuge ano al somno de la Cresta
La destra mi pareva trabianca & gialla.
La sinistra al vedere, era tal quali*

Vengon

*Vengon di la onde l nilo s' annalla
Sotto Ciascuna uscivan Due grand Ali
Quanto si Conveniva a tanto ocello
Vele di Mar, non vidi Mai Cotuli
Non Harsean penna Ma di vespertello,
Era lor modo & quelle ni su Alzana.
Si che tre venti si movean de ello
Quindi Cocito tutto s' Aggellava
Con sei occhi piangena, & con tre menti
Gocciava il pianto & sanguinosa Bava.*

Lucif. Figure.

In which Description he first notes the place
Where this great Prince of Darkenesse, shut from Grace,
Is now tormented, namely, a congeal'd Lake.
His mighty stature next, which he doth make
Two thousand cubits. By his Crest is meant
His Enuy, Arrogance, and proud ostent.
Three Faces with three sev'rall colours stain'd,
Import in him three Vices still maintain'd:
One, fiery red, Wrath and Exorbitation
Denotes to vs, with the Spleenes inflammation.
The pale and meagre, Avarice implies.
From the third, blacke and swarthy, doth arise
Vnprofitable Sloath. From the two eyes
Which to each face belongs, we may deuise
All Appetites immod'rat. In the growth
Of these three Ills, Ire, Avarice, and Sloath,
Two Wings, two great accitements to those Sinnes
Propose to vs: The first of them beginnes
In Turbulence and Fury; from hence grow
The windes of Crueltie that bouerly blow.

Rapacitie and Gripplenesse are they
That to the Misers Avarice obey.
The horrid blasts that hence proceed, include
The most vnnat'urall sin, Ingratitude.
Sorrow with Negligence on Sloath attend:
Th' immoderat gusts of Hatred hence ascend.

Those windes of Wrath, Ingratitude, and Hate,
With fearefull stormes trouble and agitate
Cocitus streames, withall suppressing quite
Those good and godly motions which accite
Either to Faith, or vnto Hope and Charity,
Lest any should in them claime singularity.

M m 3

The

The greatnesse of his Wings improve th' elation
Of his swel'd heart and proud imagination.
That ev'ry face hath a wide mouth and throat,
So much the Morall doth to vs denote,
That all whom such blacke sinnes contaminate,
His jawes and rav'nous throat ingurgitate.

His Teares, which he did neuer yet employ,
But (as the Crocodile useth) to destroy,
Imports to vs, that wretched Sinners state,
Whose slacke Repentance euer comes too late.

And so far *Dantes*. I must now enquire,
To what sphere these Refractories retyre:
Or in what place more seruile they remaine,
Who, as they Knowledge more or lesse retaine,
Accordingly their faculties are squar'd.

One euill Angell takes into his gard

A Kingdome; he, a Prouince, and no more.

One lesser gifted, hath predom'nance o're

A City; and some other but a Tower:

Some ouer one particular man hath power:

Some of one only Vice; and limited there.

Nor strue they in lesse eminence to appeare,

Either subuerting Man, Forts to demolish,

Cities subuert, good Statutes to abolish,

T' encourage forreine or domesticke strife;

Than are the Angels, the blest Sonnes of Life,

Each of them in their seuerall Place and Calling,

Either industrious to keepe men from Falling,

Preseruing Cit'adels, instituting Lawes

Wholsome and good; or bee'ng th' immediat cause

To secure Cities, Countries, and encrease

(Home and abroad) happy and prosperous Peace.

Nor do the lower of bad Spirits obey

Those of superior office, because they

Or loue them, or esteeme them. The cause why

They yeeld themselves to such priority,

Is, for that th' other haue more pow'r, and can

With greater subtiltie insidiate Man:

For in their Fall th' are stain'd with all impuritie,

From whose temptations there is no securitie:

Crafty they are, and prone to all iniquity,

No place debar'd, bee'ng pow'rfull in vbiquity.

With man they are at deadly opposition,

And into all his wayes make inquisition;

First

Priority among the Di-
uels.

A necessary
observation.

First, tempt, and then accuse hourly prepare,
By day them to intrap, by night ensnare:

His senses they peruert, his thoughts estrange
From better vnto worse, (a fearefull change.)

They bring Diseases, Tempests, Troubles, Feares,
Not one of them but at his will appeares.

By transformation, a blest Spirit of Light
They challenge also as their proper right,

A Diuine pow'r. And though these *Demons* bee
Amongst themselves at hostile enmittee;

Yet by conspiracie strue all they can,

How with vnanimous force to destroy Man.

Yet this (worth obseruation) we may reade
In holy Scripture, That such as mis-leade

Our humane frailty, haue not might alike

With the good Spirits, nor such force to strike,

As the blest Angels, who the pow'r retaines

To take and binde old Sathan fast in chaines.

One story I haue chosen, out of many,

To shew, the Diuell doth th' Almighty zany

For in those great works which all wonder aske,

He is still present with his Anti-maske.

A man of Greece was with three children blest,

To him so deare all, it could scarce be ghest,

Which he was most indulgent o're. The first

A sweet and hopefull Boy, and therefore nurst

Not with a common care; for his estate

Was great, his birth did him nobilitate.

Two Daughters he had more; the elder faire

And well accomplisht; but the yongest rare,

Not to be paraleld: for she was one

Whom none was euer knowne to looke vpon,

But with such admiration, that he said,

Nature surpasst her selfe, when she was made.

For all ingredients of her choice perfection

Appear'd both in her feature and complexion,

(So faire she was.) Three Lustres being spent,

And not a day but adding ornament

Both to her growth and beauty; now fiftene,

(An age we cannot properly call greene,

Nor fully ripe, not mellow, scarce mature)

Not yet resolv'd, a Virgin to endure,

Nor fancy Man, but staggering betwixt

Both agitations, and her minde not fixt:

But

A second ob-
seruation.

The Diuell
strives to imi-
tate God in
his workes, to
the perdition
of Mankind.
An excellent
History, wher-
in to the life is
expressed the in-
stability of
Fortune.

Lustre, accor-
ding to *Livy*,
the space of
five yeares.

She was call'd
Dea Spannige-
na; because or-
tafalo, i. borne
of the Sea.

The youngest
Sister stoln by
Pyrats.

The Fathers
feare for the
losse of his
Daughter.

His trauell to
finde her.

But sensible (as being much commended)
How far she others of her Sex transcended,
Though quite sequestred from the common road,
Yet much delighted to be scene abroad.
And 'cause emergent *Venus* from the Seas
Was said to rise; her humor best to please,
It was her dayly custome to rise early,
To greet the goddesse whom she lov'd so dearly:
And hearing what of her the Poets sung,
To view the some from which 'tis said she sprung.

Stirring betimes one morning with the Cocke,
Pyrats had hid their ship behinde a rocke,
And as she tooke her pleasure on the shore,
Snacht her away: and then with saile and oare
Made speed from thence, and proud of such a Peece,
Hurry'd her to the farthest part of Greece,
So far remote from her owne habitation,
That almost it appear'd another nation.

We leaue her there. The father hauing mist
His Darling, in whom chiefly did consist
The solace of his age; hauing most care
Of her, because she was so matchlesse faire:
At first some strange disaster gan to doubt,
And sent to seeke her all the Ile about.
At once hee's troubled with a thousand feares;
As sometimes dreading, that her vnripe yeares
Might be seduc'd, and that some sprightly Youth
Had train'd her thence: (but far alas from truth.)
Againe, he doth imagin a wilde beast
Might seise on her; which more his grieve encreast.

But of such feare there was no certaine ground,
Because no part of her torne limbes was found.
If drencht by falling from a Riuer's brim,
Her gall bee'ng burst, she would be scene to swim.
But when no Hill, no Valley, Rocke, nor Caue,
Least signe of her, or of her garments gaue;
A strong suspicion in his thoughts did breed,
Pyrats had stolne her thence: (as 'twas indeed.)

Thus confident, he homeward backe returns;
His breast with ardent inflammation burnes:
To trauell in her search none can dissuade him,
Nor in his quest may sonne or daughter aid him.
Himselfe he will commit to his owne fate,
So parts, and leaues to them his whole estate;

With

With a strict vow, he neuer more will tread
Vpon that ground, till finde her liue or dead.

Suppose him in his voyage, and decreed
(That in his purpose he might better speed)
To saile to Delphos, and that he may take
Instruction thence, in haste doth thither make.
His Offring past, and all things done with grace,
(Best suting with the custome of the place)

This answer from the Delphian Priest he had:

"Thou carefull Father be no longer sad,
"But from henceforth exhilarate thy minde;
"One Daughter thou hast lost, but two shalt finde.
This saying much perplext him; he withdrew,
Long pondring with himselfe, because he knew
He lost but one, he held that answer vaine,
And in that thought return'd to sea againe.

The elder sister seeing both so gone,
The house left desolate, she now alone,
Saue with her Brother, whom nought could persuade
From sighes and sorrow, by their absence made;
The place grew tedious to her, since no cheare
Did in him or the family appeare.

She therefore after some deliberation,
Purpos'd and did prouide for Nauigation.
A Barke she hyr'd, (disguis'd) to sea she makes,
And vndergoes a strict vow for their sakes;
From which she neuer will her selfe vnbinde,
Till she her father or her sister finde.
By chance she lands at Delphos, and bee'ng there,
Desires to know what she might hope or feare.

When (all the ceremonious Rites bee'ng done)
The Oracle thus spake: "Thou that dost runne
"This desp'rat course, if thou expect'st successe
"In this thy journey, then thy selfe professe
"One of my Priests; in comely greene attyre thee,
"Get Bow and Shafts, and note how I'll inspire thee:
"And those loose lockes that 'bout thy shoulders flow,
"Winde vp in curls, like yong *Apollo* go.

No more he spake: she held his words for true;
Encourag'd, her aduenture to pursue,
And search (so shap'd) all forrein seas and lands.

We left the yonger in the Pyrats hands:
Who after many a dangerous billow past,
By crossing sundry channels, came at last

To

His answer
from the
Oracle.

A passage of
the elder sister

Her answer
from the O-
racle.

The younger
sister offered to
sale.

To a safe Harbor, with intent to stay
Till they had made sale of so choice a Pray:
And for no other cause kept her from staine,
But that thereby to raise the greater gaine.
They brought her to the open market, there
Merchants from sev'ral coasts assembled were:
And in those dayes, than Beauty (much commended)
Nothing more soone bought, or more dearly vended.
They set her in an eminent place for view,
When soone a great concourse about her grew,
Thronging to gaze: The first thing they then did,
They tooke the vaile off, which her face had hid;
At which the very aire seem'd to grow proud;
As when the Sunne new breakes out of a Cloud,
To shine with greater fulgence doth appeare,
Than had the Sky in ev'ry part been cleare.
No sooner was the vaile drawne from her face,
But her bright eyes illumin'd all the place:
At once they with such admiration gaze,
As what they onely thought to merit praise,
Doth now beget a wonder. Some suppose,
That a new Goddesse is amongst them rose,
To be ador'd: for most of them agree,
That of a mortall straine she cannot bee.
But they of better iudgement, and more stayd,
Finding what change of face her feare had made,
Because the Rose and Lilly in her cheek
For mastery stroue; they need no further seeke,
Since they perceiue sad grieve her minde perplex,
But that she is the wonder of her Sex,
Meerely humane: as knowing, To Diuinitie,
Passions and troubled lookes haue no affinitie,
And that she is no other, they may ghesse,
Because a Pyrat, after an O-Yes,
With a loud clam'rous voice, and count'nance bold,
Proclaimes her for a Captiue to be sold.

By which resolv'd, the Merchants neerer grow,
And some demand of them her price to know:
Of whom the couetous Slaues set such a rate,
As would haue shooke a common mans estate.
Yet some there were most willing to haue payd
The entyre summe, to haue enjoy'd the Maid;
So it might with securitie be done.
But now a whisper is amongst them runne,

(Which

The Effects of
her beauty.

Passions can-
not truly be
said to be in
the Deities.

(Which with it some suspicious feare did bring)
That she was onely sitting for some King,
And being of so choice a jemme posselt,
If such should heare her fame, (it might be ghest)
She might be forc'd from him. For Tyrants make
Their Will their Law: And what, for Beauties sake,
Will those leaue vnattempted, that sit hye?
This was the cause few cheapned, none did buy.

The Market ends; and now begins her fame,
The brute of which vnto the Kings eare came:
Whose rarenesse had such generall confirmation,
(With such additions too in the relation)
That he begins to loue, before he see her,
And hath a purpose, from the Slaues to free her.

He sends, they come; the Prince lookes, and admires,
Within his amorous brest he feelles new fires:
His loue turnes almost into adoration,
And all the Beauties now of his owne nation
He vilifies, finding in her no want
Of any grace, to make her parauant.
Ten thousand Drachma's are her price; 'tis payd,
The Routers thinke they good exchange haue made.
O, but the King's so with his bargaine pleas'd,
As if he had a second Empire seisd;
No price could part him, since he hop'd to finde,
The more she cost, the more she would proue kinde.

She first was to a Princely chamber brought,
Hung with Attalicke Arras richly wrought:
There she was seated in a chaire of state,
And Ladies readie at her call to wait.
A Queen-like robe was sent her from the King,
His chiefeft Eunuch brought it, with a ring
Of exc'lent life and quicknesse: both she tooke,
With such a modest and a gracefull looke,
As did amaze the bringer. These put on,
And with her answer he no sooner gon,
But straight in comes another, and presents
A Casket full of rich habiliments;
As Carqueners sticke full of shining gems,
Fit to haue grac'd most glorious Diadems;
A jewell for her fore-head, bright and faire,
With other stones t'entangle in her haire:
A pendant Vnion to adorne her eare,
Rarer no Queene was euer seene to weare:

Some

The entrance
into her For-
tune.

The King in-
amored.

So call'd from
King Attalus:
the first who
was knowne to
vie rich Arras
hangings and
brought them
to Rome.

Ornament ad-
deh to beau-
ty.

A description
of thick ing.

His first cour-
ting her.

Some for her necke, and others for her brest.
And being in all these compleatly drest,
Wonder in them, no change in her doth breed,
But mildely she attends what would succeed.

When through a priuat doore in comes the King,
A youthfull Prince, apparel'd like the Spring,
When he would court bright May: his yeares twice ten,
And somewhat more; you shall not see 'mongst men
A goodlier presence. And when to her view
He giues himselfe, th' Attendants straight withdrew.
She riseth from her chaire, and with so low
Obeisance made, as if she meant to throw
Her selfe beneath his feet; spreading the place;
By which he knew her breeding was not base.

He takes her by the hand, and bids her rise,
Which (by his helpe) she did, whilst from her eyes
Some few pearles drop, which pittie seem'd to craue,
Or else no change at all her visage gaue.

The Prince is pleas'd, those jewels he had sent
Should to her beauty adde such ornament:

If but praise-worthy it appear'd before,
These adjuncts had encreast it ten times more;

Appearing to him of such speciall note,
If then he lov'd, he now of force must doat.

He studieth next, some grace from her to haue;
For he hath quite forgot she is his Slaue,
Rather a goddesse dropt downe from some Sphere,
To depose him, and she to gouerne there.

He grasps her fingers, soft, and white as Bisse,
And then presents her with a modest kisse:

One he bestowes, a second then doth seeke;
Both she receiues, and neuer turnes her cheeke,
But with such modesty she gaue them still,
As if part with, and part against her will.

The Prince hath now to her a further sute,
But still as he would moue it, he growes mute:
Yet in his face such Rhet'oricke she doth spye,
As if his tongue were speaking in his eye.

At length he 'gan entreat her to accept
A Traitor, to betray the Fort she kept,
That maiden Tow'r, which though some had assail'd,
Yet neuer any in th' attempt preuail'd.

Which was a motion she so ill could brooke,
That such a blush into her face it strooke,

Her rare Mo-
desty.

As

As none could truly iudge from whence it came,
Whether from sudden Anger, or from Shame.

But when he saw her, with dejected eye
Fixt on the ground, to yeeld him no reply;

Yet he so far pursu'd it, to persuaue

An answer to the motion he had made.

Shee's so far distant from all putrid sin,

That though she knew the bondage she was in,

Hereditarie Vertue (in her bred)

Courage infus'd, and thus to him she sed:

From that sad Fate (Great Sir) which hath made mee
Thus wretched, the great'st Princes are not free.

Ev'n I not many months since did deride

That Fortune which so far doth now diuide

Me from my Countrey. Yet (in some part) since

She makes amends, t' expose me to a Prince

So royall, to whose vnexampled feature

If his minde sute, the earth affords no creature

That can out-do his goodnesse. But if 'a case

Of such a golden out-side, enclose base

And fordid mettall, I must tell you then,

These Presents I thus throw you backe agen:

They are not myne, receiue them all ingrosse,

And adde not these vnto your former * losse.

Which said, like one now almost in despaire,

She tore those gems from necke, brest, brow, and haire,

(But with a modest anger, as 't was meet)

And humbly layd them at his Highnesse feet.

Then spake, I haue one jewell I more prise

Than all the wealth that in your Treas'ry lies:

Which (spight of all disaster) I will keepe

Vnblemisht; (and with that began to weepe.)

Put me to any test, and you shall finde,

My body you may kill, e're slaue my minde.

But why should I in such vaine doubts proceed,

When of the least suspicion there's no need?

Since from your sweet aspect there growes such cheare,

Chastitie need not start, nor Innocence feare.

And this reply she vtter'd with such grace,

(His constant eye being fixt still in her face,

And listning to her soft and muscull tongue,

Which nothing else saue Truth and Goodnesse sung)

He grasp'd her tender waste his armes betweene,

And vow'd thenceforth t' acknowledge her his Queene.

N n

Where

Her Answer.

* Having rela-
tion to the
price hee had
payd for her
ransome.

True Vertue
hardly to be
corrupted.
A modest Ins-
nuation.

Shee is made
Queene.
The Fathers
successe in his
trauels.

The Instabili-
ty of Fortune.

The Father
Shipwracke.

Taken for a
Pyrat.

Imprisoned.

Where we instated leaue her, and the rather,
Because we now must haste to seeke her Father.

Whom no surge frights, how rough soeuer curl'd,
His purpose is to wander 'bout the world,
To crosse all seas, throug ev'ry land to stray,
For if not home, he cannot misse his way.

Who now after a long peregrination,
As hauing sought in many a forrein nation,
(Some so remoat, scarce heard of him before)
At length he came within the sight of shore
Where his faire Daughter, but a Captiue late,
Was now aduanc'd vnto a Regall state.
(Indulgent Father) this had he but knowne,
Into the Sea himselfe he would haue throwne
With desprat haste, his choice Delight to finde;
Thinking the Tyde too slow, too slacke the Winde.

O but obserue! Where Fate intends to crosse,
Our joy to sorrow turnes, our gaine to losse;
And when we to our wishes come most neere,
It often falls we haue most cause to feare.
For suddenly a mighty tempest rose,
With many a stubborn gust the North winde blowes;
His Barke the billowes beat vpon the shelues,
The poore men forc'd to swim and saue themselues
On planks and rasters; to the shore they make,
And then the Islanders for Pyrats take.
(Haplesse Misprision!) For they, troubled long
With such sea-Rouers, who oft landing strong,
Had many outrages committed late:
And these they thought to suffer such hard fate
By Diuine Iustice, for such rape and spoile
As had been late committed on their soile.

In this suspition, as they swim to shore
Weary'd and faint, and now scarce able more
To helpe themselues; th' Inhabitants surprise
Them one by one, as on the Beach he lies.
But Him, because both by his graue aspect
And habit, he the rest seem'd to direct,
They held for Captaine, bearing him most hard;
For ouer him they set the strongest gard
Hail'd him to th' Dungeon, and so hatefull made him,
That they with heavy gyues and fetters lade him:
His hands they manacle, and harshly speake,
As fearing he the prison walls would breake.

Which

Which, had it but arriv'd his Daughters eare,
She soone had rid him both from paine and feare.
Here we haue lost him, wretched and vnknowne,
Till robes proue rags, his head and beard o're-growne.

Where haue we left the elder all this while?
(I now remember me,) In Delphos Isle;
Clad like *Endymion* vpon Latmos hill,
On whom the Moone could neuer gaze her fill.
Or like *Amintas* in Arcadian greene,
The very next day he had *Phyllis* seene.
Or like *Adonis*, fitted to the chase,
Whom *Venus* met, and sweetly did embrace.
Had she had wings, as she had Shafts and Bow,
Saue in her stature, you could hardly know
Her from the Lone-god *Cupid*. Now her minde
She fresh and futing with her shape doth finde,
Ceasing her former losses to bewaile.
Thus with a sprightly courage she sets saile:
At ev'ry Coast she landeth she enquires,
But findes no answer fram'd to her desires.
Twelue times the Moone had wain'd, and fill'd her round,
And yet her sister no where to be found.
At length vpon the fortunat Isle she lands,
Where then her wretched father was in bands;
And the bright Damsell new instated Queene.
Not many dayes before, the King had beene
Inuited, two great Princes to attone;
In whose forc'd absence she now reignes alone.
In which short int'rim, newes is brought to Court,
Of a strange ship new landed in the Port:
But chiefly, That one passenger therein
Is of a choice aspect, whose bearded chin
No manhood newes; they tooke him at first sight
To be no other than *Ioues* Caramite:
(For such was *Ganimed*, by all account,
What time he snatcht the Boy from Ida Moun.)
The Queene (all spirit before) is now growne fiery
To know him better by more strict enquiry,
Answer's return'd, his person is Diuine,
As one made sacred at *Apollo's* Shrine;
And there's no greater sacriledge, than wrong
Any that to *Apollo* shall belong.

A Lord is sent the yong Priest to inuite:
He comes, and she affects him at first sight.

N n 2

For

The successe of
the elder Sister
in her trauels.

The King ab-
sent.

Her Intertain-
ment at Court.

Pregnant reasons why the one Sister did not know the other.

For Nature hath a secret working still,
And to her owne ends swayes the captiv'd will.
Nor is it wonder she so soone is woon,
Since such neere bloud in both their veines doth run.

The Delphian Idoll, when he saw the state
The Lady bore, was much amas'd thereat;
Her princely habit, and her numerous Train,
The distance that she kept, thereby to gaine
The more obseruance, seated in a Throne,
And marking with what gems her garments shone;
The Diamonds that were wouen in her haire,
And ev'ry thing about her then so rare:
For she in all respects so far surpast
His fathers Daughter, when he saw her last,
It neuer once could sinke into his minde,
Seeking a Captiue, he a Queene should finde.
Besides, her port, her gesture, garments strange,
Suting that Countrey, bred in her such change:
The disguis'd Priest hath quite forgot her face,
And apprehends some goddesse is in place.
Againe, The Delphians habit did so blinde
The Princesse eyes, she little dream'd to finde
(Though else he hardly could her knowledge scape)
A woman or a Sister in that shape.
And though they make a serious inter-view,
Looking both oft and long, yet neither knew:
Though an alternate sympathie appear'd,
That one vnto the other was indear'd.

She feasts the Priest, and with such sumptuous cheare,
As if *Apollo's* selfe had then been there.
Some short discourse they had, the banquet ended,
But nothing to their owne affaires that tended.
All the choice fauors she can well afford
She freely giues: night growes, he hasts aboard;
But shee'l not suffer him to lye so hard,
For in the Court his lodging is prepar'd;
And in that Island whilst he makes abroad,
He is to her as welcome as his god.

Now (curteously compell'd) Time calls to bed,
And they are both to sundry lodgings led:
His chamber rich, and his Attendants great.

She now retyr'd, begets a strong conceit;
Which may in her the better be allow'd,
Since there's no Faire-one but is somewhat proud.

A strange apprehension in the Queene.

Thinks

Thinks she, My beauty is of such rare note,
That all who looke on me, from liking, dote.
My royall husband, Soueraigne of the land,
Swayes all his Subiects; and I him command.
If any of my feature make relation,
His praise he soone turnes into admiration.
I am not seene in publique, but they cry,
She is descended from some Deitie.
But what's all this, if onely these allow
My Beauty, such as neuer tooke strict Vow?
Here's one that's to the Votaries ally'd,
By a religious Oath from *Venus* ty'd:
Now were there in my face such vertue found,
To pierce his chaste brest with an vnseene wound;
Should it tempt him, whom all lust doth abjure,
To gaine the Palme by merit, I am sure.
But till of such, a tryall I haue made,
To be still equal'd I am much afraid.

Shee's now resolv'd to put her to the test,
And the next morning sends to see her guest.
Hee's brought into her presence; whom she spies
No sooner, but she courts him with her eyes:
Next, change of blushes in her looks appeare,
As if she would say something, but did feare.
She then began to wooe him with her hand;
But that he would not seeme to vnderstand:
Then with her sighes, but all the while was mute,
And she no whit the neerer in her suit.
But to breake silence she is now decreed;
Knowing, Who spares to speake, oft failes to speed.
To proue how far bright beauty can preuaile,
She to this purpose frames a passionate Tale.

No Sex, (saith she) no Age, Degree, or State,
But all are subiect to the will of Fate:
Their pow'r so strong (I cannot say so just)
As what they bid we shall do, that we must:
Our Wills are not our owne, nor can we do
But meerey that which they enforce vs to.
That their strict Lawes no Mortals can evade,
Evn I this day am an example made;
Who apprehend the best, and would pursue it,
But 'gainst mine owne best nature must eschew it.
With that she blusht, and turn'd her cheeke aside,
As if the lone she shew'd, she faine would hide.

The Queene courteth her Sister.

A cunning Apologic.

Pro-

N n 3

Many Women
alledge these
things wan-
tonly which
shee doth only
wittily.

Proceeding thus; I that am now a wife,
Did once resolve to leade a Vestall life;
And gladly would haue kept it to this hower,
But my chaste Will they alter'd by their power.
After my Virgin girdle was vntye'd,
And that I was made both a Queene and Bride;
My best endeavors I did then imply
To keepe vnbroken our conjugall Ty.
But they haue brought thee from I know not whence,
To make me with my nuptiall Oath dispence.
They haue enforc'd my Lord to a far Clime,
To sort to vs conuenient place and time:
If to do what? Thou dost desire to heare,
Looke in my face, and thou mayst reade it there.
And if I to my Lord proue thus ingrate,
What is it but our fortunes, and his fate?
My loue-sicke thoughts are thus before thee layd;
And know, shee sues that must not be gain-sayd;
For vnresistable is my desire:
Pause, but returne short answer. I'll retyre.

The Delphian
strangely in-
tangled.

This spoke, (as much asham'd) away she flings.
Now the yong Priest conceiues a thousand things:
What say or do, he doth both feare or doubt;
Insnar'd he is, and no way can get out.
Such a *Dadalian* Mase should *Theseus* try,
He ne're could finde the dore he entred by.
He apprehends, what strange malicious spleenes
Meane women (loue-croft) haue; then, what's in queens:
By them he may coniecture, as to swell
More, by how much in greatnesse they excell.
And than a woman, who hath greater art
To search and diue into a womans heart?
As better finding how the cards were dealt,
By the like passions shee her selfe had felt.
But for a while I must her Sex forget,
For by no means I must disclose her yet.

Casteth all
doubts,

He knowes he is a stranger, and alone,
That to support him 'gainst the Queene there's none:
How doubly now his life is layd to gage.
For if oppose her suit? her insenc't rage
May proue implacable. And then againe,
To yeeld to her late motion were but vaine;
Since Nature (in the moulding) did deny
To lend her that which should the Queene supply.

If

If say he was a Woman, and disclose
His Sex to her? The Princeesse might suppose
He was some strange Impostor, to abuse
Apollo's name, which nothing could excuse.
But that which moy'd him most, It might preuent
The aime at which his trauell first was bent.
And in that shape, some hope he still doth gather,
In time to finde a Sister or a Father:
To compasse which he will make future triall,
And giue the lustfull Queene a flat deniall.

In which resolve he waits what shall succeed;
When in the Queene comes, hauing chang'd her Weed,
Which now lies loose about her, her bright haire
More wantonly display'd, her breasts quite bare,
Saue with a slender thin transparent Lawne
(Scarfe visible it selfe) before them drawne.
Indeed I cannot to the life expresse
The art she vsed in her carelesse Dresse:
An Habit more for dalliance than for state,
And yet as rich as that she put off late.
In which, great care was mingled, with neglect,
And each thing added to her sweet aspect.

The Queenes
courting habit.

By this, let no man rashly apprehend,
That Lust and hatefull Spouse-breach was her end;
A spere her spotlesse vertues let none dare,
Since she was ev'ry way as chaste as faire.
It onely was an innate feminine pride
Which euermore to beauty is ally'de:
For where is a supposed Singularitie,
There (for the most part) can be brookt no paritie.
And in the least kinde should the Youth but bow
To her feign'd motion, and so breake his Vow;
She would haue held him impiouly base,
And so dismiss him branded with disgrace.
Yet further she is constantly inclin'd,
Like Gold to try him, that's by fire refin'd.

An Apologie
for the Queen.

And therefore she appear'd in that loose vesture,
With passionate looks, and an effeminate gesture;
All things so sutable, as if she came
An Icy-vein'd *Hippolitus* to inflame.
He on his elbow sadly leans the while;
But shee affronts him with an amorous smile,
And plucks him by the sleeue, bids him be of cheare,
Tells him the way to pleasure is made cleare:

Intreats

The Delphi-
ans answer.

Intreats (withall) an answer, since she knowes
There's nothing can their purpose interpose.
He then, as one awakened from a transe,
Rowseth himselfe, and casts a scornfull glanse
Vpon the Queene, striuing to make appeare
Wrinkles in that smooth brow which none could beare.
Then said, Is 't possible that one so yong
Should be so wicked? That so sweet a tongue
Can vtter such harsh discords? Or to finde
In a rare Feature so deform'd a Minde?
Or may it be, that such as to their VVill
Haue Pow'r annex, should stretch both to do ill?
Great Ones on earth we to the gods compare,
And whilst they keepe their Goodnesse such they are:
But they, if once they swerue from Vertue, then
In the gods sight are worse than common men.
For my part, proue you ill as can behest,
Or worse than yet you haue your selfe exprest,
(Which scarce can be) I'am stedfast in my will,
Constant vnto my Vow, and shall be still.

The Queenes
counterfet pas-
sion.

So turnes aside. At which she seemes inrag'd,
And calls to such as were to her ingag'd
In the Kings absence, with a brow austere
Said, Am I not your Queene, and now most neere
To extreme danger? You who haue dependance
And meanes from vs; I through your weake attendance
Might miserably haue suffer'd. See! this Guest,
Whom almost I had tooke into my brest,
Because of his strict order; gaue him all
Respect and reuerence canonicall:
Nay had his god been present, (as 'tis said
He once came downe, either to court some Maid
On whom he doated; else, when th' Earths proud Race
In mighty battell had the gods in chase,
Apollo mongst the rest, not least affeard,
Fled to the earth, and kept *Admetus* Herd
Till that great Broile was ouer:) had he than
Been cast vpon this shore, as this yong man;
Nay, had I lookt in his best fulgence on him,
No greater fauors could I cast vpon him,
Than on his Priest I haue done, (let me proclaime
Him to the world vnworthy such a name)
For he, who but adulterates such a stile,
(I know not whether I should frowne or smile)

This was in
that great Gi-
gantomantia, or
the battell be-
twixt the Tita-
noys and the
gods.

To

To vtter it) would such a deed haue done;
As had at that time his owne god the *Sunne*
By accident beheld his Priest so base,
Behinde a Cloud he would haue shrunke his face.
My meaning you may ghesse: it was a deed
So heinous and so horrid, that it need
No further tongue; my modestie (alas)
Cannot endure to tell you what it was:
Onely imagin it of such distaste,
I had dishonor'd been, the King disgrac't.

This said, her selfe into a chaire she threw,
In such an angry posture, that none knew
But all was serious, and about her came,
Asking what seruice she from them would claime,
T' auenge her in the absence of the King?
When suddenly she from her seat doth spring;
Like an insens't Virago, and then bad,
A sharpe two-edg'd sword quickly might be had.
Scarce had the Princeesse spoke, but it was brought:
"Engins for ill are found as soone as fought.
Which peising in her hand, Take this (saith she)
Who of you all loues best the King or me,
And sheath it in the breast of that Imposter,
Whose simple lookes doth many mischiefs foster:
Hasty and bold was his attempt on me;
So, sharpe and sudden my reuenge shall be."

At this they started and drew backe: for tho
They held the Queene chaste, and did likewise know
Her strict impose (although seuer) was iust,
As due infliction for such capitall lust;
And that a speedy vengeance was most fit:
Yet none was pleas'd to haue a hand in it,
Because they held it impiously prophane,
To wrong such as had holy Orders ta'ne.

She seeming more insenc't now than before,
Said, Must I then my subiects aid implore,
In absence of a Soueraigne? and their pride
Or neglect such, a Queene must be den'y'd?
Hath he all his true-breasted tooke along,
And left no one to right our mutuall wrong?
I now remember me, some nine months past,
How desp'rat Routers on this shore were cast,
Villeins debosh't and bloudy, sterne and bold;
And what is it for freedome or for gold

These

All generally
are afraid to
lay violent
hands on per-
sons enterd in-
to holy orders.

A short digression.

The Queene
euery way ver-
tuous.

These will not act? or both these ioynd together?
Goe fetch the Captaine thence, and bring him hither;
Knocke off his gyues, say I propose his peace,
With large reward added to his release.
A Messenger is sent, who makes what speed
He can't excuse the rest from that blacke deed:
For ev'ry one in deepe amasement stood,
As loth to dip their hands in sacred blood.

Pray giue me leaue to make a short digression,
Of a most needfull note to make expression;
Fitly inserted here, to auoid confusion,
Which else might be some maim to the conclusion.

She was no sooner Partner in the Throne,
But fearing how her father would bemone
Her desp'rat losse; shee's willing that her state
He and her friends should all participate.
And therefore Letters were dispatch'd with speed,
To signifie how all things did succeed:
The journall of her trauels she recites,
With ev'ry circumstance, and then inuites
Her Father, Brother, Sister, (hauing past
So many dangers, and now come at last
To such an eminent fortune) they would please
To leaue their native Soile, crossing the seas,
To giue her a wisht visit, since all joyes,
Pleasures, delights, and honors, seem'd but toyes
And idle dreames; nay ev'n the Diadem
It selfe, if not worne in the sight of them,

Too late this newes was, for vpon her losse
Immediately the good man needs would crosse
To Delphos: then the Sister him pursues,
Of him or her to enquire some certaine newes;
Resolv'd, abroad their trauels how to frame.

The Brother
prepareth for
trauell.

So both were absent when these letters came.
But the glad tydings when the Brother h'ard,
He for a voyage instantly prepar'd:
For till he saw her in her state appeare,
Each day an Age seemes, ev'ry houre a yeare.
Imagin him arriv'd vpon the Coast

The Father
appeares at
Court.

Where she whose presence he desired most,
Waits till the Captaine of the Pyrats can
Be thither brought; who meagre, pale, and wan,
Enters, but like the picture of Despaire,
His head, browes, cheekes, and chin o'regrowne with haire;
His

His Cloathes foragg'd and tatter'd, that alas
Noone could ghesse him for the man he was.
Besides, consider but their severall change,
No wonder each to other seem'd so strange:
For none of them could haue least expectation
To meet there, after such long separation.

Therefore the Queene conceiues not the least doubt,
But that he was the same he was giv'n out:
For a meere desp'rat Ruffian she doth take him,
And in the open confluence thus bespake him:

Thou of the Seas, a Rouer and a Theefe,
And of these late wrackt Pyrats, head and chiefe;
By the Heav'ns iust doome throwne vpon our borders,
And for your outrages and base disorders
Doom'd vnto lasting durance; if this day
I shall propose to thee a certaine way
By which thou mayst thine owne enlargement gaine,
With all the rest of thine imprisoned traine,
Wilt thou accept it? He who had not scene
The Sun of long, till then, casts on the Queene
A stedfast looke, and with some admiration
Of her rare beauty, makes this protestation:
Angell, or goddesse whether? 'Tis my feare
To question which you are? for you appeare
To be the one or other; since that face
Had neuer breeding from a mortall Race:
O, but your language, tun'd to such a motion,
Makes me beleue you are she who from the Ocean
Was thought to be emergent. Elce that Maid
Who of the braine of *Jupiter* was said
To be conceiv'd; not borne (although there bred)
Till *Vulcan* with an hatchet cleft his head.
Elce *Iuno*, she that kindles *Hymens* fires,
The Queene of Marriage and of Chast desires.
One of these three vnto your lot must fall,
Who stroue on *Ida* for the golden Ball.
You speake of my enlargement: Set me cleare,
And were't to coape a Tygre or a Beare,
With *Theseus* Minotaure, or *Perseus* Whale,
That huge sea-Monster, who had ev'ry scale
Lesse penetra'ble than brasse; set me vpon
A fierce *Chimera*, as *Bellerophon*
Was once implov'd, (three horrid shapes commixt)
An *Hiena* and a *Crocodile* betwixt,

The Queenes
speech to her
Father.The Fathers
answer to the
Queene.*Venus.*
*Pallas.**Iuno* surnamed
Proserpina.

Place

Place me, and mighty Queene I'll be content
Ev'n thence to purchase my enfranchisement.
For neuer can my troubled thoughts haue rest,
Whilst bondage hinders me from my faire quest.

This said, he paus'd. To whom the Queene replies,
I will propose thee no such enemies:

The taske I enioyne thee shall be free from danger;
Onely receiue this sword, and kill that stranger,
Yong and vnarm'd: see, this is all thy charge;
Which done, thee and thy fellowes I enlarge.

He takes the sword, and with his hand makes show
To proue if point and edge were sharpe or no.

Then first vpon the Queene he casts an eye:

Next, on *Apollo's* Priest, then standing by,
Awaiting death; which as he did out-braue,
His sweet and chaste lookes pittie seem'd to craue.

Doubly distracted is th' old man, to see

In two bright Beauties such antipathie:

That one should be so cruell and so faire,

Th' other so yong and valiant, it seem'd rare:

Which in his breast did greater wonder strike,

Since they in their aspects were both so like.

But these conceptions soone were ouerpast,

And he retires into himselfe at last:

Thinks now how basely he is dis-esteem'd,

And of his Losse (hopelesse to be redeem'd)

Knowes there's no possibilitie to win

His freedome, but to act that bloody sin.

How can he frame his innocent hands to kill,

Who all his life nought fear'd saue to do ill?

All his disasters stand at once before him,

And to his pristine joyes how to restore him

He sees no means. He next doth apprehend,

Of all his sorrowes Death to be the end;

Which he would search out through all forrein stronds,

Rather than to re-enter gyues and bonds.

He findes his hand is of a sword possest,

A way to bring him to perpetuall rest:

But that he should dye branded in that kinde,

Is noway futing with his noble minde.

Therefore thus frames his speech vnto the Queene:

Madam, I know not whence you ground your spleene

'Gainst this yong man, whose lookes beare such a charme,

Him (for a World) I haue no pow'r to harme.

But

Nature hath a
working in all
things.

A deep appre-
hension of all
his disasters.

Death the end
of misery.

But since I needs must into mischiefe runne,
Your Will is Law, and something must be done.

Yet first beare record, you and all your Traine,

I am no such base Russian, as to staine

My hands in innocent blood: I haue nor skill

Nor practise, how to rauish, rob, or kill.

No Pyrat, but a Father much distressed,

By *Neptune's* fury shipwrackt in the quest

Of a lost Childe, whom might I liue to see,

Death (now alas) would be new life to mee:

But that's past hope. In search of her I came,

Epyre my Countrey, *Thesfor* is my name:

And be you Testates all of you, how I

A wretched Father, *Fortunes* Martyr dy.

No sooner had he vttered that last word,

And ready now to fall vpon the sword;

But out the Priest steps from amongst the rest,

And snatcht the weapon from her fathers brest.

Which forc'd out of his hand, she said, No, father,

There is no cause why you should die, but rather

This lustfull Queene; Then aim'd to strike her dead:

Who stands amas'd at what her father sed.

A Courtier next her the keene point put by;

When suddenly the Queene was heard to cry,

O Father, I am she you longhaue sought:

And with that word, about his necke him caught.

This when the elder Sister (wondring) sees,

Her haire with stragling fell below her knees;

Seeming to those which did this change behold,

As were she mantled in a shroud of gold:

Which made her Sex apparant to their view;

So by degrees each one the other knew.

How should my barren Braine or Pen be able

To expresse their joyes, which are not explicable?

For extasies arising from the heart

By sudden chance, surcharging ev'ry part

Of the Soules faculties, in most strange fashion

Make rapture to proceed from admiration:

In such a pleasing diffidence they grow,

They scarce beleue what they both see and know;

Of what all are assur'd, no one but feares,

Till joyes affects breed the effect of teares.

Much would be said, but none can silence breake;

All full of matter, but none pow'r to speake.

O o

In

He discloseth
himselfe.

The elder Si-
ster saueh her
Father with
purpose to kill
the Queene
her Sister.

The Delphian
Priest by acci-
dent discou-
red.

Sudden joyes
not suddenly
exprest.

The brother
arriv'd at
Court.

Seuerall di-
stractions.

* Which was
by reason of
her doubt-
full shape.

The returne of
the King.

In this distraction there's a rumor growne
Of a yong man a stranger, and vnknowne,
Arriv'd at Court; who hearing the great fame
Of that braue Queene, as far as Epire came
To visit her: At the word Epire they
Are startled all: the Princeesse bids make way
To giue him entrance. O what expectation
Had they then to behold one of their Nation!
By reason of her Letters, the Queene she
Might happily conjecture who't might be.
But the two other could not apprehend
What man should be employ'd, or who should send.
Therefore new scruples in their thoughts begin,
When by a Lord-like Eunuch usher'd in,
Hee's brought into the Presence, and soone knowne,
Because assuming no shape but his owne.
Then suddenly they all vpon him runne;
The Sisters cry out, Brother, *Thestor*, Sonne:
And all at once their armes about him cast;
But were so chang'd from that he saw them last,
To haue retyr'd himselfe was his intent,
Not vnderstanding what such greeting meant:
Because the elder Sister at first sight
Appear'd to him a strange * *Hermophrodite*:
Nor of the other could he knowledge haue,
The Sire so ragged, and the Queene so braue.
But finding them persist in their embraces,
And seriously then looking in their faces;
Partly by that, part by their tongues, at length
His timorous doubts begin to gather strength.
Assur'd at last, e'r either Sister greet,
He casts himselfe low at his fathers feet:
A Blessing is no sooner crav'd but had.
The Queene commands her Father to be clad
In a rich habit suiting his estate.
Which whilst her seruants haste to accomodate,
The Brother now hath leisure to impart
Cordiall salutes from an vnfeigned heart,
(With his faire Sisters now no longer strange)
Which they with him as freely interchange.
By this, the Queene is giv'n to vnderstand,
The King her Lord and Husband is at hand,
With those two Princes, twixt whom he had made
Such peace, not one the other should invade.

Whom,

Whom by his wisdom, after long hostilitie,
He had reduc'd vnto a faire ciuilitie,
Contracting league betwixt them; and as Guests
To Triumphs, to Ovations, and high feasts
Inuited them: his sole and maine intent,
To make that league more firme and permanent.
The King, before he can approach the Court,
Of all the former newes hath full report,
Of Father, Brother, Sister; and so met,
As that the Island shall remaine in debt
To all posteritie, where hee's instated,
To haue the bruit from Age to Age related.
For where the place he liv'd in was obscure,
The memory of this shall make't endure,
Whilst there's a Summer to succeed the Spring,
Or Winter, Autumne; whilst vpon his wing
Time hath a feather: and shall credit win,
Till *Lachesis* haue no more thred to spin.
The patient Reader I am loth to cloy,
To expresse their meeting, jubilee, and joy;
Who doubtlesse will conceiue it to be such, (much.
Though more than need, yet was not thought too
Besides, in Feasts and Banquets (knew I when)
I'de rather blunt my knife, than tyre my Pen.

These and the like occasions were the cause,
Men to their good successe gaue such applause,
That one, vnto the Oracle indeer'd,
A stately Temple to *Apollo* reard.
And *Thestor*, who through *Neptune* had the fate
To finde his best lov'd childe, did consecrate
To him an Altar, thinking so to please
The Pow'r that wrackt, then sav'd him from the Seas.
And so the Queene, since *Fortune* was so kinde
To haue her in all troubles still in minde,
She in a new-built Temple yearely prais'd her,
Who to that height from her dejection rais'd her.
Such as in woods and Forrests haue by chance
Escap'd wilde beasts, through their blinde ignorance,
Haue had a strong conception there might be
A *Genius* or some Spirit in ev'ry Tree,
To whom their safety they ascrib'd. If passe
A brooke or river where least danger was;
This or that water-Nymph, they durst protest,
Had leant them aid when they were most distressed.

O o 2

And

The originall
of Idelay.

The Devils
first course of
Idolatri.

Nine Classes
of Devils.

1 Order.

D. Stron. Vene-
tin lib. de spe-
rit. & Incant.

2 Order.

3 Order.

4 Order.

5 Order.

6 Order.

7 Order.

8 Order.

9 Order.

And thus the Diuell did the Ethnycks foole,
That would o're ev'ry Groue, Lawne, Streame, or Poole,
Instate goddesse or god, on whom to call;
That Pow'r neglecting, who created All.
At Diuine worship hath been still his aime,
For all Idolatry from him first came.

Of the Rebellious there be Orders nine,
As corresponding with the Spirits Diuine.
In the first eminent place are those install'd
As would on earth be worship't, and gods call'd.
As he that did his Oracles proclaime
In Delphos, Shadow'd by *Apollo's* name:
He that the Pythian Prophetesse inspir'd,
As likewise those th' Egyptians so admir'd,
Ascribing to themselves Honour and Feare;
And those in sundry Idols worship't were:
And of these *Belzebub* is Lord and Master.

Prince of the second is that great Distaster
Of Sanctitie and Truth, Author of Lies,
Who alwayes speakes in doubts and fallacies;
Hee's *Python* styl'd. The third Classe comprehends
Vessels of Wrath, who haue no other ends
Than to to deuise all Mischiefes; *Belial* hee
Is call'd, for his approv'd Iniquitie.
I'th fourth Forme are such Spirits as conuince
Man in his sinne, then punish him; their Prince
Is *Asmodeus*. The fift Scale comprises
Deceiuers full of fraudulent disguises;
And 'tis their function, office, and condition,
T' attend the deform'd Witch, and damn'd Magition:
And of these *Sathan's* chiefe. The sixt contains
The airy Potestates, who Hailes and Raines,
Thunders and Lightnings haue great dominance in:
And of these the prime Lord is *Merasin*.
In the sev'nth are the Furies; they giue life
To Discord, War, Strage, and contentious Strife,
Then cast them vpon Man in their fierce wrath:
Abaddon ouer these dominion hath.

The eighth includes Explorers that accuse:
Those *Astaroth* doth as his Vassals vse.

The ninth and last, Tempters who ambush Soules,
Those *Maimon* in his Principat controules.
Now of these Cacadaemons we haue ground
For many names, in sacred Scripture found.

The

The word *Diabolus* doth signifie
A false Accuser full of calumnie.
Belial is likewise read there, and the word
Imports an Out-Law without Yoke or Lord.
Knowledge acute, *Demonium* implies:
And *Beelzebub* is the King of Flies.
Sathan, an Aduersarie; *Bohemoth*, a Beast:
Leviathan, where grosse sinnes are increast,
And builded vp. Such from *Abaddons* race
Be styl'd, as are extermin'd from grace.

We finde in *Dantes* these by obseruation,
Alchimo, i. Vnto Vice an inclination.
Then *Calchabrina*, i. One who doth despise
All Diuine Grace. Neither did he deuise
Vainly these names. An euill-biting Dog
CagnaZum; *Coriato*, a fat Hog;
Barbariccia, i. Fraudulent and Vniust:
And *Libicocco*, One inflam'd with Lust.
Faraffel doth a Trifler intimate;
And *Rubicante*, Fir'd with Spleene and Hate.

Briefely to passe their names o're, it would well
Become this place, to speake how many fell
In that great Conflict; and 'tis my desire,
As far as leaue permits me, to enquire.

Most probable it is, and best agreeing
With common Sence, since all things that haue Beeing,
By naturall instinct their Pow'rs extend,
And faculties, all aiming at the end
For which they first were made; and Nature still
Her ordinarie course strives to fulfill:
So that all Births which out of order come
Are monstrous and prodigious, of which, some
(Although not many) in each Age we see:
As likewise that Sinne still doth disagree
With Diuine nature, and therefore their Fall
And proud Rebellion most vnnaturall,
As meere Extrauagants, these reasons may
Induce vs to beleue, and thinke that they
Are more in number that remaine in Blisse,
Than those cast headlong to the deepe Abisse.

Some learned Rabbins haue opinion held,
The number of the Angels that rebell'd,
And in one Coniuration then compacted,
Out of each sev'ral Ternion extracted,

O o 3

Equall

Diabolus.

Belial.

Demonium.

Beelzebub.

Sathan.

Bohemoth.

Leviathan.

Abaddon.

The names of
Devils accor-
ding to *Dantes*

Concerning
the number of
Angels that
fell.

Apoc. 12. 14.

By starres are
meant intelli-
gences or spi-
rits.More Angels
than Men,
more men
than Animals.
D. Stroz. lib. de
natural magis.
Daniel 7. 10.

Apocalip.

Albert. magn.
de Angel. num.Concerning
the motion of
the Angels.

Equall one Chorus. Saint *Iohn* doth auer,
That he beheld the Dragon *Lucifer*,
The third part of the Stars with his Taile draw
From the high Heav'ns, (which he in Vision saw.)
But of the Angels, th' exact number who
Shall undertake to tell, he shall but grow
From Ignorance to Error; yet we may
Coniecture, That as in perfection they
Excell all other Creatures; so conclude,
That likewise they exceed in multitude
Those that haue had, still haue, or shall haue Beeing.
For diuers Authors are in this agreeing,
Mans generation hath been multiply'd
Above all other Animals beside.

Saith *Daniel*, *Thousand thousands* Him before
Stand, and 'bout him *ten thousand thousands* more.
Which Thousand he thus duplicates, to show
Their countlesse number, which our dull and slow
Nature wants facultie to apprehend.
As likewise when he further would extend
Their Legions, *Miriads* he to *Miriads* layes:
Noting to vs, of those that sound his praise
The infinite Armies, like a Circle round,
The number ending where it first was found.

In *Iohn* 'tis read, *A mighty voice I heard*
Of many Angels, and their Troupes appear'd
To be of thousand thousands. *Iob* said well,
The number of his Souldiers who can tell?

'Mongst others, one much daring, his bold Pen
Seem'd to out-strip his Vnderstanding, when
He would confine each Chorus to containe,
(The meere Chimera of an idle braine)
Saying, To each belongs (in these blest Regions)
Six thousand six hundred sixty and six Legions;
Each Legion too doth (bee'ng exactly told)
Six thousand six hundred sixty six Angels hold.
But of their number let no man discusse
Further than sacred Scripture warrants vs.

It followes that I next make inquisition
Into the Angels motion, a Position
Needfull to be examin'd. Know then, He
Is not contain'd in place, as Brutes and we;
But Place it selfe he in Himselfe contains,
Bee'ng said to be still where his Pow'r remains.

And

And though it passe our weake ingeniositie,
Yet He is knowne to be of strange velocitie;
And without passing places, can with ease
Or go or come at all times when he please:
From heav'n to earth He can descend, and bee
Above and here in space vnmomentarie:
Hence, thence, He (vndisturb'd) hath passage faire
Through both the elements of Fire and Aire,
Without incumbrance or the least molest.
And though it sinke not into th' Ethnycks brest,
Hee's without circumscription, vnconfind:
For if these Spirits, Places had assign'd,
And so from one into another shifted,
How could they then so suddenly be list'd
Into the vpper Heav'ns? or thence apply
Themselves to th' earth in twinkling of an eye?
It is agreed vpon, the Good and Euill,
The blessed Angel, as the cursed Diuell,
Haue all those faculties, and without aine
Or passing intermediat things, can gaine
To what they purpose, in one instant round
The spacious world, and where they please be found.

Those that the Mathematicke Art professe
Tell vs, That 'twixt th' eight Heav'n and earth's no lesse
Than one hundred and sev'nty millions 100 and three
Of spacious miles mete by Geometrie.
By which account, the mighty space extending
Is, from the watry and tenth Heav'n descending,
Ten times so much at least: for if a stone
Should from the starry and eight Heav'n be throwne,
And ev'ry houre passe without intermission
One thousand miles in it's swift expedition,
In motion still, without stay or re-calling,
It must be sixty five yeares in it's falling.
To amplifie what hath before been said,
Some Sectists haue their ignorance betray'd;
Asserting Angels are not: If they were,
They, with the Soule, of force must likewise beare
Bodies about them too, and so to bee
Subiect vnto our visibilitie.

How vaine this is it may be eas'ly ghest,
When none that hath Philosophy profest,
But hold, That there are Substances Diuine,
Intelligent call'd, which neuer did incline

Into

The distance
betweene the
8. Heaven and
the Earth.With some
moneths, daies
and houres ad-
ded.

Into commixtion, or knowne to require
Substance from th' Earth, the Water, Aire, or Fire.

A second thing th' object, That if so great
Their number be, as that the Aire's repleat
With infinit Armies? it must be needs confest,
That they should hourly whole Mankinde molest.
But these consider not, He that created
All things out of meere Nothing, hath instated
Them in such order, distance, and consent,
One to another's no impediment.

Neither is any of his great Works found
That hath the pow'r to passe beyond his Bound:
As in the Waters element, though far
It exceeds the Earth, yet keepes within it's bar;
And though the proud waues with curl'd billowes rore,
Threatning as if to swallow vp the shore;
Yet by th' Almightyes hand their pow'r is stay'd,
No Inundation or great Deluge made:
Vnlesse his Wrath some sudden vengeance brings,
Opening Heav'n's spouts, and letting loose the Springs.

No maruell then, that Spirits be in number
So many, that the very Aire they comber;
And they to vs, and we to them so odious,
They neither hurtfull are nor discommodious:
Their Malice not bee'ng able to withstand
Those bounds prefixt by the Almightyes hand.

Job. 40. 1.

For so much in *Iob's* Historie is found;
When *Sathan* saith, he hath compass't the earth round,
He doth not say, In his large progresse hee
Hath done to Man least discommoditie
Or harme at all: not that he wanted Will,
But (in himselfe) the Pow'r to hurt or kill.
Nor durst he touching *Iob* make inquisition,
Till he from God himselfe had free permission;
Who gaue him limit, and his fury staid
Vpon his outward Fortunes, when he said,
*Lo, all he hath now at thy mercy stand;
Onely against his person list no hand.*

Again, when He his Body to him gaue
Captiue, his Life he did command him saue.
Whence we may ground, Though this rebellious Prince
Great *Lucifer*, with his Adherents, since
Their Fall retaine th' abilitie and pow'r
To measure th' Earth in least part of an houre;

Yet

Yet without leaue they neither dare nor can
Vse the least violence on Gods creature Man.

Next, touching the rare knowledge which insists
In them by nature; Some Theologits
Affirme them pregnant in Theologie,
Philosophie, Mathematicks, Astrologie,
In Musicke they are skill'd, expert in Physicke,
In Grammer, Logicke, and Arithmeticke.
Nay, he that is among them the most low,
Contemn'd and vile, more than weake Man doth know.

Nor are their reasons vaine; for in respect
A Spirit is but a meere Intellect,
Not burden'd with a body, of agilitie
Nimble and quicke; therefore with much facilitie
In all materials he acquainted is,
From the Earths superficies, to th' Abisse.
He knowes such vertues as in Stones abide,
Gems, Minerals, creeping Wormes, and Beasts (for hide
From him you nothing can) for he doth vant
Still in the Marble, Porphyre, Adamant,
The Corall, Pumice, and the Chrysolit,
The Smarage, Topaz, and the Margarit,
The Onyx, Carbuncle, Gold, Siluer, Lead,
Brasse, Iron, and Sulphur. He is likewise read
In the proprieties of Creeping things,
Ants, Toads, Snakes, Serpents, (all that the earth brings.)

Of all the sev'rall Fishes he hath notion,
Bred in fresh waters or the briny Ocean.
Of Beasts the sundry qualities he findes,
Lions, Beares, Tygres, Camels, Horses, Hindes,
The Elephant, the Fox, Ape, Asse, Mule, Cat,
Sheepe, Wolfe, Hare, Hedge-hog, with each other, that
The Earth produceth. So in Herbs and Trees,
Plants, Leaues, Fruits, Roots, Seeds, juices, Liquors, these
No Artist hath like skill in. He can tell
The sev'rall qualities of Fowles, and well
Distinguish them; as, such and such belong
To the Earth, Aire, or Water. He is strong
In further knowledge of the Elements,
As in their pow'r, their natures, and extents,
Of Thunder, Tempest, Meteors, Lightning, Snow,
Chasemates, Trajectories, of Haile, Raine. And so
With piercing eyes he hath a deepe inspection
Into the Sunne, Moone, Stars, the true direction

Of

Of all Stars fixt or wandring; Zodiacke Lines,
Articke and the Antarticke Poles, and Signes,
The courses of the Heav'ns, the qualities,
Their influence, their effects, and properties.
And as they have a vertuall pow'r to know
All our inferior bodies here below;
So of the Sp'rits of Glory or Perdition,
The Orders, Offices, and the Condition.
Briefely, There is no Creature God hath made,
From the first Chaos, but it may be said,
Whether it be abortive or full growne,
That to the Angels nature it is knowne.

Since then so great and so profound's their skill,
Infus'd into them by the Makers Will;
Nowonder 'tis, that they such strange things can,
Beyond the weake capacitie of Man.
We onely by things sensible attaine
To a small knowledge, and with mighty paine;
And into error we may quickly fall:
For in it is no certaintie at all.

Where the
knowledge of
Spirits is limi-
ted.

Sp'rits cannot erre and be deceiv'd, as we,
Seeing and knowing all things perfectly,
In their true reall Essence: which is meant
Onely of Naturall things, and hath extent
No further. For, as Angels Creatures bee,
Th' are limited in their capacitie;
In all such things as on Gods Pow'r depend,
Or Mans Free-will, their skill is at an end,
And vnderstand no further than reueal'd
By the Creator: else 'tis shut and seal'd.

Hence comes it that the euill Angels are
So oft deceiv'd, when as they proudly dare
To pry into Gods Counsels, and make show
By strange predictions future things to know.
This makes their words so full of craft and guile,
Either in doubts they cannot reconcile,
Or else for certainties, false things obtruding,
So in their Oracles the World deluding.
Whose answers either were so doubtfull, and
So intricate that none could vnderstand,
Or meerely toyes and lies for their words were,
By interpointing, so dispos'd, to beare
A double sence, and seeming truth to tell,
Whether or this or that way the chance fell.

But

But the good Angels they can no way erre:
The reason is, That they themselues referre
Wholly to Gods good pleasure, from which Square
And perfect Rule they neuer wandring are.
They iudge not rashly, hid things they desire not,
And after future chances they enquire not;
Nor further of ought else to vnderstand,
Than they are limited by his command.

How many thousand traines hath Sathan layd,
By which he dayly doth fraile man invade;
By entring Contract as a seeming friend,
Thereby to draw him to more fearefull end?
Of which the Fathers witnesse; for one faith,
The Diuell with Magitions compact hath.
Another, That all Magicke cov'nants bee
Meere superstition and Idolatrie;
Which growes from a societie combin'd
Betwixt the euill Dæmons and Mankind.

If these were not, Why should the Ciuill Law,
Firm'd by th' Imperiall sanction, keepe in awe
Such damn'd Impostors? For the words thus run;
Many (we know) abstruse Arts haue begun
To put in practise, to disturbe the Aire:
Vpon the innocent Soules these likewise dare
Vomit their malice, and from the graues call
Spirits from rest, by Diabolicall
And cursed Spells: All such as shall rely
On things preposterous and contrary
To Natures course, Gods people to annoy,
The Churches Curse, them and their Arts destroy.
The like against these selfe-opinion'd fooles
Is Articled in the Parisian Schooles.

Of such like Miscreants 'tis in Esay said,
We haue strooke hands to league with Death, and made
Cov'nant with Hell. How can Man be exempt
From this Seducer, he that dar'd to tempt
The Sonne of God? All these will I giue thee,
If thou wilt prostrat fall and worship mee.

Of these Compacts and Couenants we finde
Two sorts, and both blasphemous in their kinde.
The first, When willingly we seeke inspection
Into that Art, and labour our direction
From Magicke bookes, or vse their Circles, Lines,
Their superstitious Characters and Signes.

The

The Good An-
gels cannot
erre.

Sundry Se-
ducements of
Sathan disco-
uered.

Cipr. de dupl.
Martyr.

August lib. 2. de
doct. Christ.
cap. 23.

Cap. de Malef.
& Maibem.

Artic. 3. Scol.
Parisien.
Esay cap. 28.
Percussimus se-
cus cum morte,
& cum Inferno
fecimus pactum
Matthew 4.

Of these com-
pacts writes
Sprangerus,
Spineus, Na-
barra, Grisland
Remigius, Sibil-
la, Mengius,
&c.

The manner
of the Diuels
temptations
set downe, the
better to avoid
them.

The second, when without maleuolence
We search into that art, with no pretence
Of Curiositie; onely we vse it
Knowledge to gaine, and got, not to abuse it.
And that is dangerous too; all Such compact
League with the Diuell, as in word or act,
Breathe words vnkowne, obscure, inserted vainly,
Or such things as are holy, vse prophanely;
As by obseruing certaine Characters,
Signes, Figures, Angles, Squares, Diameters, &c.
Certaine Dayes, Houres, Stars, Planets, Constellations,
Graines, Numbers, Instruments, of antique fashions,
And these beyond their naturall operations.
When Sacraments, or any thing that's holy
Shall be abus'd by their ridiculous folly:
When Images of Wax or such like matter
Are cast into a pot and boyld in water:
When certaine Numbers, vnkowne Markes or Notes
Writ in strange coloured paper, he deuotes
To superstitious vse. When as to Coine
Of gold or siluer, or of brasse, they ioyne
Stamps of new Characters; and this to bee
When such a Planet is in such degree.
Such Pieces did *Pasius* vse to weare:
What e're he bought, he neuer payd too deare;
Who parting from the Merchant, did but name
The sum he payd, and backe to him it came.
When holy Ceremonies (through the Malicious)
Are made idolatrous and superstitious.
When Linnen neuer washt is vs'd; and hee
Must hold a Wand that's cut from such a Tree:
With which he strikes the East, and then the West,
The North or South, (as to his purpose best.)
That all his Haire shaues off by night or day,
Thinking thereby to driue the Diu'll away.
That takes dust from a Sepulchre, to vse;
Or from the Graue the Deads bones, to abuse.
Or ought besides that shall seeme retrograde
To Reasons course, or what's by Nature made,

Further, Vnto this Cov'nant doth belong
All such as stand in their opinions strong.
To meditate those fond Bookes bearing name
From *Ada*, *Abelus*, *Enoch*, *Abraham*,

Cyprian,

Diuerse ma-
gick bookes
were impiously
fathered vpon
god and god-
men.

Cyprian, *Albertus Magnus*, or *Honorius
Paulus*, with those in Magicke still held glorious;
Who boast ambitiously with great ostent,
This Art had both it's birth and ornament
Either from *Adams* Custos, *Razael*;
Or else from *Tobits* Keeper, *Raphael*.

Another strange Booke they produce, and say
'Twas *Salomons*, call'd his *Clavicula*.
These *Magi*, by old Sathan thus misguided,
Another Volume in sev'n parts diuided,
Stuft with Spels, Charmes, Oblations, (all Confusions
Of Non-sence, and the Diuels meere obtrusions)
As a Worke learn'd and sacred, still prefer,
To ev'ry curious yong Practitioner.
All these are but his subtil traines, to draw
Men from Gods Feare, and honour of his Law.
For in this Art whoeuer strives t' excell,
He strikes a lasting Couenant with Hell.

And as in these, so likewise in past Ages,
He wanted not his *Astrologomages*.
For most of this prognosticating Tribe,
Mettals vnto each Planet can ascribe;
Siluer vnto the *Moone*, to the *Sunne* was
Gold sacred, vnto *Ioue* Copper and Brasse;
To *Venus*, white Lead; vnto *Saturne*, Blacke;
Iron and Steele to *Mars*; nor doth there lacke
Amber to *Mercury*. To each of them
They likewise consecrate some severall Gem:

Vnto the *Sun* the Carbuncle is due,
And Hyacinth, of colour greene and blew.
Th' Adamant and Chrystall to the *Queene of Night*;
To *Saturne*, th' Onyx and the Chrysolite;
The Saphyr with the Diamond, to *Ioue*;
The Iasper and the Magnet *Mars* doth loue;
Smaraged and *Sardix* *Venus* doth not hate;
Nor *Mercury* the Topaz and Achate.

Now in these stones at set houres they would cut
Faces, in which the Heav'nly Signes should put
Strange vertue; so that each impressie fashion
Should haue in it a sev'ral operation:
(The manner would seeme redious) These imprest;
They held to be much nobler than the rest.

As first, the signet of the *Sun* to haue
Pow'r to make men wise, valiant, potent, graue,

Pp

Happy,

Salom. clavic.

Astrologomages

Seuerall met-
tals ascribed to
euery sundry
Planet.

Electrum is ei-
ther amber, or
a mixture of
gold & siluer.
Seuerall gems
consecrated to
the Planets.

Achates quod
microrem & cu-
ras Abigat.

The signet of
the *Sunne*.

Moone.

Jupiter.

Mars.

Venus.

Mercury.

Saturne.

The absurditie
of the former
explained.Bonaventura
Centileg.

Happy, but full of Thoughts. The *Moone's* to make
Prosperous in Voyages they undertake,
And gracious amongst women. *Ioves* Seale-Ring
Doth Friendship, Dignities, and Honours bring,
To Riches, Office, into Princes grace,
To peace of thoughts, Priesthood, and eminent place;
All these, if *Saturne* nothing shall oppose.

The Seale of *Mars* makes pow'rfull ouer Foes,
Victorious, full of Fortitude, audacious,
If *Mercury* shall at that time be gracious.
Th' impression that from *Venus* they deriue,
Doth make men louely, gracious, to suruiue.
In Princes fauors, but in Womens best;
It helps in fortunat Mariage, doth inuest
In gracefull Clergy, banisheth all care,
And makes Man affable and debonaire.

Mercury's, works to be solicitous,
Quicke, nimble witted, and facetious,
Cunning in Trading, crafty, worldly wise,
And apt for all Commerce and Merchandise,
Ingenious in each Mechanicke trade,
And fortunat in ev'ry bargain's made.

Saturne's makes Man of a relenting straine,
A thousand wayes insidiating gaine;
To Rich men deare, to hate Women aboue measure,
And fortunat in finding hidden treasure.
And these are the delirements practis'd still
By those professing naturall Magicks skill.
In th' Heav'ns motion who so dull can bee,
But knows them of such quicke velocitie,
That before they such pourtraictures can fashion,
The Stars, that are still mouing, change their station,
Nor can a Figure cut in Lead or Gold,
Siluer, or other mettall, that doth hold
No correspondenc with the Stars, then take
A second nature, and the first forsake:
Adding to the Materiall a new Power,
Which neuer it assum'd vntill that hower.
But our Theologists and Doctors all
(Without exception) this, plaine Magicke call.

Saith one; These Obseruations, from the first,
Idolotrous are, by God himselfe accurst,
And interdicted by the Church: for sure
We are, That what they by the Stars procure.

Is

Is meere deception and illusion vaine,
By *Sathans* cunning crept into Mans braine.

The Schoole of Paris doth that Art thus tax;
Those Images of Mettall or of Wax,
Or other Matter wheresoeuer sought,
Whether by certaine Constellations wrought;
Or whether they are figures that infer
Sculpture or forme of certaine Character;
Or whether that Effigies be baptis'd,
Or else by Incantation exorcis'd,
Or consecrate, (or rather execrate)
Observing punctually to imitate
Bookes of that nature; all we hold to bee
Errors in Faith and true Astrologie.

My Verse no longer shall your patience tyre;
The Prose may yeeld what further you desire.

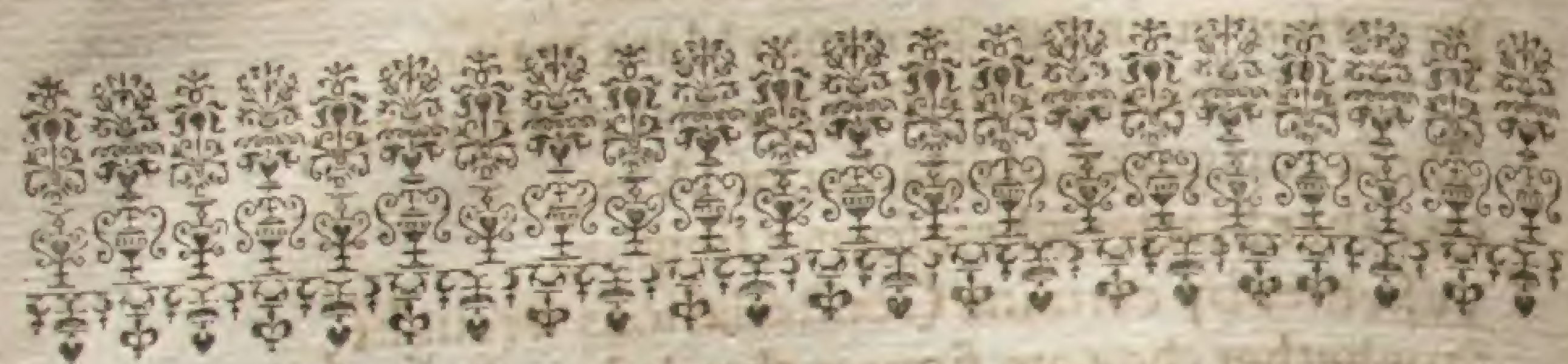
Amor Dei } *Donatione,* } *Missione.*
est in } *Condonatione,* } *Remissione.*

Explicit Metrum Tract. septimi.

Pp 2.

Theo-

All Magick
condemned by
the schoole of
Paris.The words of
the Cannon.



Theological, Philosophicall, Poeticall, Histori-
call, Apothegmaticall, Hieroglyphicall and Emblema-
ticall Obseruations, touching the further illustra-
tion of the former Tractat.

Of wilfull ig-
norance,



Began the precedent Tractat with a Contempla-
tion of the great Works of the Almighty; I des-
cend now to an apprehension, Vwhat Ignorance,
(or at least wilfull Ignorance) is.

*Seneca, in Octavia, saith, Inertis est nescire quod li-
cent sibi:* It is the part of a sloathfull man to be

ignorant of such things, to the knowledge of which he by his in-
dustry may attaine. It is a thing worthy remarke, to obserue how
the Dull and Stupid emulate and enuy the Pregnant & Learned.
One not vnfitly compared them to a Fox, who being hungry, and
spying a Peare tree laden with ripe fruit, layd all his force to the
root thereof; but finding his strength too weake, and that by his
vaine shaking thereof nothing fell from thence, he departed, say-
ing, Fie vpon them, these Peares are a bitter fruit, and would neuer
haue agreed with my stomacke. The same Fox looking vpon an
Asse, and imagining that his hanging testicles would euery in-
stant fall; after he had followed him some miles, till he was wea-
rie, and finding himselfe frustrat of his expectation, returned back
with these words; Now I consider better with my selfe, the stones
of this Asse are stinking and loathsom, besides they are very hard
of digestion. It may be thus applied: There is no wise or discreet
man but doth honour all good Sciences and humane Learning;
To such onely they are in contempt and scorne, whose weaknesse
of iudgement, and imbecilitie of braine finde themselues vnable
to attaine to such noble Mysteries.

It is reported of one *Daiglinus* a Mimicke in the city of Con-
stance, That hearing of a simple and ignorant man to be elected
Consull, came to him in a kinde of gratulation for his new ho-
nour, in these words, O Sir, I hold you to be a most fit man to
vndertake this noble Office of Iudicature. The other demanding
of him the reason why he thought so? He made him this answer;
Because

Henr. Bibellius
lib. facciar. 1.

Because, Sir, you haue so husbanded your good words, and so trea-
sured vp your wisedome, that hitherto neither of them hath been
heard to proceed from you. Of such wise Senators there is a pro-
uerbe amongst the Germans to this purpose; If thou hast Wit
which thou wouldst not be rob'd of, trust it with such an Alder-
man; for there it shall be most safe, because no man will suspect
any such thing from him. To be ignorant in such things as con-
cerne euery man in his priuat estate, is not onely a blemish, but a
mischiefe. According to that of *Horace, Lib. 2. Sat. 6.*

*Sed quod magis ad nos,
Pertinet & nescire malum est, &c.*

Such things as most concerne vs, not to know,
Is ill in vs; and therefore we must grow,
To search if those instated 'boue the rest,
Be more in Riches than in Vertue blest.
Next, thinke vpon the means that they accite
To friendship, goodnesse, or to do what's right:
And then, not onely what is Good to finde,
But to the soueraigne Good apply thy minde.

Of wilfull Ignorance saith *Salomon, Qui exultat discere, incidit in
mala:* He that despiseth to learne, falleth into euil, *Prov. 17.* There-
fore were my People lead captiue, because they had no knowledge; saith
Esay, cap. 5. And in *Cap. 27.* It is not a wise People, therefore hee will
not haue mercy on them, that made them; and Hee that fashioned them
will not spare them. And *Baruch, cap. 3.* And because they had no wise-
dome they perished in their folly. We reade *Saint Augustine* thus:
Of the euill mother Ignorance come two like bad Daughters,
Deception, and Doubt; the one wretched, the other miserable;
the first pernicious, the last pestilent. *Bernard* in one of his Epi-
stles saith, Men are ignorant of many things needful to be known,
either by the injurie of Knowledge, the sloathfulnesse in learning,
or the backwardnesse in acquiring; yet are none of these excusa-
ble. And the same Father, *sup. Cant.* The knowledge of God and
thy selfe, are both necessarie to saluation: for as from the know-
ledge of thy selfe the feare of God ariseth in thee, and by that
knowledge thou art taught how to loue him; So on the contra-
rie, From not knowing thy selfe groweth Pride, and from not
knowing God, Desperation. And in another place; *Ignorantia sui
initium omnis peccati; ignorantia Dei consummatio omnis peccati, &c.*
The blockishnesse of the minde is the stupiditie of acute reason,
bred from the grosse sences of carnall Intemperance. Not euerie
one that is ignorant is free from punishment: for such may bee
excused

Hugo.

excused who gladly would learne if they knew what to learn; but such cannot be pardoned, who knowing from whom to learne, apply not their will and industrie vnto it. *Seneca* in one of his *Pro-* verbs saith, It is a more tollerable punishment not to liue at all, than not to liue a Knowing man. And in another of them; It is no lighter thing to be altogether ignorant what is lawfull, than to do that which is vnlawfull. *Socrates* saith, Where there is no Capacitie, there Counsell is vainly bestowed. And *Solon*, Ignorance hath euer the boldest face, nor is it easie to be truely discouered, till it be matched by Knowledge. The Inscious man may be knowne by three things: He cannot gouern himselfe, because he wanteth Reason; nor resist his carnal affections, because he lacketh Wisedome; nor hath he freedome to do what himselfe desireth, because he is in bondage to Ignorance. Idlenesse begetteth Ignorance, and Ignorance ingendreth Error. The three-shap'd Monster *Sphinx* is the emblem of Ignorance; which is thus expressed:

*Quid Monstrum id? Sphinx est: cur candida Virginis ora,
Et Volucrum pennas, crura Leonis habet?
Hanc faciem assumpsit rerum Ignorantia, tanto
Scilicet est triplex causa & origo mali.*

What Monster's that? 'Tis *Sphinx*. Shew me the cause
Why a Maids face, Birds wings, and Lions pawes?
Such shape beares Ignorance, or want of skill;
And is the triple ground of so much ill.

Hauiug somewhat discovered the defects of Ignorance, let vs a little looke into the excellencie of Knowledge. He that wanteth Knowledg, Science, and Nurture, is but the shadow of a man, though neuer so much beautified with the gifts of Nature. It is a saying of *Socrates*, That in war, Iron is better than Gold: And in the course of a mans life Knowledge is to be preferred before Riches. Excellent was that Apothegme of *Pythagoras*; He that knoweth not that which hee ought to know, is a Beast amongst men: He that knoweth no more than he hath need of, is a Man amongst Beasts: But he that knoweth all that he ought to know, is a god amongst Men.

The first thing we ought to study, is truly how to know God: For we reade in *Jeremy*, Let not the Wise man glory in his Wisedome; Let not the Strong man glory in his Strength; Let not the Rich man glorie in his Riches: But he that glorieth let him glory in this, that he knoweth Me, because I am the Lord who makes Mercy and Iudgement and Justice on the Earth. He is knowne by the consideration of his Creatures:

Stultus quod perdat habet, sed in id quod oportet impendat non habet.

The excellencie of Knowledge.

cap. 9.

tures: Saith *Iob*; Aske the Beasts, and they will teach thee; demand of the Fowles of Heauen, and they will declare vnto thee; Speake to the Earth, and it will answer vnto thee; the very Fishes in the Sea will tell thee: For who is ignorant that the hand of the Lord hath made all these? We may know him by the Scriptures: Search the Scriptures, (saith *Iohn*) because in them you thinke to haue life eternall; and these are they that testifie of me. Againe, *Cap. 17*. For this is life eternall, to know thee to be the onely true God, and him whom thou hast sent, *Christ Iesus*. In the face of the Prudent, Wisedome shineth, saith *Salomon*. And *Ecclesiastes*, *Cap. 8*. The Wisedome of man shineth in his countenance, and the most Mighty shall change his face.

Touching the Knowledge of our selues; Be mindefull of thine owne nature, (saith *Basil*) and thou shalt neuer be tumord with Pride: so oft as thou obseruest thy selfe, so oft shalt thou know thy selfe; and the accurat knowledge of that, is sufficient to leade thee as by the hand, to the knowledge of God. For man to acknowledge himselfe ignorant (saith *Didimus*) is a great point of Wisedome: and of justice, to know himselfe to be vnjust. And *Chrysostome* saith, That hee best knoweth himselfe, who thinketh worst of himselfe.

Wise *Socrates* being demanded, Why hee writ no Worke to leaue to future memorie? with great modestie answered, That whatsoeuer hee could write was not worthy the paper which hee should write in. *Stob.* And *Demonax* being demanded, When he first began to be a Philosopher? replied, At the very first houre when I began truly to know my selfe. *Stob. Serm. 21.* *Heraclitus* being a yong man, was therefore iudged to be most wise, because being asked, What he knew? he made answer, That he knew only this, that he was able to know nothing. *Ex Aristom. scriptis.* *Theocritus*, demanded, Why being of such ability in learning and iudgment, he would write no famous Work to leaue vnto succession? replied, The reason is, because to write as I would I cannot; and to write as I can, I will not, *Stob. ex Aristom.* *Bias*, to induce men to the true knowledge of themselves, counselled euery man to looke vpon his owne actions in a myrrhor, that such things as appeared good and commendable, he might cherish and maintain; but whatsoeuer fauored of suspition or deformitie, he might correct and amend. As the eye which discerneth all other obiects, yet cannot see it selfe; so the corrupt heart of man can more accurately looke into the vices of other men, than their owne.

We reade of *Placilla*, the religious wife of the Emperour *Theodosius*, Still to admonish her husband after hee came to weare the Imperiall Purple, That hee would not forget that hee had beene once no better than a priuat man; and that the title of *Cesar* should

Iob. 11.

cap. 6.

Prova. 7.

Of the Knowledge of our selues.

Socrates.

Demonax.

Heraclitus.

Theocritus.

Bias.

Placilla the Emperesse.

Terece.

should not make him thinke himselfe a god, as others before him had done: but rather calling still to minde his owne frailtie, by acknowledging himself to be Gods Seruant, he should proue the better Soueraigne. *Nicephorus Calistius, lib. 12. cap. 42.* Saith *Terece, in Heuton. Itane comparatam, &c.* Is the nature of men grown to that passe, that they can looke better into other mens actions, than they can iudge of their owne? Or is the reason thereof, That in our proper affaires wee are hindered by too much joy, or too much griepe? *Horace giueth vs this counsell, Lib. 1. Sat. 3.*

Teipsum

*Concute, num tibi quid vitiorum Inseuerit olim
Natura, aut etiam consuetudo mala, &c.*

Sift thy selfe thoroughly, whether there be nurst
Those wicked seeds of Vice which Nature first
Did plant in thee; Examining to know
What other ills might from bad Custome grow.
Ferne in neglected fields we see aspire,
Though it be good for nothing but the fire.

Perseus in his first Satyr saith,

Nete quasi veris extra.

And Iuv. Sat. 11.

Illum ego iure

*Despiciam qui seip quanto sublimior Atlas
Omnibus in Libie sit montibus: Hic tamen idem
Ignoret quantum ferrata distat ab Arca
Sacculus, e Caelo descendit * Gnothi Seauton, &c.*

His iudgement I by good right may despise,
Who for no other cause thinks himselfe wise,
Than know the mountaine Atlas lifts his head
Aboue all other hills in Lybia bred:
Yet I from him the difference cannot wrest,
Betwixt a small Bag and an iron-barr'd Chest.
To Know thy Selfe did first from Heav'n descend;
Of all thine actions then make that the end:
Whether thou purpose Marriage to embrace,
Or in the sacred Senat seek't a place.
Thersites aim'd not at *Achilles* Shield,
Which merit did to wise *Plysses* yeeld.
If being Consull, doubtfull causes come
To be debated; ere thou giue thy doome,

Or

*Perfessio est in
tribus rebus,
deuotio in re-
ligione patien-
tia in aduersis,
& prudentia
in vita.*

** Nesci
Teipsum:*

*Sapientissimus
hominum est
qui sine respo-
dit.*

*Qui non dis-
cernit bonum a
malo, adiunge
eum cum bestijs.*

Or without good aduise ment silence breake,
Examine first what's in thee ere thou speake;
And what thou art: Whether a *Curtius*, or
A *Mattho*, or some vehement Orator.
Nay thou must be so carefull as to know
The measure of thy cheekes, lest ought might grow
Vnwares from thence; and with like care entreat
As well in euery small cause, as the great.

Thomas Aquin. in his Epistle of the meanes to acquire Know-
ledge; Let this (saith he) be my admonition, and thy instruction,
Shun verbotie, speake seldome, and then to the purpose; haue a
pure conscience, and pray often; study much, and be familiar with
few: shun superfluous discourse, follow the steps of godly and
deuout men: Regard not from whom thou hearest what is good,
and hauing heard it forget it not: What thou readeest or hearest,
cease not till thou dost vnderstand: Be resolued of doubts, and
search not too far into things which are not lawfull for thee to
know.

Knowledge is one thing, but Wisdome is a degree far aboue
it; for a man may know the World something, vnderstand him-
selfe a little, but be altogether forgetfull of God. For *Salomon*
saith, *Prov. 11.* The feare of the Lord is the beginning of Wisdome.
Therefore it shall not be amisse to enquire, What Wisdome is?
One calls it the knowledge of many and miraculous things. *Arist.*
lib. Rhetor. And in another place, The knowledge of the first and
most high causes. *Aristor. lib. 1. Metaph.* *Apharab. lib. de Diuis.*
Philosoph. saith it is the knowledge of things cuerlasting. Wise-
dome differeth from Science in this respect, because Wisdome is
the knowledge of things Diuine; and Science, of things Human.
Therefore we thus reade *Saint Augustine, Corin. 1. Cap. 11.* Wis-
dome is the contemplation of things eternall; Science is the oc-
cupation of things temporall. And in his booke *De Trinit.* wee
reade him thus: This is the true distinction betwixt Wisdome
and Knowledge, That the intellectuall knowledge of things eter-
nall belongs to Wisdome; the rationall knowledge of things
temporall belongeth to Science.

The word *Sapientia* commeth of *Sapio*, which is, Truly to know:
and those which in antient times professed it, were called *Sophoi*,
i. Wise men. For so were those famous men of Greece called,
namely, *Thales Milesius*, *Solon Salaminus*, *Chilon Lacedemonius*, *Pit-*
tachus Mytilineus, *Bias Primeas*, *Cleobulus Lyndius*, *Periander Corin-*
thius. After whom succeeded *Pythagoras*, who in his modesty
would not cal himselfe *Sophus*, but *Philosophus*; that is, not a Wise
man,

*Ne crede te sa-
pientem esse, do-
nec eo animi
robore fueris ut
possis regere cu-
piditates.*

A way to get
Wisdome.

Of Wisdome.

The difference
betweene
Knowledge
and Wisdome.

The Etimolo-
gie of Wisdome

Cap. 1. ver. 3.

The excellen-
cie of WisdomThe Wisdom
of the Iust.

man, but a louer of Wisedome. His reason was, That no man can truly call himselfe wise, because Wisedome solely appertaineth vnto the Creator of all things. All true Wisedome is to be asked of God; as we may reade, *Reg. 2. Cap. 3.* And God said vnto Salomon, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither asked Riches for thy selfe, nor hast asked the life of thine Enemies, but hast asked for thy selfe Vnderstanding, to heare iudgement; Behold, I haue done according to thy words: Lo, I haue giuen thee a wise and an vnderstanding heart, so that there hath beene none like thee before thee, neither after thee shall the like arise vnto thee, &c. Wisedome (saith Salomon in his Booke of Wisedome) cannot enter into a wicked heart, nor dwell in the body that is subiect vnto sinne. *Bar. 3. vers. 10.* What is the cause, o Israel, that thou art in thine Enemies land? and art waxen old in a strange Countrey? and art defiled with the Dead? and counted with them that go downe to the Graues? Thou hast forsaken the Fountaine of Wisdome: for if thou hadst walked in the way of God, thou hadst remained for euer. And againe, *Vers. 26.* There were the Gyants, famous from the beginning, that were of great stature, and so expert in war; these did not the Lord chuse, neither gaue he the way of Knowledge vnto them, but they were destroyed, because they had no Wisedome, and perished through their owne foolishnesse. Who hath gone up to Heaven to take her, and brought her downe from the Clouds? Who hath gone ouer the sea to finde her, and hath brought her rather than fine Gold? No man knoweth her wayes, neither considereth her paths, &c. We reade also, *Iob 38. 36.* Who hath put Wisedome into the Reines? and Who hath giuen the Heart Vnderstanding? &c. And *Cap. 28. vers. 12.* But where is Wisdome found? and Where is the place of Vnderstanding? Man knoweth not the price thereof, for it is not found in the land of the Liuing. The Depth saith, It is not in me: The Sea also saith, It is not in me: Gold shall not be giuen for it, neither shall Siluer be weighed for the price thereof. It shall not be valued with the wedge of the Gold of Ophyr, nor with the pretious Onyx, nor the Saphyr: the Gold nor the Chrystall shall be equall vnto it, nor the exchange shall be for plate of fine Gold: no mention shall be made of Corall, or of the Gabish. For Wisedome is more pretious than Pearles; the Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure Gold, &c.

The wisdome of the Iust (saith one of the Fathers) is to colour nothing by ostentation, to hide no sence by equivocation; to loue Truth because it is true, to hate Falshood because it is false; to distribute good things willingly, to suffer bad things patiently, to reuenge no injurie. But this simplicitie of the Iust will be derided; because that of the wise men of the world, the puritie of Vertue is held to be foolishnes. For what to the worlds eye can sauiour of greater folly, than to speake simply and truly, without

without mentall reseruatiō, and to practise any thing without crafty imagination? To reuenge no injuries that are offered vs? and to pray for such as speake euill against vs? To desire pouerty, and despise riches? Not to resist him that taketh violently from thee? and when thou art strooke on the one cheek, that the other should be offered by thee. *Greg. 10. Cap. 27. Moral.* Saint Bernard in one of his Epistles hath these words; *O uiam sapientie & intelligeres, ac nouissima prouideres, &c. i.* O that thou wouldst be wise and vnderstand, and prouide for the last things: thou shouldst be wise in those things which concerne God, thou shouldst vnderstand such things as belong to the World, and foresee all the dangers of Hell. By this means thou shouldst abhorre what is infernall, desire what is supernall, contemne what is terrestriall. *Ricard. De Contempl. Cap. 1.* saith, Nothing than Wisedome is more ardently beloued; nothing more sweetly and delightfully possessed. From hence it growes, that many would, but few can be wise. All iust men may be iust, that truly desire to be so. Thou mayst loue Wisedome, and yet want it; but the more thou dost loue justice, the more iust thou shalt be. *Hugo, de Claus. Anim. lib. 1.* teacheth vs, That Idlenesse breedeth Folly, and Industrie begetteth Knowledge. The Labour to attaine vnto Knowledge is diuided into three, namely Discipline, Exercise, and Doctrine: In our Childhood is the labour of Discipline; in our Youth, of Exercise; in our Age, of Doctrine: that what wee knew not, in our Childhood we may learne; what we learned in our Childhood, we may exercise in our Youth; what wee exercised in our Youth, we may teach vnto others in our Age.

The Poets concerning Wisedome we may reade thus: Wisedome and Vertue are the two wings by which we aspire & attaine vnto the knowledge of God. According to that of *Boeth. lib. 4. Met. 1.*

*Sunt etenim penna Volucris mihi,
Quae Celsa conscendant Poli.
Quas sibi cum velox mens induit,
Terras perosas despicit.*

The Feathers of a Bird I wore,
By which about the Poles I soare.
Which when my swift Minde doth embrace,
All earthly things I count as base.

A Wise man, by others, is held to be little lesse than Iupiter himselfe. As *Hor. lib. 1. Epist. ad Mecen.*

Sapiens

*Non est sapiens,
donec cupiditas
sua omnes
vincat.*

The Poets
concerning
Wisdom.

— *Sapiens vno minor est Ioue : Dives,
Liber, Honoratus pulcher, Rex denique Regum.*

The Wise man somewhat is to Ioue inferior,
Rich, free, faire, honor'd, King o're Kings, superior.

And in another Epistle of his, *ad Mecen.*

*Virtus est vitium fugere, & sapientia prima
Stultitia caruisse.*

Hee's onely vertuous, that doth Vice despise;
And who hates Folly shall be counted wise.

We reade diuers of the Greeke Poets to the like purpose: Amongst the rest, *Hesiod* thus interpreted:

*Hic quidam optimus, qui per se omnia cognoscit
Intelligens sequentia.*

Hee's the best, who can challenge as his owne,
To conceiue all things needfull to be knowne,
(Things due to vnderstanding) and can call
To minde before-hand, what may after fall.
Hee's likewise a good man, who doth not need
Warning, by others mischiefs to take heed;
But giues it of himselfe. But he whose pride
Thinks that his owne breast doth all Wisedome hide,
And others iudgements to be vaine and weake,
Who (saue himselfe) will list to none that speake.
I hold that man is ev'ry way vnable,
To others, and himselfe vnprofitable.

Phocilides also we finde thus quoted:

Sapientiam sapiens dirigit Artes Coartifex, &c.

The Wise man knowes his wisdome how to vse:
Th' Artificer, what Art is best to chuse.
'Tis a true saying, and approued long,
The Wise man is more worthy than the Strong:
The fields he tills, the City he can guide,
And for the Ships in tempests well prouide.

And ingenuous *Menander* thus:

Non est Sapientia possessio pretiosior, &c.

Than

*Qui seipsum
habet pro sapi-
ente, eum ha-
beat deus &
homines pro ig-
naro.*

Than Wisdome, no more rich possession;
'Tis of thy selfe to make expression,
And in thy thoughts descend so low
To learne those things thou dost not know.
Our speech which we so highly prize,
Was first inuented by the Wise.
Nor can we truly call him such,
Who little doth, and speaketh much.
Wisdome doth Riches far excell;
For that doth teach vs to liue well.
By hearing Wise men, Wisdome's caught,
And none's so wise, but may be taught.
His proper losses he will hide,
And make Discretion still his Guide.
Yet I that Wise man needs must hate,
Who shall neglect his owne estate.

All Ages haue afforded men to this day famous, for their Vertues, Knowledge, and wise and witty sayings: I will giue you onely a taste of some few, and those the least vulgar. One *Smithicus* complaining of *Nicanor*, That hee incessantly spake euill of the King, and therefore desired to haue him seuerely punished; *Philip* of Macedon would no way assent thereto: but after hearing the same *Nicanor* to be in great indigence and want, he sent him a great summe of mony. Soone after *Smithicus* brought him word, That in all companies *Nicanor* spake well and nobly of him. To whom the King answered, Thou seest how much better a Physiti-
on I am than thou.

Two fellowes of notorious bad life accusing one another before the King; hee gaue sentence, That the one with all speed should depart the kingdome of Macedonia, and the other with the like celeritie follow him. The same *Philip* hauing taken a fall, and when he rose againe spying the print of his whole body in the dust; sighing said, O the great folly of Princes, whom many kingdomes cannot content in their life, yet so small a piece of earth must suffice them in their deaths, &c.

When a faire yong woman was brought to *Alexander* late in the night, and the King demanding, Why she stayd so long? She making answer, That she but tarried vntill she had got her husband to bed: He called to his seruants, and with an angry countenance commanded them to conuey her backe to her house, For (said he) by your default I was but a little from being made an Adulterer. One *Parillus*, numbered amongst *Alexanders* friends, demanded a dowry of him towards the mariage of his daughters.

Philip of Ma-
cedon.

Alexander.

Qq

To

To whom the King bad fifty talents should be presently deliue-
red. But he replying, That ten were sufficient. True, (saith *Alexander*) for thee to receiue, but not for me to giue. When he
sate in judgement, he euer vsed to stop one eare whilest the Ac-
cuser told his tale. And being asked the reason? Because (saith he)
I reserue still one eare for the Defendant. Having made a jour-
ney to Delphos, and at that time the Prophetsse (being a day
prohibited) would by no intreatie solicit the god for any answer:
Aristotle haled her into the Temple perforce; and by his vio-
lence being drawne thither whether she would or no, she vttered
these words, Thou art inuincible my sonne. At which word hee
dismissed her, saying, It is enough for *Alexander*, I receiue these
words as an answer from the Oracle, &c.

Antigonus.

It is said of *Antigonus* the first King of Macedonie, That being
asked, Why in his youth being no better than a Tyrant, in his age
he gouerned with such clemencie & gentlenesse? his answer was,
That in his youth he stroue to get a kingdome, and in his age hee
desired to keepe it. The Poet *Hermodotus* in one of his Poems
had called the King, the sonne of *Iupiter*. Which when the King
heard, he said, Surely he that attends me in my chamber when I
am forced to do the necessities of Nature, was neuer of that Fel-
lowes counsell.

Iulius Caesar.

When the Souldiers and men at Armes that followed *Scipio*
in Africa were fled, and *Cato* being vanquished by *Caesar* at *Vtica*,
had slaine himselfe; *Caesar* said, I enuy thy death vnto thee, *o Cato*,
since thou hast enuied vnto me the sauing of thy life. In a great
battell, when one of his Standard-bearers was turning his backe
to haue fled, *Caesar* tooke him by the shoulders, and turning him
about, said, See Fellow, yonder be they whom we fight against.
When many dangerous conspiracies were abroch, and diuers of
his friends wished him to be chary of his safety; hee answered,
Much better it is to die at once, than to liue in feare alwayes.

August. Caesar.

The Inhabitants of *Tarracon*, as a glad presage of prosperous
successe, brought tydings to *Augustus*, That in his Altar a young
Palme tree was suddenly sprung vp. To whom hee made answer,
By this it appeareth how oft you burne Incense in our honour.
When hee had heard that *Alexander* hauing at two and thirtie
yeares of age overcome the greater part of the knowne world, and
had made a doubt what he should finde himself to do the remain-
der of his life: I maruell (said *Augustus*) that *Alexander* iudged it
not a greater act, to gouern well what he had gotten, than to pur-
chase so large a dominion. It was hee who said, I found Rome
made of Bricks, but I will leaue it of Marble. Which saying
putteth me in mind (considering the vncertaintie and instabilitie

of things) of an excellent Epigram composed by *Ianus Vitalis*, de
Roma antiqua, Of antient Rome:

*Quid Romam in media quaris, novus Advena Roma,
Et Roma in Roma nil reperis medio?
Aspice murorum molas, præruptaque saxa,
Obrutæque horrenti vastæ Theatra situ:
Hæc sunt Roma, &c.*

New Stranger to the City come,
Who midst of Rome enquir'st for Rome,
And midst of Rome canst nothing spye
That lookes like Rome, cast backe thine eye;
Behold of walls the ruin'd mole,
The broken stones not one left whole;
Vast Theatres and Structures high,
That leuell with the ground now lye.
These now are Rome, and of that Towne
Th' Imperious Reliques still do frowne,
And ev'n in their demolisht seat
The Heav'ns about them seem to threat.
As she the World did once subdue,
Ev'n so her selfe she ouerthrew:
Her hand in her owne blood she'embred,
Lest she should leaue ought vnsubdu'd:
Vanquisht in Rome, Inuict Rome now
Intomb'd lies, as forc'd to bow.
The same Rome (of the World the head)
Is Vanquisher and Vanquished.
The riuer *Albula*'s the same,
And still preserves the Roman name;
Which with a swift and speedy motion
Is hourly hurly'd to the Ocean.
Learne hence what Fortune can; what's strong
And seemeth fixt, endures not long:
But more assurance may be layd
On what is mouing and vnstayd.

The riuer Ty-
ber first called
Albula.*Phocion*.

Phocion a noble Counsellor of Athens, of high wisdom, singu-
lar prudence, noble policie, incorrupt manners, and incomparable
innocencie and integritie of life, of such admirable constancy of
minde, that he was neuer known to laugh, weepe, or change coun-
tenance: He, knowing the ignorance and dissolute manners of the
people; vpon a time hauing made a very excellent Oration, much
commended and highly applauded by the multitude, hee turned
to

to his friends and said, What is it that I haue spoke amisse, or otherwise than well, for which the people thus extoll mee. To *Demosthenes* the Orator (who said vnto him, The Athenians will put thee to death one day, *Phocion*, when they shall grow to bee mad) he replied, Me indeed when they are mad, but thee most certainly when they come to be in their right wits againe. *Alexander* sending vnto him an hundred talents, hee demanded of the messengers that brought it, For what cause the King was so bountifull to him about others? They answered, Because hee iudged him, of all the Athenians, to be a iust and honest man. When refusing the gold, he said, Then let him suffer me not onely to be so reputed, but to proue me to be such an one indeed, &c.

Pompey the
Great.

Pompey being yong, and hauing done many worthy and remarkable seruices for *Sylla*, (who was now growne in yeares) demanded a Triumph; which *Sylla* opposed. But after *Pompey* in a great confluence of people had said aloud, *Sylla*, Art thou ignorant that more people adore the Sun at his rising, than his going downe? *Sylla* with a loud voice cried out, Let him triumph.

Cicero.

To one *Caius Pompilius* an ignorant Lawyer in Rome, who being brought to giue euidence in a Cause, and saying, That hee knew nothing, nor could speake any thing in the matter; *Cicero* replied, You thinke perchance, *Pompilius*, that you are asked a question about some point in the Law. *Pompey* and *Caesar* being at great debate and variance, he said, He knew not whose part to refuse, or whose side to follow. After the great battell fought in *Pharsalia*, when *Pompey* was fled, one *Nonius* a great Captain thinking to incourage the Souldiers, bad them to be of good comfort, for there were yet seuen Eagles left. To him *Cicero* replied, Thy chearing, o *Nonius*, might proue very aduantageous vnto vs, if we were now to fight against Iayes. Of one *Cuminus Reuelus* (who was chosen Consull, and within two houres displaced, by reason hee was tainted of Perjury) he said, That he had one chance hapned him about all other in that place; for the Records were searched, in which Consuls time he was Consull. To one *Iulius Curtius*, be-lying his age because hee would be still esteemed young; *Cicero* said, Then it appeareth, That at the same season when you and I were yong schollers first, and exercised Orations together, you were not borne. And to one *Fabia Dolabella*, (affirming shee was but thirty yeares old) hee replied, Indeed Lady I haue heard as much as you speake, twenty yeares ago.

Demosthenes.

Demosthenes being one of the tenne whom the Athenians sent Embassadors to *Philip* King of Macedon; at their returne, when *Eschines* and *Philocrates* (whom *Philip* had entertained with extraordinary courtesie about the rest) had spoken royally and amply in

in his commendations, praising him especially for three things, That he was of an extraordinarie beautifull aspect, That hee had a fluent and eloquent tongue, and, That he was a liberall and free Drinker; *Demosthenes* interrupted them, and auouched publickely, That not one of all those was seemely in a King: For the first (he said) belonged to Women; the second appertained to Sophists and Rhetoricians; and the third to Sponges. Being banished the City, in his way he looking backe, lifted vp his hands toward heauen, saying, O *Pallas*, thou Lady of this City, why takest thou such delight in three the most vnluckie Monsters of the world, the Owle, the Dragon, and the People. Being reuiled by an injurious prating Companion, and being forced to make reply in his owne behalfe, (by which, scolding and loud language must needs arise) I am now compelled (said hee) to vndertake such a combat, in which he that hath the vpper hand getteth the worst; and whoso ouercommeth shall be most sure to lose the Victorie, &c.

It was a saying of the Emperour *Sigismund*, That those Courts were onely happy, where proud men were depressed, and meeke men aduanced. The same Prince being asked, What man he held worthy of a Diadem? Onely such an one (saith hee) whom prosperitie puffeth not vp, neither can aduersitie dismay. To one who praised him about measure, so farre hyperbolising, that hee would needs make him more than mortall; the Emperour much displeased with such palpable flatterie, strooke him two or three blowes vpon the cheeke. Who saying to the Emperour, Why do you strike me? Mary (quoth the Emperour) because thou didst bite me, &c.

Sigismund Im-
perat.

Fredericke the Emperour being demanded, Which of his Subjects and Seruants he loued best, and that were dearest vnto him? made answer, Those that feare not me more than they feare God. The same Emperour, when one asked him, What hee thought to be the best thing that could happen to a man in this world? Replied, To haue a good going out of the World. *Rodolphus Caesar*, the first that traduced the Empire into the Austrian Family; when one asked of him, Why generally all men despised the exercise of such Arts as they had been taught; but to rule and gouerne (which was the Art of Arts) no man refused? That is no wonder, (said hee) because they thinke all such to be Fooles, that cannot rule; and there is no man that thinks himself a Foole.

Freder. Emper.

Rodulph. Caesar.

But what are all these, where the wisdome to seeke after God shall be in the least kinde neglected? God (saith *Salomon*) loveth no man, if he dwelleth not with Wisdome: for shee is more beautifull than the

wisd. 9. ver. 28.

the Sunne, and is above all the order of the Starres, and the Light is not to be compared unto her; for Night commeth upon that, but Wickednesse cannot overcome Wisedome.

I end this Argument with these few lines extracted Ex Antholog. Sac. Iacob. Billij:

Pythagoras olim quid sensuerit, &c.

Not what Pythagoras in times past thought,
Nor sharpe Chrysippus by his study fought;
What Plato's, or what Zeno's censure was,
Or what th' opinion of Protagoras:
What Anaxagoras brought forth to light,
Or Aristotle, the learn'd Stagerite:
How many heathen gods there were to show,
Or goddeses: shall we call this, To know?
He that for such cause shall himselfe aduance,
Can brag of nothing but blinde Ignorance.
He onely can of Wisedome truly boast,
Who knowes the Father, Sonne, and Holy-Ghost.

Of things prodigious.

Plin. lib. 9, 6, cap. 14.

Plin. 9, cap. 10.

Many things are found to be monstrous & prodigious in Nature; the effects whereof diuers attribute to sundry causes: some, either to defect, or super-abundance in Nature; others, to the power and operations of Dæmons, good or bad. We read, That when Lucius Martius and Iulius Sextus were Consuls in Rome, two mountaines remoued from their proper places, and so impetuously met together, that hauing vented a great quantitie of fire and smoke into the aire by the violence of their encounter, they returned backe againe into their owne scituation, first hauing destroyed many Villages which lay betwixt them, killing much cattell: where many Roman Knights too aduenturous perished by the same prodegie. The same Author relateth, That in the time that Nero Caesar wore the Imperiall Purple, Vespas Marcellus, whom the Emperour had sent into the Kingdome of Naples, had two fields, distant the one from the other certaine furlongs; the one was a faire Greene meadow, the other planted with Oliue trees, which miraculously changed places; for the Oliue field was transported where the meadow was, and the meadow to the place where the Oliues grew: And this was supposed to be done by an Earthquake. This is approued for a truth by the Annals of sundry Learned men, but especially remembred in the booke of the Mountaines.

It hath been likewise obserued, that in the sacrifice of Beasts no hearts haue beene found in the bodies: For so it happened when Caesar

Caesar the Dictator first sate in the golden Chaire. Cicero and Pliny both report, That Caius Marius offering sacrifice at Vtica, no heart was found in the beast: which the Priest coniectured proceeded from no naturall cause. And therefore it may be thought to be the imposture of euill Spirits, who to delude and abuse the people, stole the heart away from the Altar; inspiring the Priest to say something thereupon, as partly foreseeing what was likely to succeed after.

It is recorded also, That in the sacrifice which Marcus Marcellus made before he was slain in the battell fought against Hannibal, That the first day the Priest could finde no heart in the beast; and the second day opening another, he found two.

Aulus Gellius telleth vs, That vpon the same day when Pyrrhus died, after the heads of the sacrificed beasts were cut off, they licked vp their owne blood which was spilt vpon the ground. As also, That the same yeare when Hannibal was vanquished by Scipio (Publ. Aelius and Cneius Cornelius being Consuls) wheat was seene to grow vpon trees. Many more I could alledge to the like purpose, &c.

Ficin. Epist. lib. 11. vseth these words; Prodegies hapning before or at the death of Princes, come not by fortune, because they obserue order: nor by Nature, by reason they are diuers amongst themselves. If therefore neither accidentally nor naturally, it must needs inferre, they arise by a more sublime Intelligence, exuperant above the power or strength of Nature. And they are referred vnto three chiefe causes. For there is Person, which is the Dæmon Familiar, which the Theologists call Angelus Custos. Then there is a Power, called the Keeper or Gardian of the Place, the House, the City, or the Kingdome; and this is tituled by the name of Principate. Above these is the sublime Order or Chorus of Powers, Dæmons, or Angels; into which number or lot, by the similitude of Office, the excellent Minde or Soule is to shift, as it were into it's owne Star, there to remaine as a Colleague in the same office. And as there are three Authors of prodigies, so there are three kindes: The sublime Classe kindleth the crested or bearded Comets, prouoketh Thunder, casteth out Lightning, causeth Incendiaries and falling Starres. The Power of the Prouince, shaketh the Prefect, ouerturneth buildings, declareth Oracles, and designeth violent Heats and Vapours. The Familiar Custos or Dæmon begetteth Dreames, causeth or disturbeth sleepes, and taketh charge of man as well in his priuat chamber, as in the streets or fields. The first giueth vs to know, That excellent Spirits are not by Death extinguished or neglected, but are rather transmigrated from the earth, to reigne with the Powers above. The second

Plin. lib. 14, cap. 7.
Cicero de Deuin. cap. 9.

Aul. Gel. lib. 6, cap. 15.

Philosophica Sententia.

second fore-shewes the calamitie of a People new left destitute of a Prince or Gouvernor; thereby fore-warning them to prevent and prepare themselves against all imminent perils. The third giues vs warning, that the time of the last expiration being come, his friends and Allyes should take notice of the Diuine fauour, that his body dying, his Soule still suruiue, and that hee is not lost to his friends and familiars. This was the opinion of some Philosophers. *Iamblic. de Myster.* saith, That as God oftentimes from the mouth of Fooles produceth wisdom, declaring thereby, that Man speaketh not, but God himselfe: so by every sleight and vile thing hee portendeth what is to ensue, keeping still his owne super-eminence, and thereby instructing our weak understanding. And *Guliel. Pachimer. Hist. lib. 6.* saith, *Prodigium est Diuine irae signum, &c.* A Prodegy is a signe of the wrath of God; but whether it portendeth or looketh vpon things past or present, is beyond our apprehension. But this is an argument which I desire not too long to insist vpon, &c.

Ang. contra pelag. cap. 9.

Wisd. 1. v. 3. 14.

Wisd. 2. ver. 24.

Gen. 3. 1.

Lib. 3. cap. 2.

Matth. 10. v. 16.

Chris. sup. Gen. Homil. 15.

In the discoutse of *Lucifer* and his Adherents, newly fallen from grace, it will not be impertinent to speake something of his first and greatest master-piece, in tempting our first Parents to sinne, by which came death. For Death was not made by God, being nothing els (as *Saint Augustine* against the Pelagians saith) but a priuation of life, hauing a name, and no essence; as Hunger is said to be a defect of food, Thirst a want of moisture, and Darknesse the priuation of light. It therefore hauing a name, and no Being, God was neither the Creator nor Cause thereof. *Salomon* saith, *God hath not made Death, neither hath he any pleasure in the destruction of the Liuing: for he created all things that they might haue their Being, and the generations of the world are preserved.* And in another place; *Through enuy of the Diuell came Death into the world.* He then being the author of Sin, is likewise the author of Death. And yet though he had power to tempt man to Sinne, (Man hauing Free-will) he could not constrain him to giue consent.

This proud Angell by his owne insolence being cast from heauen, began to enuy mans felicity vpon earth; and to that purpose entred the Serpent, which is said to be more subtile than any beast of the field. And as *Rupertus super Genesis* saith, Before the Serpent was made the Diuels Organ, hee might haue bene termed most wise and prudent: for it is said in *Mathew*, *Be ye therefore wise as Serpents.* Him (as *Saint Chrysostome* writes) the Diuell found best fitting for his hellish enterprise, and in his spirituall malice (by meanes of his Angelicall presence and excellent nature, abusing both as instruments of his falsehood and treacherie) hee wrought with, to speake to the woman, being the weaker Bodie, and

and therefore the lesse able to resist temptation. Neither did the Serpent speake vnto her, but the Diuell in him, as the good Angell did in *Balaams* Ass: for the good Angels and euill work like operations, but to diuers effects.

Petrus Commestor in his Scholasticall Historie writeth, That at the time when the Serpent tempted the woman, hee was straight, and went vpright like a man; but after the Curse he was doomed, to cawle vpon the face of the earth. And Venerable *Bede* saith, That the Diuell chose a Serpent which had the face of a woman, *Quod similia similibus applaudant*, That Like might be pleasing to Like.

The Holy Historie doth recite three distinct punishments, of the Serpent, the Woman, and the Man: the Serpent was cursed beyond any other beast or creature, to cawle vpon his belly, and eat dust all his life time, enuy being put betwene the woman and her race on the one side, and the Serpent and his race on the other; so that Man should breake the head of the Serpent, and the Serpent bruise the heele of Man.

The Woman was punished by pluralitie of paines in her conception, and to bring forth her children with teares and lamentations, &c. In the next place comes Man, who hauing heard and giuen consent to the words of his wife, and eaten the fruit of the forbidden Tree, hee must also be punished; God said vnto him, That the earth should be accursed for his sake, in trauel and pain should he till it all his life time, it should bring forth thornes and thistles vnto him, he should feed on the herbs of the field, and eat his bread in the sweat of his browes, vntill he was returned vnto that earth from whence he had been taken.

Of this great Tempter the Diuell, by whom sinne, death, and damnation first entred, *Saint Augustine* in one of his Meditations vseth words to this purpose: The Tempter was present, neither wanted there time or place; but thou keptst me, O Lord, that I gaue not consent vnto him. The Tempter came in Darknesse, but thou didst comfort mee with thy Light. The Tempter came armed and strong; but thou didst strengthen mee and weaken him, that he should not overcome. The Tempter came transfigured into an Angell of Light; but thou didst illuminate mee to discouer him, and curbe him that he could not preuaile against me.

He is the Great and Red Dragon, the old Serpent called the Diuell and Satan, hauing seven heads and ten hornes; whom thou didst create, a derider and mocker in the great and spacious sea, in which creepe Creatures without number, small and great. These are the severall sorts of Diuels, who night and day trauell from place to place, seeking whom they may deuoure, which doubtlesse

Numb. 22. 28.

Hist. scholast. cap. 2.

Bede in Alleg. sup. bib.

The Serpent cursed.

The Woman's Sentence.

The Sentence pronounced against Man.

S. Aug. in serm. liloq. cap. 16.

As MAMMON.

doubtlesse they would do, didst not thou preserue them. This is the old Dragon who was borne in the Paradise of pleasure, that with his taile sweepes away the third part of the Stars of heauen, and casts them on the earth; who with his poyson infects the waters of the earth, that such men as drinke thereof may die; who prostitutes gold before him as dust; who thinkes hee can drinke Iordan dry at one draught; and is made so that he doth not feare any.

And who shall defend vs from his bitings, and plucke vs out of his jawes, but thou O Lord, who hast broken the head of the great Dragon? Do thou helpe vs, spread thy wings ouer vs, that vnder them we may fly from this Dragon who pursueth vs, and with thy shield and buckler defend vs from his hornes. It is his sole desire and continuall study, to destroy those Soules whom thou hast created: And therefore, O God, we call vnto thee, to free vs from our deadly Aduersarie, who whether we wake or sleepe, whether we eat or drinke, or whatsoever else wee doe, is alwayes at hand night and day with his craft and fraud, now openly, then secretly, directing his impoysoned shafts to murther our soules.

And yet such is our madnesse, that though we behold this Dragon dayly with open mouth ready to deuoure vs, yet we notwithstanding, wanton in our sloath, are secure, before him whodesireth nothing so much as to destroy vs. He alwayes waketh without sleepe, to pursue vs, and we will not awake from sleep to preserue our selues.

Behold, he layeth infinite snares before our feet, and spreadeth ginnes in all our wayes, to intrap our Soules; and who can auoid them? He hath layd snares in our Riches, snares in our Pouerrie, in our meat, our drinke, our pleasure, our sleepe, our watching, in our words, our actions, and in all our wayes. But thou, O Lord, free vs from the snares of the Hunter, that wee may confesse vnto thee and say, Blessed is the Lord, who hath not deliuered vs into his jawes to be deuoured. My Soule hath escaped as the Sparrow from the snare of the Hunter, the snare is destroyed, and I am now set free. Amen.

Of spirits that challenge to themselves diuine worship.

Diuerse Oracles.

Now of those Spirits which attributed vnto themselves Diuine worship and adoration, Such an one was he who spake in the Oracle of *Apollo* at Delphos, called the Diuiner: he made choise of a Virgin called *Pythia*, who sate on a Trypos or three-footed stoole, and held a rod in her hand; and when shee deliuered any answer, was crowned with a Chaplet of fresh Greene Lawrell.

There were Oracles in many other places: *Liber* or *Bacchus* was the Oracle of the Sicilians, *Ceres* to the Rhodians, *Diana* to the Ephesians, *Berecynthia* to the Romans, *Belus* to the Assyrians, *Iuno* to

to the Numidians, *Venus* to the Thebans and Cypriots, &c. In whom poore abused Idolaters reposed all their confidence, tending their vowes and sacrifices in vaine, their ridiculous answers being meere imaginary and fabulous, as proceeding from the Diuell, who is the Father of Lies, &c.

It is worthy obseruation, to see in what absurd and more than brutish manner he abused the Gentiles. The Sarronides were a kinde of Philosophers who vsed Diuination and Sacrifice among the antient Gaules: These in their solemne meetings would cut the throat of a man, and by the manner of his fall, the flux of his bloud, or the separation of limbes and members, predict of future things.

They had Idols of immeasurable height, made of twiggs and osiers, which they stuffed and filled with liuing men, and then setting them on fire, with straw, reeds, and other things combustible, there the poore creatures died most miserably. Commonly they made vse of malefactors and such as were apprehended for robberies: but for want of such offenders, they would not spare honest and innocent persons. The like we reade amongst the Samothracians, obserued in the honour of *Ceres* and *Proserpina*, in an Island where Hebrus falls into the *Aegean* sea.

Strabo saith, They builded Colossi of wood, many parts whereof were interlaced with straw: in these they in their sacrifices were accustomed to burne beasts and men among them. And *Diodorus* writeth, That they vsed an impiety answerable to their brutish nature; for they would reserue men, such as were conuicted of notorious crimes, for the space of some yeares, then spit them on sharpe stakes from the fundament to the mouth, then place them vpon the piles of wood and put fire vnto them: and this was their maner of inuocation to their false gods. *Pomponius Mela* thus speaketh of them: The Gaules are a proud Nation, superstitious, and cruell; for they vndoubtedly beleue, that men are the best and most acceptable sacrifice to their gods.

The greatnesse of their Idols and Statues is not to be wondred at, because it should seeme they were frequent in those times: for we reade in *Pliny*, We beheld (saith he) huge massie statues of new inuention, which they called Colossi, and were no lower than Towers, but of equall height with them. Amongst which hee nameth *Apollo Capitolinus*, of thirty cubits height, *Iupiter Taren-tinus*, of forty cubits height; the *Sunne* at Rhodes, seuenty; *Apollo* of Tuskany (which was in the Librarie of the Temple of *Apollo*) contained fifty foot in height: that which *Nero* caused to be made, was an hundred foot high: but of the greatest *Zenodorus* speakes, which was the statue of *Mercury* erected in Auergne a prouince

The Sarronides of antient Gaule.

Their Idols.

Cesar in Comment.*Strabo* lib. 3.*Diod.* lib. 4.*Pomponius Mela* lib. 3. cap. 7.*Pliny* lib. 34. c. 7.*Zenodorus*.

Jul. Caf. in Co-
ment. lib. 6.Humane Sa-
crifices per-
formed at
Rome.Dionys. Hallic.
lib. de Antiq.
Rom. 3.

Diod. lib. 20.

Lib. 4. cap. 7.

province belonging to the Gaules, which surpassed all others in height, bignesse, and value, being foure hundred foot from the Basse to the crown. This sheweth, that the statues of Idols belonging to the Gaules were of extraordinarie and wonderfull greatnesse; which (as *Cæsar* saith) they filled with living men, making them their Sacrifices and Offerings.

Nor were the Gaules thus seduced by the Diuel only, but euen the Romans also: for the Historiographer *Livy* telleth vs, That after the great ouerthrow at Cannas (a towne in Apulia) by *Hannibal*, certaine extraordinarie Sacrifices were performed, by consultation had with diuers fatall bookes; wherein a man and woman of Gaule, and a man and woman of Greece, were brought to the Oxe market in Rome, and layd along vpon the ground aliue, in a place round beguirt with stones, which neuer had been sullied with humane Offering, and there sacrificed according to the Romane Rites and ceremonies. The like hath beene amongst the Arabians, Thracians, Scythians, Egyptians, and Grecians: of which I will onely deliuer you what I haue read in one or two Authors.

Dionysius Halicarnassensis telleth vs, That *Iupiter* and *Apollo* (vnder whose names the Diuell himselfe was shadowed) because the tenth borne of euerie male childe was not sacrificed vnto them, sent great and grievous calamities and plagues throughout Italy. And *Diodorus* declareth, That in his time there was at Carthage an Idoll of *Saturne*: and it was supposed (saith he) that *Saturne* was much offended with the people, because in former times they had been wont to sacrifice vnto him the most worthy and best born of their children; but by the successe of times, in stead of their own children, they bought and entertained others, secretly nourishing them in their houses, and after sacrificed them to their gods. The which being discovered, and they easily perswaded, That by this dissimulation and imposterous dealing, *Saturne* was insenced against them, (because that some of their Allyes were despoiled, and part of their Countrey layd waste by the publique Enemy) therefore the better to appease him, they sacrificed publicly at one time two hundred young men, such as were the choicest and best borne of all their Nobilitie: and after that, picked out three hundred more, which with their owne good liking (because they perceived themselves to be suspected) gave their liues freely to be sacrificed. He that of these things desires to be further satisfied, let him reade *Eusebius* in his Ecclesiastical History, who hath many examples and discourses to this purpose, extracted out of sundry Nations: affirming, That in the time of *Adrian*, and when the Euangelicall doctrine began somewhat earnestly to be embraced,

ced, these abominable cruelties by degrees ceased, and were in short time abolished.

Of the priorie and degrees that Diuels haue amongst themselves, of their Fall, number, motion, and excellencie of knowledge, so much hath beene spoken as may (with safetie and without prophanenesse) be held sufficient. And to proue that there is Dæmoniacall Magicke needs not be questioned; as may be gathered by the antient Philosophers, *Tresmegistus*, *Pythagoras*, *Plato*, *Pfellus*, *Plotinus*, *Iamblicus*, *Proclus*, *Chalcidius*, and *Apuleius*: And of the Perepateticks, *Theophrastus*, *Ammonius*, *Philoponus*, *Avicenna*, *Algazel*, and others. Saint *Clement* witnesseth, That this Art was deuised before the Flood, and first by Diuels deliuered vnto the Gyants: and that by them *Cham* the sonne of *Noah* was instructed. For thus he writeth, They taught, That the Diuels by Art Magicke might be obliged to obey men, which was done by charmes and incantations, and as out of a forge or furnace of mischief (all light of pietie being substracted) they filled the world with the smoke of that vngodly practise. For this & some other causes was the Deluge brought vpon the world, in which all mankind was destroyed sauing *Noah* and his family, who with his three sonnes and their wiues were onely preserved. Of which sonnes, *Cham*, to one of his sonnes called *Misraim*, taught this Diuellish Art: from whom the Egyptians, Babylonians, and Persians deriue their progenie. The Nations called him *Zoroaster*: in whose name diuers Magicall bookes were divulged, &c. It is said, that hee comprehended the whole Art in an hundred thousand Verses, and after in a great whirle-winde was hurried away aliue by the Diuell, from the midst of his Schollers, as *Suidas* reporteth.

Apuleius ascribeth to the Persians the inuention of two-fold Magick: for they beleued in two gods, as the Authors & Lords of all things; one good, whom they stiled *Ormuzda*, and thought him to be the Sunne: Another euill, whom they called *Arimanes*, or *Pluto*. From these they deriued a double Magicke; one which consisted altogether in superstition, and the adoration of false gods; the other in the inuestigation and search of the obscurities of hidden Nature, to acquire the secrets thereof. Hence some diuide this abstruse Art into *Theurgia*, White Magicke, and *Gothia*, Blacke Magicke, or the Blacke Art, otherwise called *Necromantia*. The effects of the first they conserre vpon the good Angels, and the effects of the other vpon euill: affirming the one to be lawfull, the other vnlawfull; for so *Scotus Parmensis* with diuers other Platonickes haue affirmed. But that they are both most blasphemous and impious, heare what *Cornelius Agrippa* an

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The antiquity
of Magicke.Clement lib. 4.
Recognit.Art Magicke
before the
Flood.

Suidas.

Apul. Plat. in
lib. de Isid. &
Osirida.The Diuision
of Magicke.
Theurgia Go-
ethia sine Necro-
mantia.

Cernel. Agrip.

Archimagi himselfe writeth: these be his words, This *Theurgia* vnder the names of God and his good Angels, doth comprehend and include the fallacies of the euill Dæmons: and though the greatest part of the ceremonies professe puritie of minde and bodie, with other externall complements; yet the impure and vncleane Spirits are deceiuing powers, and vndermine vs, that they may be worshipped as gods. To which he addeth; The Art *Almadel*, the Art *Notarie*, the Art *Paulina*, the Art of Reuelations, and the like, full of superstitions, are so much the more pernicious and dangerous, by how much they appeare to the Vnlearned, Diuine and gracious.

Artic. 9. 19. 23.

Hence came that Decree in the Parisian Schoole, That for God, by Magicke Art to compell his Angels to be obedient to Incantations; this to beleue is an error. That the good Angels can be included in gems or stones, or shal consecrate or make holy any figures, Images, or garments, or to doe any such things as are comprehended in their wicked Arts; to beleue, is an error. For, by what can these Spirits which they vse in their exorcismes be thought, or called good, when they desire to be adored as gods, and to haue sacrifices made vnto them? than which treason against the Diuine Majestie, there is nothing in them more alien and forrein; they as much abhorring and detesting it, as the euill Angels pursue and seeke after it.

The Deriuati-
on of Goetia
or Necromantia.

Goetia in the Greeke tongue signifieth *Impostura*, or Imposture: euen as *Necromantia* commeth of *Nechros*, *Mortuus*, which is dead, and of *Manteia*, which is *Diuination*, as much to say as a diuination from the Dead. But from definitions, I will proceed to historie.

Of the Witch
Hercyra.

In the yeare 1558, in a Village belonging to Thuringia, not far from the towne Iena, a certaine Magitian being apprehended and examined, confessed publicly that hee learned that hellish Art of an old woman of Hercyra; and said, that by her means he had often conference with the Diuell, and from him had the skill to know the properties and vertues of diuers herbes and Simples, which helped him in the cure of sundry diseases and infirmities.

Artes. magis.

Artesius a grand Magitian so speaketh of the Art, as if there were no difference at all betwixt white and blacke Magicke: first he proposeth the Characters of the Planets, Rings, and Seales, how and vnder what constellation they ought to be made. Next, what belongs to the art of Prediction and telling things future, especially by the flight of Birds. Thirdly, how the voices of brutish Animals may be interpreted and vnderstood; adding the Diuination by Lots from *Proclus*. Fourthly, hee shewes the power and vertue of Herbs. Fifthly, what belongs vnto the attaining of the Philosophers stone. Sixtly, how things past, future, and present,

sent, may be distinguished and knowne. Seuenthly, by what rites and ceremonies Art Magicke may be exercised. Eightly, by what means life may be prolonged: where he tells a tale of one that liued one thousand twenty and fve yeares, &c.

The mention of these things are not, that the least confidence or credit should be giuen vnto them; but to shew by what cunning and subtill snares the Diuell workes, to intrap and intangle poore Soules in his manifold deceptions and illusions.

In this Goeticke and Necromantie Magicke, it is obserued by *D. Thom. Guilielmus Parisensis*, *Scotus*, *Gerson*, *Abulensis*, *Victoria*, *Valentia*, *Spinus*, *Sprangerus*, *Navarra*, *Grillandus*, *Remigius*, and others, That it is the foundation of a secret or expresse compact with the Diuell, by the force of which, miserable men pawne and oblige their soules vnto him: He interchangeably submits himselfe to them as their Vassall; he is present as soone as called, being asked he answers, being commanded hee obeyes; not bound vpon any necessitie, but that he may thereby intricate and indeare vnto him the soules of his Clients, to destroy them more suddenly and vn suspectedly. For the Magitian hath onely a confidence that he hath empire ouer the Diuell; who againe counterfeiteth himselfe to be his seruant and Vassal.

Al Magick is a
compact with
the Diuell.

Eutichianus Patriarch of Constantinople recordeth this Historie: In the time of the Emperour *Iustinianus* (saith hee) there liued in Adana a city of Cilicia, one *Theophilus*, who was by office the Steward of the Church; hee was so beloued and gracious in the eyes of all men, as that hee was held to be worthy of an Episcopall dignitie. Which notwithstanding he most constantly refused: and afterward being vmeritedly accused, by such as emulated his honest life & sincere carriage, he was put by his place of Stewardship: which droue him into that desperation and impotencie of minde, that by the counsell of a Iewish Magitian, he renounced his Sauour by an Indenture writ vnder his owne hand, deliuering himselfe wholly into the empire of Sathan, who was many times visible vnto him. But now miserable man what shall he doe? hee groweth repentant of the act, and troubled in Spirit, when he thinkes how much hee hath infenced his Maker and Redeemer, by deliuering himselfe vp a voluntarie slaue and captiue to the great Aduersarie the Diuell. The story saith, In this anxietie and perturbation of minde he thought it best to fly for succor to the blessed Virgin *Mary*; and to that purpose retired himselfe to a Temple consecrate vnto her, in which he rendred many supplications and prayers, ioyned with fasting and teares, making great shew of effectuall repentance. Forty dayes together hee frequented the Church, without intermission or cessation of weeping

Eutichian. Pa-
triarch.A strange Hi-
story of one
Theophilus.

The manner of
Homage done
to the Diuell.

ping and praying; presenting his blasphemous writing vpon the Altar, which miraculously (as they say) was taken thence, and he receiued againe into Gods fauor.

The manner of this homage (and others) done to the Diuell, is as followeth: First, the Magitian or Witch is brought before the Tribunal of Sathan, either by a familiar Spirit, or else by a Mage or Hag of the same profession: hee sits crowned in a Majesticke Throne, round ingirt with other Diuels, who attend on him as his Lords, Barons, and Princes, richly habited. The Palace seemeth wholly to be built of marble, the walls hung with gold and purple coloured Arras; all shewing the pompe of regalitie and state. Sathan himselfe from his Royall seat casts his eyes round about, as if ready to incline his benigne eares to any humble suitor whatsoeuer.

Then steps forth a Diuell of a venerable aspect, and saith, O most potent Lord and Master, great Patron of the spacious Vniuerse, in whose hands are all the riches and treasures of the earth, and all the goods and gifts of the world; this man I present before thine Imperiall Throne, to follow thy standard, and to fight vnder the patronage of thy great name and power; who is ready to acknowledge thee to be God and Creator of all things, & none but thee. It shall be, in thy clemencie, o most soueraigne Lord, to vouchsafe this man (or woman) the grace of thy benign aspect, and receiue him (or her) into thy patronage and fauor.

Towhich he with a graue countenance and loud oration thus answereth; I cannot but commend this thy friend, who so cordially hath committed himselfe into our safegard and trust; whom as our Client and Fauorit we accept, and promise to supply him with all felicitie and pleasure, both in this present life and the future. This done, the miserable wretch is commanded to renounce his Faith and Baptisme, the Eucharist, and all other holy things, and to confesse *Lucifer* his onely Lord and Gouvernor. Which is done with many execrable ceremonies, not fit to be here remembered. Then is the Writing deliuered, (as was before spoken of *Theophilus*) written with the bloud of the left thumbe. Then doth the Diuell marke him either in the brow, neck, or shoulder, but commonly in the more secret parts, with the stampe or character of the foot of an Hare, a blacke Dog, or Toad, or some such figure, by which he brands him (as the custome was of old to mark their slaues and captiues whom they bought in the market for mony) to become his perpetuall slaue and Vassal.

And this, *Nigerius*, *Sprangerus*, *Bodinus*, &c. say, The wicked Spirit doth, as desirous to imitate God in all things; who in the old Testament marked his chosen People with the scale of Circum-

cision,

cision, to distinguish them from the Gentiles; and in the New Testament with the signe of the Crosse, which, as *Hieronimus* and *Nazianzen* say, succeeded that of Circumcision. And as the Diuell is alwayes aduerse to his Creator, so hee will be worshipped with contrarie Rites and ceremonies. Therefore when Magitians and Witches present themselves vnto him, they worship him with their faces from, and their backs toward him, and sometimes standing vpon their heads, with their heeles vpward: but which is most beastly and abominable of all, in signe of homage hee presents vnto them his taile to kisse. For so *Petrus Burgolus* and *Michael Verdurus*, with diuers other Magitians besides, haue confessed.

Now to speak of those Sorteligers, and the effects of their Art. *S. Austin* is of opinion, That *Pythagoras* vsed characters, numbers, and letters, by which he wrought many things seeming miraculous. Amongst others, he tamed a wilde Beare of an vnmeasurable greatnesse and fiercenesse, making it to follow him like a dog, whither soeuer he went or came, and at length gaue him leaue to depart againe into the Desarts; but with condition, That hee should neuer offer any violence to man or woman: which Covenant (it is said) he kept inuiolate.

Calius telleth vs, That the same *Pythagoras* neere to Tarentum spying an Oxe to feed vpon Beanes, called the Heardsmen, and bid him driue away the beast, and to forbid him from eating any more of that kinde of graine. To whom the other laughing, replied, That his Oxe was not capable of such admonition, but told him his aduice had been better bestowed in his Schoole amongst his Schollers. Which said, *Pythagoras* hauing murmured some few words to himselfe, the Oxe left eating, ran to his manger in the City, could neuer after be coupled to the Yoke, but like a domesticke Spaniel would take food from the hands of any man.

Much after this kinde is that which the Laplanders, the Finlanders, and the Bothnienfes vse: The Necromancer entereth his chamber, with his wife and one companion onely; there he takes a brasen Frog and Serpent, layeth it vpon an anvill, and giueth it a certaine number of blowes with an iron hammer: then after the muttering of some few Magicke Verses, in a great rapture he falleth downe into a trance. Whilest he thus lies as seeming dead, his Attendant watcheth him, lest he be troubled with Flea, Flie, or any such thing. At length comming to himselfe, he can resolute you of any difficultie, whose solution you before demanded.

The like may be said of that superstition vsed by the Magitian *Iamnes*, Schoolemaster to the Emperor *Theophilus*; who (as *Cedrenus* witnesseth) when three great Commanders and Captaines of

Pythagoras
vsed chara-
cters, &c.

Cal. li. 9. ca. 7.

Plut. in Vita
Nume.

Lapland.
Finland
Bothnienfes.

Iamnes Magus.

the barbarous Nations were vp in armes against the Empire, *Theophilus* doubtfull of the euent of that warre, desired of *Iannes* to be resolved thereof. Who presently caused three great iron Hammers to be made: which done, hee deliuered them into the hands of three strong and able men, and about mid-night, after some incantations whispered, he brought forth a statue with three heads, and commanded them with all their strength to strike vpon those three heads at once; which they did: two of them were quite beat off, and the third was much bruised, but not decollated. By which *Iannes* gaue the Emperour hope of victorie: and such indeed was the euent of that War; for of those three Captains two perished in the battell, and the third grievously wounded, with the small remainder of his Army got with great difficultie into his Countrey. *Nicetas* affirmeth, That *Enphrosine* the wife of *Alexius Angelus* Emperor of Constantinople, was much deuoted to this kind of Magicke.

*In Dioesi, Ar-
gentoratensi.
Meng. in Comp.
Exercis.*

The Count of *Vestrauia*, by a Concubine of his (whose companie before his lawfull Nuptials he had vsed) was alike effascinated. She by the aduise of an old Witch had cast an enchanted pot into a deepe Well which was in a backe yard belonging to the Pallace of the said Earle; by which he was made incapable of all congresse, and therefore out of all hope of any Issue to succeed him. Which continued for the space of three whole yeares: after which season, meeting with this gentlewoman of his former acquaintance; after a friendly salutation had past between them, she asked him how he fared since his mariage, how his wife and hee agreed together, and how many children they had betweene them? The Earle out of those words gathering some cause of suspicion, dissembling his discontent, answered, That (he thanked Heaven) all was well at home, and that God had blest him with three sweet and hopefull children, and that his wife at the present was as great as she could well goe with the fourth. At which answer he perceiued a change of colour in her face; when shee in a great rage said, And may I beleue this? Then euill betide that cursed old Hag, who perswaded me, That she had so wrought with the Diuell that you should neuer haue child, nor haue the abilitie to be the father of any. The Count smiling at this, desired to be satisfied from her, what she intended by those words. To whom she disclosed all the circumstances, How being much grieved that he had so vnkindely forsaken her, shee had dealt with a Witch, who had promised vnto her, &c. telling him of the enchanted pot. Which the Count vpon her words causing to be searcht & found, and after burnt, his naturall vigor and vertue returned, and he was after the father of a numerous Issue.

One

One neere to this, but of greater malice, *Niderus* reporteth to haue hapned in a towne called *Boltingen*: A famous Coniurer called *Stradelin*, being conuicted of sundry malefactions; among other confessed, That for malice he bore to a man and his wife, for seuen yeares together hee had strangled seuen children in her wombe, insomuch that all hir births were abortiue. In all which time all their Cattell in the same sort miscarried, and not one of them brought forth a liuing and thriving Issue. And all this was done by burying a Lizard vnder the threshold of his doore, which if it were remoued, fruitfulnessse and fertilitie should come again both to her, and to their herds of cattell. Vpon this free confession the threshold was searched, but no such Worme or Serpent found: for it is probable, that in that time it was rotten and turned to dust. But they tooke the threshold and all the earth about it, and caused them to be burned, and then the Ligature ceased, and they were all restored to their former increase of progenie.

The same Author speaketh of one *Oeniponte* a most notorious Witch, who by making a picture of wax, and pricking it with needles in diuers parts, and then burying it vnder the threshold of her neighbours house, whom she much hated, she was tormented with such grievous and insufferable prickings in her flesh, as if so many needles had bene then sticking at once in her bodie. But the Image being found and burned, she was instantly restored to her former health and strength.

But to leaue these, and come to other kindes of Sorceries and Witchcraft, such as we finde recorded in Historie. *Grillandus* is of opinion, That euerie Magition and Witch, after they haue done their homage to the Diuell, haue a familiar Spirit giuen to attend them, whom they call *Magistellus*, *Magister Martinellus*, or *Martinellus*; and these are sometimes visible vnto them in the shape of a Dog, a Rat, an *Aethiope*, &c. So it is reported of one *Magdalena Crucia*, That she had one of those *Paredry* to attend her, like a Blacke-More. *Glycas* telleth vs, That *Simon Magnus* had a great blacke Dog tyed in a chaine, who if any man came to speak with him whom he had no denie to see, was ready to deuoure him. His shadow likewise hee caused still to goe before him: making the people beleue that it was the soule of a dead man who stil attended him.

These kindes of familiar Spirits are such as they include or keepe in Rings hallowed, in Viols, Boxes, and Caskets: not that Spirits hauing no bodies, can be imprisoned there against their wills; but that they seeme to be so confined of their own free-will and voluntarie motion.

Iohannes Leo writeth, That such are frequent in *Africke*, shut in caues,

*Niderus in
Formicario.*

*In Dioesi, Lan-
sonensi.*

*Oeniponte Ma-
ga.*

Grillandus.

*Magistellus,
Martinellus,
Martinellus.*

*Glycas:
Simon Magnus.*

*These are cal-
led Paredry.*

Aves Hariolatri-
trices.An advocat of
Burgdegall.Mart. Anton.
Delrius.

Philostratus.

Iarcha Magus.

A strange ri-
dic related by
Mengius.

caues, and beare the figure of birds called *Aves Hariolatrices*, by which the Magitions raise great summes of mony, by predicting by them of things future. For being demanded of any difficulty, they bring an answer written in a small scroll of paper, and deliver it to the Magition in their bills. *Martinus Antonius Delrius*, of the societie of *Iesus*, a man of profound learning and iudgment, writeth, That in Burdegall there was an Aduocate, who in a Viol kept one of these *Paredrij* inclosed. Hee dying, his heires knowing thereof, were neither willing to keepe it, neither durst they breake it: and demanding counsell, they were perswaded to go to the Iesuits Colledge and to be directed by them. The Fathers commanded it to be brought before them and broken: but the Executors humbly besought them that it might not be done in their presence, being fearefull lest some great disaster might succeed thereof. At which they smiling, flung it against the walls and broke it in pieces; at the breaking whereof there was nothing seene or heard saue a small noise, as if the two elements of water and fire had newly met together, and as soone parted.

Philostratus telleth vs, That *Apollonius Tyanicus* was neuer without such Rings. And *Alexander Neapolitanus* affirmeth, That he receiued them of *Iarcha* the great Prince of the Gymnosophists, which he tooke of him as a rich Present; for by them he could be acquainted with any deepe secret whatsoever. Such a Ring had *Iohannes Iodocus Rosa*, a Citisen of Cortacensia, who euery fift day had conference with the Spirit inclosed, vsing it as a counsellor and director in all his affaires and enterprises whatsoever. By it he was not onely acquainted with all newes, as well forrein as domesticke, but learned the cure and remedie for all griefs and diseases: insomuch that he had the reputation of a learned and expert Physition. At length being accused of *Sortelige* or enchantment, At Arnhem in Guelderland he was proscribed: and in the yeare 1548 the Chancellor caused his Ring in the publique market place to be layd vpon an Anvil, and with an iron hammer beaten to pieces.

Mengius reporteth, from the relation of a deare friend of his, (a man of approved fame and honestie) this historie: In a certain towne vnder the iurisdiction of the Venetians, one of these prattigious Artists (whom some call Pythonickes) hauing one of these Rings, in which he had two familiar Spirits exorcised and bound, came to a Predicant or preaching Frier, a man of sincere life and conuersation; and confessed vnto him, that hee was possessed of such an enchanted Ring, with such Spirits charmed, with whom he had conference at his pleasure. But since he considered with himselfe, that it was a thing dangerous to his Soule, and abominable

hominable both to God and man, he desired to be clearely acquit thereof; and to that purpose hee came to receiue of him some godly counsell. But by no persuation would the Religious man be induced to haue any speech at all with those euill Spirits (to which motion the other had before earnestly solicited him) but admonished him to cause his Magicke Ring to be broken, & that to be done with all speed possible. At which words the Familiars were heard (as it were) to mourne and lament in the Ring, and to desire that no such violence might be offered vnto them; but rather than so, that it would please him to accept of the Ring and keepe it, promising to do him all seruice and vassallage: of which if he pleased to accept, they would in short time make him to be the most famous and admired Predicant in all Italy. But he perceiving the Diuels cunning, vnder this colour of courtesie, made absolute refusall of their offer; and withall conjured them to know the reason why they would so willingly submit themselues to his patronage? After many euasie lies and deceptious answers, they plainly confessed vnto him, That they had of purpose perswaded the Magition to heare him preach, that by that sermon his conscience being pricked and galled, he might be weary of the Ring; and being refused of the one, be accepted of the other: by which they hoped in short time to to haue pult him vp with pride and heresie, to haue precipitated his soule into certaine and neuer ending destruction. At which the Church-man being zealously enraged, with a great hammer broke the Ring almost to dust, and in the name of God sent them thence to their own habitations of darknesse, or whither it pleased the higher Powers to dispose them.

Of this kinde doubtlesse was the Ring of *Gyges* (of whom *Herodotus* maketh mention) by vertue of which he had power to walke inuisible; who by the murther of his Soueraigne *Candaules*, married his Queene, and so became King of Lydia. Such likewise had the Phocensian Tyrant, who (as *Clemens Stromateus* speaketh) by a sound which came of it selfe, was warned of all times seasonable and vnseasonable, in which to mannage his affaires: who notwithstanding could not bee forewarned of his pretended death, but his Familiar left him in the end, suffering him to be slain by the Conspirators. Such a Ring likewise had one *Hieronimus* Chancellor of Mediolanum, which after proued to be his vntimely ruine.

Concerning the mutation or change of Sex, which some haue attributed to the fallacies of the Diuell; it is manifest that they haue been much deceiued therein, since of it many naturall reasons may be giuen, as is apparant by many approved histories.

Phlegon

Gyges Ring.

Clemens Stromateus.

Of Women
that haue
changed their
Sex.

Phlegon in his booke *De Mirabil. & Longev.* telleth vs, That a virgin of Smyrna called *Philotis*, the same night that she was married to a yong man, those parts which were inuerted and concealed, began to appeare, and shee rose in the morning of a contrarie sex. As likewise, That in Laodicea a city of Syria, one *Ateta* after the same manner rose from her husbands side a yong man, and after altered her name to *Atetus*; at the same time when *Macrinus* was President of Athens, and *L. Lamia* and *Eliauius Veler* were Consuls in Rome.

*Fulgens. lib. 1.
Exemp. cap. 6.*

In the time that *Ferdinand* the first was King of Naples, one *Ludovicus Guarna* a citisen of Salern, had five daughters, of which the two eldest were called *Francisca* and *Carola*; either of which at fiteene yeares of age found such alteration in themselves, that they changed their foeminine habits, and names also, the one being called *Franciscus*, the other *Carolus*. In the reigne of the same King, the daughter of one *Eubulus* being deliuered vnto an husband, returned from him altered in her sex, sued for her dowerie, and recouered it.

*Amatus Lusit.
Cent. 2. Curs. 39.*

Amatus Lusitanus testifieth, that in the town of Erguira, distant some nine leagues from Couimbrica, there liued a Nobleman who had a daughter named *Maria Pachecha*, who by the like accident prouing to be a yong man, changed her habit, and called herselfe *Manuel Pachecha*. Who after made a voiage into the Indies, and became a valiant souldier, attaining to much wealth and honour; and returning, married a Lady of a noble Family, but neuer attained to haue issue, but had an effoeminat countenance to his dying day. The like *Livy* remembreth of a woman of Spoleta, in the time of the second Punicke war.

*Ant. Torquin.
Dial. 1.*

But a story somewhat stranger than these is related by *Antonius Torquinada*; That not far from the city Beneuentum in Spain, a Countrey-man of a meane fortune married a wife, who because she was barren vsed her very roughly, insomuch that shee lead with him a most discontented life. Whereupon one day putting on one of her husbands suits, to disguise her self from knowledge, she stole out of the house, to proue a more peaceable fortune elsewhere; and hauing been in diuers seruices, whether the conceit of her mans habit, or whither Nature strangely wrought in her, but she found a strange alteration in her selfe, insomuch that she who had been a wife, now had a great desire to do the office of an husband, and married a woman in that place whither she had retired her selfe. Long she kept these things close to her selfe, till in the end one of her familiar acquaintance traouelling by chance that way, and seeing her to be so like vnto that woman whom hee before knew, demanded of her, If she were not brother to the wife of

of such a man, who had forsaken his house so many yeares since? To whom, vpon promise of secrecy, she reuealed all, according to the circumstances before rehearsed. Examples to this purpose are infinite: let these suffice for many.

A strange Tale is that which *Phlegon* the freed-man of *Hadrianus* reporteth, of which he protests himselfe to haue bin eye witness. *Philemium* (saith he) the daughter of *Philostratus* and *Charinus*, fell deeply inamoured of a yong man called *Machates*, who at that time ghested in her fathers house. Which her parents rooke so ill, that they excluded *Machates* from their family. At which she so much grieued, that soone after she died and was buried. Some six moneths after, the yong man returning thither, and entertained into his wonted lodging, *Philemium* his Beloued came into the chamber, spake with him, supt with him, and after much amorous discourse, she receiued of him as a gift, a Ring of iron and a Cup guilt; and she in interchange gaue him a Ring of gold and an hand-kerchiefe: which done, they went to bed together. The Nurse being very diligent to see that her new ghest wanted nothing, came vp with a candle and saw them both in bed together. She ouer-joyed, runneth in hast to bring the Parents newes that their daughter was alieue. They amased rise from their bed, and finde them both fast sleeping; when in great rapture of ioy they called and pulled them to awake. At which shee rising vpon her pillow, with a seuerer looke cast vpon them thus said, O you most cruell and obdurat Parents; and are you so enuious of your daughters pleasure, that you will not suffer her for the space of one three dayes to enioy her deere *Machates*? but this curiositie shall be little for your ease, for you shall againe renew your former sorrowes; which hauing spoke, she changed countenance, sunke downe into the bed, and died: at which sight the father and mother were both intranced. The rumor of this came into the city, the Magistrats caused the graue to be opened, but found not the body there, only the iron Ring and the Cup giuen her by *Machates*. For the same Coarse was then in the chamber and bed; which by the counsell of one *Hillus* a Soothsayer was cast into the fields: and the yong man finding himself to be deluded by a Specter, to auoid the ignominie, hee with his owne hands slew himselfe.

Possible it is, that the inferiour Diuels at the command of the superiour should possesse the bodies of the Dead for a time, and moue in them; as by examples may appeare. *Eunapius* reports, That an Egyptian Necromancer presented the person of *Apollinews* before the people. But *Iamblicus* a greater Magition standing by, told them, It was not he, but the body of a Fencer who had

The History of
Machates and
Philemium.

Hillus Magnus.

Eunapius.

had before been flaine. When whispering a stronger charme to himselfe, the Spirit forsooke the body, which falling down dead, appeared to them all to be the stinking carkasse of the Fencer before spoken of, and well knowne to them all.

Donica.

The like is reported of one *Donica*, who after she was dead, the Diuell had walked in her body for the space of two yeares, so that none suspected but that she was still aliue: for she did both speak and eat, though very sparingly; onely shee had a deepe paleness in her countenance, which was the only signe of death. At length a Magition comming by, where she was then in the companie of many other Virgins; as soone as hee beheld her, hee said, Faire Maids, why keep you company with this dead Virgin, whom you suppose to be aliue? When taking away the Magicke charme which was tied vnder her arme, the body fell downe liuelesse and without motion.

A strange Story of Cornelius Agrippa.

Cornelius Agrippa liuing in Louvaine, had a yong man who tailed with him. One day hauing occasion to be abroad, hee left the keyes of his study with his wife, but gaue her great charge to keepe them safe, and trust them to no man. The Youth ouer-curious of noueltie, neuer ceased to importune the woman till shee had lent him the key to take view of his Librarie. Which entering, he hapned vpon a booke of Coniuration: hee reads, when straight hee heares a great bouncing at the doore, which hee not minding, readeth on; the knocking groweth greater, & the noise louder: But hee making no answer, the Diuell breakes open the doore and enters, and askes what he commands him to haue done, or why he was called? The Youth amased, and through feare not able to answer, the Diuell seifeth vpon him, and wrythes his neck afunder. *Agrippa* returneth, findeth the yong man dead, and the Diuels insulting ouer him: Hee retyres to his Arr, and calls the Diuels to account for what they had done: they tell all that had passed. Then he commanded the homicide to enter into the body, and walke with him into the market place where the Students were frequent, and after two or three turnes to forsake the bodie. Hee did so; the body falls downe dead before the Schollers; all iudge it to be of some sudden Apoplexy, but the markes about his necke and iawes make it somewhat suspitious. And what the Archi-Mage concealed in Louvaine, (being banished thence) hee afterward feared not to publish in Lotharinge.

A strange Story.

His name Cid, Rui, Diaz.

Don Sebastian de Cobarruvias Orozco, in his treasure of the Castilian Tongue (speaking how highly the Spaniards prise their beards, and that there is no greater disgrace can be done vnto him, than to be plucked by it, and baffled) reporteth, That a noble Gentleman of that Nation being dead, a Iew who much hated him

him in his life, stole priuately into the roome where his body was newly layd out; and thinking to do that in death, which hee neuer durst doe liuing, stooped downe to plucke him by the beard: at which the body started vp, and drawing his sword (that then lay by him) halfe way out, put the Iew into such a fright, that he ran out of the Roome as if a thousand Diuels had been behind him. This done, the body lay downe as before vnto rest, and the Iew after that, turned Christian. Let these suffice out of infinites.

Hauing discoursed in the former Tractat, of the Astrologomagi, it shall not be impertinent to speake something concerning Astrologie, which is defined to be *Scientia Astris*, a knowledge in the Starres; of which (as *Pliny* witnesseth in the 57 booke of his Naturall Historie) *Atlantis* King of the Mauritanians was the first Inuentor. Of this Art the sacred Scriptures in diuers places make mention: As in *Deutron*. 4. 19. *And lest thou shouldst lift up thine eyes to heauen, and when thou seest the Sun, and the Moone, and the Stars, with all the Host of Heauen, shouldst be driuen to worship them and serue them: which the Lord thy God hath distributed to all people vnder the whole heauen.* Again, *Esay* 47. 13. *Thou art wearied in the multitude of thy counsels; let now the Astrologers, the Star-gazers, and Prognosticators stand up, and save thee from those things that shall come vpon thee, &c.* Now wherefore God created those blessed Lights of heauen, is manifest, *Gen*. 1. 14. *And God said, Let there be Lights in the Firmament of the heauen, to separate the day from the night, and let them be for signes and for seasons, and for dayes and yeares.* Again, *Cap*. 8. vers. 22. *Hereafter seed time and haruest, and cold and heat, and summer and winter, and day and night shall not cease so long as the earth endure.* *Esay* 44. 24. *Thus saith the Lord thy Redeemer, and hee that formed thee from the wombe; I am the Lord that made all things, that spread out the heauens above, and stretcht out the earth by my selfe; I destroy the tokens of Sooth-sayers, and make them that coniecture, fooles, and turne the wise men backward, and make their knowledge foolishnesse. You shall reade also *Jeremy*, 10. 2. *Learne not the way of the Heathen, and be not afraid of the signes of heauen, though the Heathen be afraid of such.**

Of Astrology.

We heare what the Scriptures say: let vs now examine the Philosophers. *Francise Petr. d. Regno*, lib. 2. cap. 16. saith, That *Iulius Cesar* was the most skillfull of all others in the art of Astronomie, of which he published diuers learned bookes; by which hee had knowledge to predict his owne fate; but had not the skill to auoid it. Astrologie (saith *Aristotle*, *Metaph*. lib. 12. cap. 4.) hath a speculation into a sublime substance, sempiternall and senciible, which is heauen. Orher Mathematick Sciences meddle not with Substances, as Arithmeticke and Geometrie. *Theon*. 1. de Anim. cap. 1.

Philosophers concerning Astrology.

cap. 1. The nobilitie of Astrologie is more ample, by reason of the more worthinesse of the subiect about which it is conuersant. Astrologie (saith *Alexand. Aphrod. Metaph. 5.* doth not dispute of the nature of the Stars, but of their course; it onely contemplateth their motions, progresses, and regresses. *Plato, de Republ. Dial. 7.* proueth Astrologie to be not onely conducesfull to Agriculture and to Nauigation, but also to militarie Discipline. Of the excellencie of Astronomie you may reade *Pliny, lib. 7. cap. 37.* of the inuention thereof. *Cal. Rhodig. lib. 20. cap. 7.* of the Inuentors. *Iolidorus*, of the vse of it concerning militarie affaires. *Cal. Rhodig. lib. 18. cap. 34.* of the truth and profit thereof. *Io. Dansk. de Saxonia*, of the defence thereof. By *Gabriel Perovannus*, What things euerie one hath found by Cœlestiall obseruation. *Pliny. Quantum Astronomia metiuntur, tantum Astrologi mentiuntur*, saith *Marci. Fic. lib. 4. cap. 36.*

Now those who giue iust reasons, Why iudiciarie or Diuinatorie Astrologie ought to be exploded and abandoned, are *Epi-phanius*, disputing against the Pharisees and the Manichees; *Basil-ius Hexameri*, *Homil. 1.* *Chrisost. in Genes. Homil. 5.* *Saint Augustine* also greatly complaineth, how himselfe had been deceiued therewith, and inueigheth not onely against the Art, but also against the Professors thereof: *Confess. Lib. 4. cap. 3.* and in diuers other of his Works.

Apothegmes,

Bion was wont to say, That those Astronomers were to be held ridiculous, who when they could not discern fishes in the water swimming towards them on the shore, yet would not blush to say, That they were able to see and discouer those hidden things which were in the heauens. *Stoba. Serm. 78.* It was a Maxim held by *Ariston*, That of those things whereof the Philosophers search to haue inspection, some belong to vs to know, and some not, and some things are altogether aboue our reach. Intimating, That the discipline of good manners did pertaine vnto vs to know, but not vaine Sophismes; because they were not onely not profitable, but also the breeders of wrangling contentions: but Astrologie and Astronomie were altogether aboue our reach. *Stob. Serm. 78.* *Thales* whilest he was earnestly looking vpon the Starres, falling into a ditch, and comming out all bedawbed with dirt, was thus taunted by his Maid-seruant; Iustly, Sir, is this mischance, hapned vnto you, who looke vp towards the heauens to learne what is there, being ignorant in the meane time, of what lieth before your feet. The Poet *Accius* was wont to say, That hee neuer could giue any confidence to those Augurs and Star-gasers, who onely filled other mens eares with aire, to furnish their own priuat coffers with gold. With this witty Dilemma was *Favonius* wont to

to taunt the iudicatorie Astrologers; Either they predict (saith he) things aduerse, or prosperous: if in prosperous things they faile, thou art made miserable in thy frustrate expectation; if in aduerse things, though they happen not, thou art made miserable by thy vaine feare. If they speake truly, and things happen vn-prosperously, thou art made miserable in thy minde, before thy miserie come vpon thee: if they promise happy things, and they in time happen vnto thee; yet from hence discommoditie notwithstanding doth arise: the expectation of thy hope will more trouble thee with doubtfull suspence, than the fruit thereof when it commeth can yeeld thee profit or delight. Therefore (he concludeth) I wish none of any braine or vnderstanding to trouble themselves in seeking after these presaging Astrologers, who presume but vainly, That they can truly predict of such things as are to come.

The Egyptians hieroglyphically (saith *Pier. Valer. lib. 38. pag. 369*) did signifie Astrologie; *Per maculosam Hinnulij pellem, i.* By the spotted skinn of a Dog-fish. It was also emblematically obserued by *Nestors Bowle*, the great cup which he vsed to quaffe in: which *Alciatus, Emblem 101*, expresseth thus:

Hieroglyphick

Emblem.

*Nestorum geminis Cratera hunc accipe fundis,
Quot gravis Argenti, &c.*

Nestor's great Bowle, with double bottoms made,
Forg'd out of massie siluer, was conueyd
For obseruation; being round in chace
With golden studs, on it foure handles plac'd,
On each of which a golden Doue was set.
Which Bowle the long-liv'd *Nestor* (much in debt
To Time and Nature) onely (as 'tis read)
Of all the Greekes, could list it to his head,
And quaffe it brim'd: for which he was commended.
Tell vs, O Muse, what was by this intended?
In this large Goblet, of so huge a masse,
Heav'n with the round circumference figur'd was.
Next, in the Silver mettall fin'd and try'de,
The colour of the Firmament's imply'de.
Then by the golden studs, the Stars are meant;
The Pleiades, the foure Doues represent,
And by the two embossed Bottoms were
Figur'd the greater and the lesser Beare.
Wise *Nestor* these by long experience knew,
Howeuer they seeme difficult to you.

S f 2

The

"The Souldier knowes what'longs vnto the VVars,
But he that's learned can command the Stars.

Icarus the sonne of *Dædalus* is another Astrologically Emblem composed by the same Author; who flying too neere the Sun, and melting his waxen wings, was precipitated into that sea which still beareth his name. From whom this admonition is deriued:

*Astrologus, caveat quicquam prædicere præceptis:
Nam cadet Impostor, dum super Astra volat.*

Astrologer, beware what thou

Dost rashly vndergo:

Th' Impostor aiming at the Stars,

(Whilst looking high) falls low.

Mathesis,

Mathesis or *Mathema*, is as much as *Disciplina*, and signifieth *Disce*, or *Doces*. *Mathematri* are called those Arts which consist of firme demonstrations, in which those which are expert are called *Mathematici*; namely those which professe Geometry, Musicke, Arithmetike, and Astronomie. The Chaldeans, who in proesse of time turned Astronomie into diuining Astrologie, called themselves Mathematicians; by which they haue made the name notoriously infamous.

Iohannes Picus Mirandula, in *Astrolog. lib. 12. cap. 2.* saith, That Astrologie maketh not men wise: and therefore of old it was only the study of children; and whosoever giueth himselfe wholly to the practise thereof, he giues great occasion and liberty to errors in Philosophie. The Mathematicians or iudiciarie Astrologers (as *Tacit. Lib. Histor. 1.* relateth) are a kinde of Professors, to great men vnfaithfull, and to all such as put confidence in them, deceitfull; and their practise was altogether exploded in Rome. *Stobæus, Serm. 2. de Impudentia*, reporteth, That *Ariston* was wont to say of all such as gaue themselves ouer to *Encyclopædia* or Mathematicall discipline, neglecting meane time the more necessarie study of Philosophie; That they might fitly be compared with the tutors of *Penelope*, who when they could not enioy the mistres, went about to vitiate and corrupt the maids. *Dion Cassius* tels vs, That the Emperour *Hadrian* by his skill in this *Mathesis* could predict things future; by which he knew *Varus* not to be long liued: from that verse of *Virgil*,

*Ostendit terris hunc tantum Fata, neque ultra
Esse sinunt, &c.*

z. The Fates will only shew him to the Earth, and then suffer him to be no more.

Clemens,

Clemens, lib. 5. Recognit. saith, As it happeneth vnto men who haue dreams, and vnderstand nothing of their certaintie, yet when any euent shall happen they apt their nightly fancy to that which hath chanced: euen such is this *Mathesis*; before something come to passe, they can pronounce nothing which is certaine, or to be built vpon: but when any thing is once past, then they begin to gather the causes of that which already hath the euent.

By the creature *Oryges* painted or insculpt, the Egyptians did hieroglyphically figure a Mathematician: for they with great adoration honor their Star *Sotbes*, which we call *Canicula*; and with great curiositie obserue the time when it riseth; because they say the *Oryges* is sensible of the influence thereof, by a certain sound which it yeeldeth; and not onely giueth notice of it's coming, but saluteth it when it appeareth rising. *Pier. Valer. Lib. 10. pag. 90.*

The Emblem.

THE Emblem to conclude this Tractat I borrow from *Iacobus Cæsius, Emblem. lib. 3.* which presenteth a hand out of a Cloud, holding a Brand in the fire; that part which han- deth being free, the other flaming; The Motto, *Qua non vrit.* It seemeth to be deriued from *Eccles. cap. 3. 16.* He hath set water and fire before thee, stretch out thine hand to which thou wilt. Before Man, is life and death, good and euill; what him liketh shall be giuen him. So also *Ierem. 21. 8.* And vnto this People thou shalt say, Thus saith the Lord, Behold, I set before thee the way of Life, and the way of Death. And *Deutronom. 30. 19.* I call Heauen and Earth to record this day against you, that I haue set before you Life and Death, Blessing and Cursing, chuse therefore Life, that, &c. Whoso is free, and will willingly run into setters, what can we call him but a foole? And he who becommeth a Captiue without constraint, must be either thought to be wilfull, or witlesse. And as *Theopompus* affirmeth, If the Eye be the chuser, the Delight is short: If the Will? the end is Want: But if Reason? the effect is Wisdome. For often it happeneth, after the choice of a momentarie pleasure, ensueth a lasting calamitie.

The Authors Conceit hereon is this:

Pars sudis igne caret, rapidis calet altera flammis;

Hinc nocet, illasam calfacit inde manum.

Ecce, Bonum Deus, ecce Malum mortalibus affert

Quisquis es, entibi Mors, entibi Vita patet:

Optio tota tua est, licet hinc, licet inde capeffus.

ss 3

Elige,

Hieroglyphick

If thou chuse
Beauty, it fa-
deih: If Ri-
ches, they of-
ten consume:
If Friends, they
grow false: If
Wisdome, She
continueth.

*Elige, siue in vet vivere, siue mori.
Quid tibi cum Sodoma? nihil hic nisi Sulphur & Ignis,
Quin potius placidum (Loth duce) Zoar adi.*

¶ Thus paraphrased:

Part of the Brand wants fire, and part flames hot;
One burnes the hand, the other harmes it not.
Behold, ô mortall Man, whoe're thou be,
Good, Bad, both Life and Death, propos'd to thee:
God giues thee choice, the one or other try;
By this thou liv'st, and thou by that shalt die.
Leaue Sodom then, where Sulphur raines in fire,
And (with good *Loth*) to Zoar safe retyre.

After the
choice of Mo-
mentary plea-
sure, ensue the
endles calami-
ty.

*Electio non est
de preterito, sed
de futuro, Plut.*

A morall interpretation may be gathered from the same, with this Motto annexed, *Omnia in meliorem partem*. *Bodinus* saith, Men vse to chuse a faire day, by the gray morning; and strong beasts, by their sturdy limbes: But in choice of pleasures there is no election to be made, since they yeeld vs no profitable vse. Others chuse Aduocates by the throng of their Clients: Physicians, by the fame of their Cures: and Wiues, by their rich Portions or Dowes. And well they comply with the prouerbe, He that maketh his choice without discretion, is like one that soweth his Corne he wots not when, and in the haruest expected reapeth hee knoweth not what. Needfull it is therefore that wee be chary in our choice, since there are so few brought within the compasse of Election. According to that of the Poet.

*Virg. lib. 6. A-
nead.*

*— Pauci quos equus amavit
Iupiter, aut ardens exivit ad aethera virtus.*

There are but few whom vpright Ioue doth loue,
Or zealous Vertue gaines them place aboue.

In another place he saith, *Pauci lata arua tenemus: i.* There are but few of vs who attaine to the blessed Fields.

If Morallists were so watchfull, how much more ought wee Christians to be wary, how in all things proposed vnto vs, we still (like *Mary* in the Gospell) chuse the better part. For, *Liber esse non potest, cui affectus imperant, & cupiditates dominantur: i.* he is not said to be free, whom his affections sway, and ouer whom his own lusts and desires haue dominion. *Lipsius, Cent. 1. ad Belg. Epist. 5.* saith, *Vt torrem semivustum è foco qui tollit, non ea parte arripit & trahat qua incanduit, sed qua ignem nondum accepit, sic nos docet, &c. i.* As

As hee who snatcheth a Brand out of the fire, taketh not hold thereof by that part which is flaming, but rather that which hath not touched the fire; so we ought not to meddle with the bitter and burning things of Chance, but rather such as are more benign and comfortable.

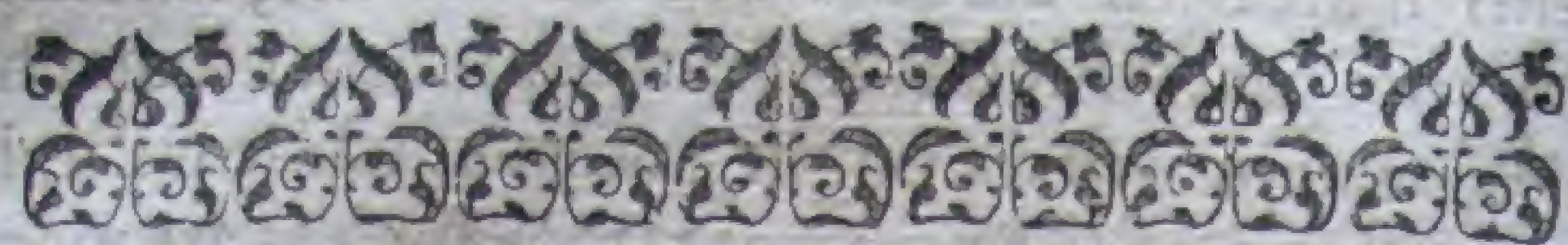
The Authors inuention followeth:

*Hinc rubet igne sudes, nullis crepat inde favillis,
Hinc poterit tangi, sauciat inde manum.
Res humana bisfrons, tu qua iuvat arripe quicquid,
Te super aetherea, te regione fluit.
Damna suum lucrum: suagaudia luctus habebit:
Excipis incumbens, si sapienter, onus.
Morosum, nec leta iuvant, & rideat orbis,
Quod gemet ille tamen, quodque queratur habet.*

¶ Thus paraphrased:

Fire here, none there, yet is it but one Brand;
One burnes, the other end scarce heats thine hand.
Fate hath two foreheads; what to hate or loue,
To leaue or like, is offered from aboue.
Losse hath it's Gaine, and Mourning, a Reward:
Stoope willingly, the burden is not hard.
Mirth doth not please the Sad; and though Fate smile,
We shall finde some thing to lament the while.

A Me-



A Meditation vpon the former Tractate.

I.

Aid me, O Lord my God, for there be three
Grand enemies, the Flesh, the World, the Diuel:
Who with their Nets and Snares insidiat mee,
And now and at all times await me euill.

I cannot free me from this Body, nor
It part from me, but still beare it I must:
Thou gav'st it: to destroy it I abhor;
To mar what thou hast made, I were vnjust.
Yet when I pamper what I dare not perishe,
What is it lesse than mine owne Foe to cherish?

II.

The World inguirts me, and fine seuerall wayes
At once inuades me; by th' Taste, Touch, and Smell,
Hearing, and Sight: not one Sence but betrays
The Fort, and 'gainst the Lord of it rebell.
Beauty assaults, and then the Eye giues place:
The Syrens sing, by which the Eare is taken:
Sweet Vanities haue still the Smell in chace:
The Touch by Lust: the Taste by Surfet shaken
Thus the vain world doth with temptations round me,
Making those Gifts that should preserue, confound me.

III.

The Diuell, whom our weake Eyes cannot view,
Is therefore to be more bewar'd and fear'd,
As one that Man doth night and day pursue;
His wounds (when made) not felt, his voice not heard.
He baits his hooks with pride, with gold, with treasure.
A thousand ginnes are for our foot-steps layd;
Bird-lime he hath, and that's when aboue measure
We dote on things by which we are betrayd,
Self-loue, Vain-glory, fleshy Lusts, Ambition,
All his meere traines to bring vs to perdition.

IV. If

The Tempta-
tions of the
Flesh.

Tempt. of the
World.
The 5 Sences.

Tempt of the
Diuel.

IV.

If I be ignorant, he prompts me then
To dote on Folly, Wisdome to despise,
To prefer Idlers before Learned men,
And strue to be sequestred from the Wise.
Or if that I in reading take delight,
(At sorted leisure my spare houres to spend)
The Legend of some strange aduenturous Knight,
Or fabulous Toy, hee'l to my view commend.
But from mine eye the sacred Scriptures keepe,
Persuading th' are too plaine, or else too deepe.

V.

Or if I after Learning shall enquire,
And to the least perfection can attaine;
Either he makes me mine owne Gifts admire,
Or others of lesse knowledge to disdain.
Or if my Talent to my selfe conceale,
Then to search out things mysticall and bid,
Such as God had no purpose to reueale,
But in his secret Counsels hath forbid.
Assur'd, That 'mongst his other traines and baits,
None more than Curiositie God hates.

VI.

If I be held a famous Rhetorician,
Able to equall Herod in his phrase;
Then am I puffed up with that proud ambition,
Preferring fore Gods honor, mine owne praise.
If a good Disputant, then in the stead
Of finding out the Truth, with Truth I wrangle;
And trouble with darke Sillogismes my head,
What else might seeme apparant to entangle.
Or if into Arithmetike incline,
In studying Number, I forget the Trine.

VII.

Or if Theologie, (although I be best
And choice of Studies) yet is that not free,
Nor can claime priuiledge aboue the rest:
Therein he rather most insnareth me.
As when I, more than Matter, seeke to please,

With

Temptations
of Ignorance.

Temptation
in Learning.

In Rhetorick,

In Logick,

In Arithmetik

In Diuinity.

With curious language or affected straine,
 Sow to mens elbowes pillowes for their ease,
 More than Gods honor; couet Place, or Gaine:
 When I for feare or fauor their sinnes smother,
 Or be it Pulpit one, abroad, another.

VIII.

Or when Gods mercies to that height I stretch,
 That Men thereby the more presumptuous are;
 Or on the contrary, his judgement preach
 So far, as that it puts them in despaire.
 Or when I shall exceed my strict Commission,
 By adding or detracting from the Letter:
 Or when I make too narrow inquisition,
 And, than mine owne opinion, thinke none better.
 Or in the Church pretending reformation,
 I make my Zeale a cloake to Innouation.

IX.

Or if Philosophie? the more I strine
 Of things the naturall causes to finde out,
 I bring the sweeter hony to his Hive;
 For of my God he makes me stand in doubt.
 And then a thousand arguments he hath,
 And eu'ry of them pow'rfull to persuaide
 (Hoping by Reason to confound my Faith)
 And proue that all things were by Nature made:
 And bids my weaknesse no beleefe to lend
 To any thing that Reason shall transcend.

X.

He tells me, The Philosophers were wise,
 And that by search they all things needfull knew;
 Their morall vertues sets before mine eyes,
 Saith, They in act and word were iust and true:
 With their vprightnesse bids me then compare
 Our liues that Christianitie professe;
 Consider but how different they are,
 And how we more beleue, and practise lesse.
 Then, whither hath to heau'n neerer affinitie,
 Morallitie in them, or our Diuinitie?

XI. Or

In Philosophy

XI.

Or if he proue this stratagem too weake,
 He wills vs after secret things enquire,
 Into the cabinet of Nature breake,
 And there to finde what's worthy to admire.
 For there is two-fold Magicke, Blacke and White,
 Studies at first ordain'd to beget wonder;
 Such as at once both profit and delight,
 Amaze the gods, and keepe the Furies vnder:
 Thus lulls mans Sences in a pleasing dreame,
 Till he be made his Maker to blasphem.

In Magicke.

XII.

His darts and arrowes are Lust, Enuy, Wrath,
 Whose poysonous heads are dipt in Stygian fire,
 And more of that corrupted Nature hath,
 T'enflame the Spleene, and poyson the Desire,
 Mortiferous all. Then what shall me betide,
 Poore wretched Man? or which way shall I turne?
 Thus hedg'd, thus girt, thus ambusht on each side,
 Immur'd with hooks, with lime-twigs, darts that burne;
 When Sorrow, Ioy, Soure, Sweet, alike appeare,
 To be but the iust causes of my feare?

XIII.

I am icalous both of Hunger and Repast,
 Of Sleepe, of Watch, of Labour, and of Ease:
 Nor know in which I more secure am plac't,
 Because I am hourly tempted in all these.
 My Iesting, as my Anger I suspect,
 Lest in my mirth I might some one abuse,
 Or speake what might to his disgrace reflect,
 And that's a sin I know not how to excuse.
 Though it offend in Wrath be greater far,
 Yet from the first it doth not take the skar.

XIV.

Prosperitie I feare, as things aduerse:
 For as the one by sweetning oft deceiues,
 So when the other hath with vs conuerse,
 Despaire or Murmuring it behinde it leaues.
 Of sinnes in secret I am more afraid

Than

Than those in publique, because that's unseene
 (Being unknowne) doth all reproofe evade:
 Secure, we thinke them hid behinde a skreene.
 And when Securitie lulls fast asleepe,
 The Tempter shoots his arrowes, and strikes deepe.

XV.

The Flesh, in Delicacie doth suggest;
 The World, in Vanitie; the Diuell, he
 In better things; for when I am possesst
 With carnall thoughts, the Flesh then speakes to me,
 Either importuning to lust or sleepe,
 To idlenesse, to pleasure, or to play,
 T' excesse, by feeding high, and drinking deepe.
 When as the World assaults another way,
 By Arrogance, Ambition, and Vain-glory,
 Tumor of heart, and things like-transitorie.

XVI.

When Ire and Wrath, and bitternesse of Spleene
 Prouokes vs vnto mischief, blond, and strage;
 The Diuell then hath made his arrowes keene,
 And in such passions he doth rore and rage.
 When I shall feele such in my breast arise,
 Let me assure my selfe the Tempter's there:
 Therefore at that time ought I to be wise
 And valiant, to oppose him without feare.
 His study is to compasse and inuade;
 We ought to watch there be no entry made.

XVII.

As oft as we resist, we do subdue
 The great Seducer. Then the Angels sing,
 And Saints reioyce (those that are still in view
 Of the Creator, Heav'ns almighty King.)
 That GOD who to this Battell doth persuaide vs,
 And looks vpon vs when we enter list,
 Still as he spurres vs on, doth likewise aid vs
 Against that old and crafty Pannurgist:
 Supports the Weake, the Willing doth defend,
 And crownes such as continue to the end.

XVIII.

O giue me courage then, make strong my hand,
 Thou

Thou that dost teach my fingers how to fight;
 And lend me pow'r their fury to withstand,
 Who would deprive me of thy glorious Light,
 That I, who all my life time haue oppos'd
 My selfe against my selfe, and against Thee,
 May by thy tender mercies be inclos'd,
 And so be sure they shall not ruin mee.
 That when this Body is confin'd to Dust,
 My Soule may yet finde place among the Iust.

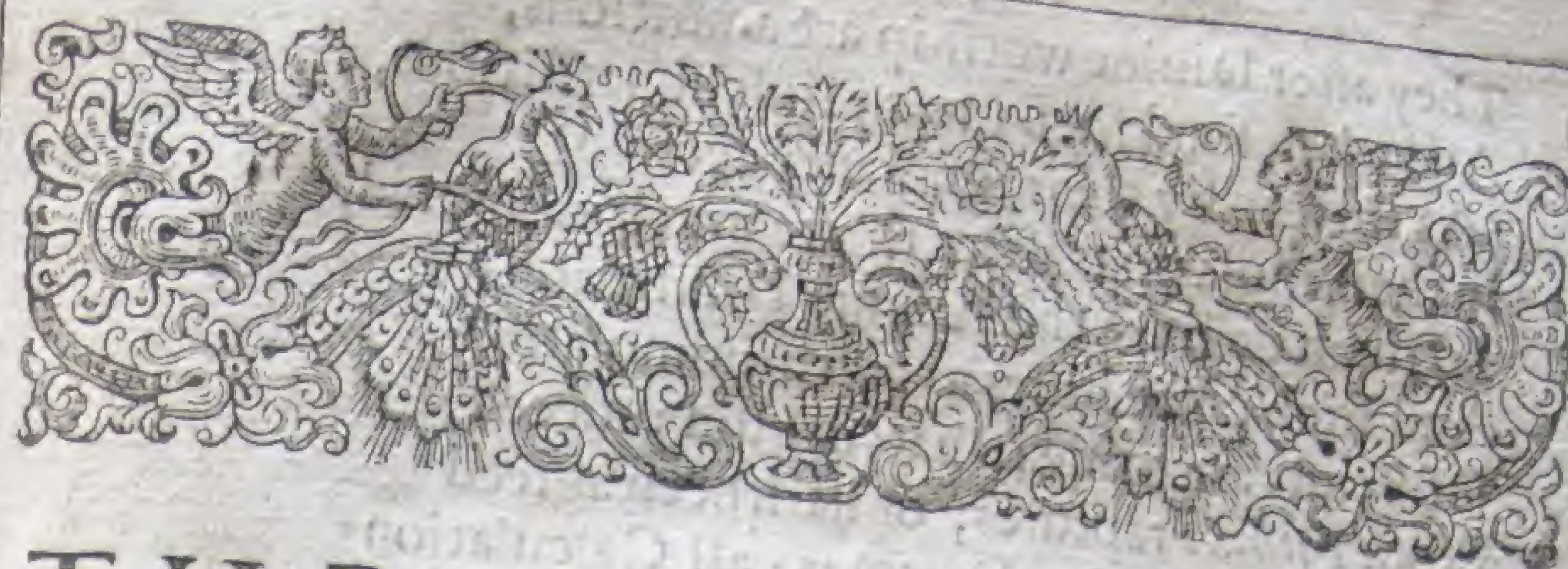
Vt Pila concussus, resurgo.



Tt THE



Ex Sumptib Harbottel Grimstone Armig: Ia. deerehent sculpsit



THE ARGUMENT of the eighth Tractat.

IF Sathans Wiles and Feats prestigious,
Appearing wondrous and prodigious,
Confirm'd by Histories far sought,
Of Novels by bad Demons wrought:
And first of such is made expression,
That still with Mankind seeke congression,
(To whose Fall they themselves apply)
Call'd Succubie and Incubi.
To finde those further we desire,
Of Water, Earth, the Aire, and Fire;
And what their workings be to know,
As well above, as here below.
How Authors' amongst themselves agree,
What Genij and Spectars bee,
Faunes, Syluans, and Alistores,
Satyres, with others like to these.
With Stories mixt; that grace may win
From such as are not vers'd therein.

The second Argument.

Michael, whom Sathan durst oppose,
Can guard us from inferior Foies.

The Arch-Angell.

THose Spirits call'd Demons, some haue apprehended,
Are with mens injuries oft times offended;
And when againe they humbly shall submit,
They are soone pleas'd all quarrels to forget.

Tr 2

They

Lucius Apul. de
Deofutrat. ecc
Beat Thom.
pars. 1. G. 41.
Art. 10.

Homer.

They after Diuine worship are ambitious,
 And when fond Men grow vainly superstitious,
 (As thereto by their ignorance accited)
 In their idolatrous Rites th' are much delighted.
 To them belongs the Augurs Diuination,
 And such coniectures as by th' immolation
 Of Beasts are made: whatever did proceed
 From *Pythia's* raptures, or hath been agreed
 To issue from vaine Dreames; all Calculation
 By such like signes, came first by th' instigation
 Of *Demons*. *Homer* therefore gaue them stile
 Of gods; nor doubted in the selfe same file
 To number *Iupiter*. But we, whose faith
 On Gods knowne workes more firme assurance hath,
 By sacred Scriptures, title *Demons* those
 Who (by him first created) dar'd to oppose
 His Diuine Will, and being ill affected,
 Were for their Pride headlong from heav'n dejected.
 Some in their fall still hanging in the aire,
 And there imprison'd, till they make repaire
 To the last dreadfull doome; and such await
 Mans frailties houely to insidiate:
 Prone to his hurt, with tympanous pride inflam'd,
 Burning with Enuy not to be reclaim'd;
 Deceitfull, from bad purpose neuer chang'd,
 Impious, and from all justice quite estrang'd;
 And with th' inueterat malice in them bred,
 Inuading Bodies both aliue and dead.

Arnob. in Ps. 36

But whatsoever war they shall commence
 Against vs, whether vnder faire pretence,
 Or hostile menace, do well, and not feare;
 He that the Soule created, will appeare
 In it's defence, and if we boldly fight,
 Put their strong forces and themselves to flight.

Hermes Thermegist.

Plato, acknowledged one God alone;
 The rest, whom others in the heav'ns inthrone,
 He *Demons* calls, and *Angels*. *Thermegist*
 Doth likewise on one Deitie insist;
 And him he names *Great*, beyond all extension,
 Ineffable, not within comprehension.

Cipr. de Idolor vanitat.

The other Sp'rits lye vnder Statues hid,
 And Images, whose worship is forbid:
 And these the breasts of liuing Priests inspire,
 And from the Intrals (e're they touch the fire)

Pronounce

Pronounce strange Omens. These the Birds flights guide,
 And mannage such things as by Lots are try'de:
 The doubtfull Oracles they lend a tongue,
 Pronouncing Truths with Lies, Lies Truths among,
 Confounding them: all things obvolued leaue,
 (Deceiv'd themselves, they others would deceiue.)
 They waking trouble vs, molest our sleepe;
 And if vpon our selues no watch we keepe,
 Our bodies enter, then distract our braine,
 They crampe our members, make vs to complaine
 Of sickenesse or disease, and in strange fashion
 They cause vs to exceed in loy or Passion:
 And making vs one vniuersall wound,
 Pretend to loose what they before had bound;
 When as the wonder-seeming remedie
 Is onely their surcease from injurie.
 For all their study, practise, and delight,
 Is but to moue vs to p'oue opposite
 To the Creator, as themselves haue bin,
 That, guilty of the same rebellious sin,
 By their accitements being made impure,
 We with them might like punishment endure.

Let's heare how *Apuleius* doth define them;
 (Saith he) these proper adjuncts we assigne them,
 Of a thin Airy body they exist,
 And therefore can shift places as they list;
 Of rational apprehension, passiu minde,
 Eternall, and no end can therefore finde.
 Another writes, These Spirits are much joy'd
 At Bloud-shed, when man is by man destroy'd:
 At riotous Feasts they 'bout the tables stalk,
 Prouoking to vaine words and obscene talke,
 Persuading Man in his owne strength to trust;
 Deuise Confections that stirre vp to lust:
 And when their pow'r on any Wretch hath seisd,
 Persuade, That with the sin God's not displeas'd.
 Th' assume the shape of such as are deceast,
 And couet to be counted gods at least.

Surcharg'd with joy these are nor, to behold
 When troubles and afflictions manifold
 Pursue the Saints of God, and his Elect;
 As hauing in themselves a cleare inspect,
 By persecution, such, and tribulation,
 Are lab'ring in the path to their saluation.

T t 3

But

Diu Thom. 3.
Met. lib. 12.
Tex. 10.Dr Strong. de
Spir. & lucant.

Job cap. 1.

Meaning his
Wife, whom
some Rabbits
think to be
Dinah, the
Daughter of
Jacob, ravished
by Sycem, &c

Acts Apost.

Euseb. 1. 1. moral.

1. Cor. 1. 2. v. 7 8

Ambr. sup. Cor.
cap. 2.

But when they finde our hearts obdure and hard,
To Pietie and Goodnesse vnprepar'd;
Or when they see vs deviat and erre,
And before Vertue, Vanitie preferre,
Then are they merry, they clap hands and shout,
As hauing then their purpose brought about.
The Hunter hauing caught vs in the Toile,
Seiseth his prey, and triumphs in the spoile.
We do not reade, That Sathan did once boast
When patient Job had all his substance lost,
Nor seeing (by th' aduantage he had ta'ne)
His Sonnes and Daughters by a Whirle-winde slaine;
When hauing lost all, he could lose no more,
And now from head to heele was but one sore:
Not all this mov'd him. Had he made reply
To her that bad him to curse God and dye,
By vttering any syllable prophane,
Then he and his would haue rejoc'd amaine.

Nor in Pauls thirst or hunger was he pleas'd,
Nor when he was by cruell Lictors seisd,
And hurry'd to the Gaole, (there gyv'd and bound)
Or shipwrackt, in great perill to be drown'd,
The Barke beneath him bee'ng in pieces torne;
Nor when the bloody Iewes his death had sworne,
Scourg'd, buffeted, and bandied vp and downe:
They knew this was the way to gaine a Crowne;
To them 't was rather torment worse than Hell,
That in these conflicts he had fought so well.
Who gladly had exulted in the aire,
If they could once haue brought him to despaire.

Some Sophists held *Demon* the part to be
Of the Soules intellectuall Facultie.

We reade th' Apostle thus: *The Wisedome wee
Of God, speake to you in a Myserie:*

*Ev'n the hid Wisedome which to our saluation
He did ordaine before the Worlds creation.*

*But to the Princes of this world not showne,
As left to them mere doubtfull and unknowne:*

*Which had it been reueal'd to them, they than
Would not haue crucify'd that God and Man,*

The Lord of Glory. Some this Text expound,
(Building it seemes on no vncertaine ground)

That by the Princes of this World, he meant
The *Demons*, who of th' Aire haue gouernment,

Call'd

Call'd *Pow'rs* and *Potestats*. It cannot stand
With reason, That the Iewes (without command
Or pow'r within themselues) so styl'd should be,
Bee'ng subiects to the Roman Monarchie.
Neither can properly we make restriction
To *Pilat*, who had then the jurisdiction
Of Rome in his owne hand, because that hee
Labor'd in all he could to set him free;
Said, he could finde no fault with him. And when,
At th' instance of those bloody minded men,
He spake that Sentence, (which he would haue stayd)
He call'd for water, and in washing said
Vnto all those that then about him stood,
Lo, I am guiltlesse of this iust Mans blood.

These were the Princes, by whose ignorant pride
The Lord of Glory was condemn'd, and dy'd.
They knew him to be Man, cleane, without spot;
But for the Sonne of God they knew him not.
Had they but knowne his innocent Bloud was shed
To revive those who in their Sinnes lay dead,
And ransom them from their insidiation,
(As being the sole meanes of our Saluation)
Sathan then durst not boldly to haue venter'd,
And into *Iudas* (call'd *Iscaiot*) enter'd:
For he by finding that, might eas'ly know
'T would be of his owne Kingdome th' ouerthrow.

Let's heare *Prudentius*: Of the sincere way,
We may presume God is the Guide and Stay:
There's but one path, through which, whom hee electeth,
(Lest they should wander) he himselfe directeth.
It lies vp a steepe hill that's hard to clime,
And the more difficult, the more sublime.
At the first entrance nothing doth appeare
But what is intricate, horrid, austere,
Sad, and still threatning danger: when thy feet
Hath measur'd it to the end, thou then shalt meet
With all things sweet and pleasant, sights excelling,
And pretious Riches with abundance swelling.
All objects then shall shew both cleare and bright,
As being luster'd by eternall Light:
Then nothing shall seeme difficult or hard,
But of thy labor thou shalt reape reward.

Yet in thy trauell vp this craggy Hill
Thou shalt finde Sathan at thine elbow still,

Persuading

Meaning the
Demons or
Potestats of
the Aire.Simpliciter ergo
vie, Dux est
Deus, fide per
unum: Ire ju-
bet mortale ge-
nus quam diri-
git Ipsi, &c.
Lib. 2 Coni. Sy-
mach.

Persuading thee a smoother Road to tread,
 Towhich a thousand paths and by-ways lead;
 Through which the bearded Sophist he mis-guides:
 The Vsurer there, with vn suspected strides
 Walks merrily; and he whom Honor blinds,
 A pleasant journey to destruction findes.
 Some by the tongues of Birds he doth allure,
 And others by vaine Auguries assure,
 By trusting too much to vaine Prophecies,
 And the mad Sibils trifling Ambages.
 Some he by Magicke spels doth headlong driue;
 Others by Knowledge, though demonstratiue.
 But take thou heed of this sweet erring way,
 In which by thousand turnings thou mayst stray;
 Hauing a Guide that teacherh Diuination,
 And turnes thee from the path of thy saluation.

Incredible it seemes, beleev'd by few,
 And yet by antient Writers held for true,
 That the bad Spirits at their pleasure can
 Assume the shape of Woman or of Man,
 And with each Sex carnall commixtion vse,
 Fraile Mankinde to dishonor and abuse.

Those that in masculine shape with women trade,
 Call'd *Incubi*: the other that are said
 To put on fœminine feature, and so lye
 Prostrat to man, are called *Succubæ*.
 Nor do they vse such damned copulation
 Because in it they take least delectation:
 But rather by such diuellish commission,
 To draw men headlong with them to perdition.
 The substance by the which they generat, and
 How 't is transfus'd, whoso would vnderstand,
 Let them the bookes of *Scotus* well peruse;
 It is no subiect for my modest Muse.

Yet that such are, (though I should silent be)
 Heare what Saint *Austin* saith; 'T is told to me,
 (By men of worth, whose faith I cannot blame,
 And such as were eye-witnesse of the same)
 The Faunes and other Sylvan beasts most rude,
 Gotish in act, and by the multitude
 Call'd *Incubi*, insidiat by the way
 Women, to make of them their lustfull prey.

All Germany with Witches much annoyd,
 Two graue and learned men, before employd

Spirits called
Incubi.
Succubæ.

Scotus.

These were
Henricus Iustini-
cor, & Iacobus
Sprangerus.

In

In many Causes both of depth and weight)
 Were chosen by Pope *Innocent* the eight,
 And a large Patent granted therewithall,
 T' extirp the Witches thence in generall.
 These two affirme, They oftentimes haue been
 Where such old Crones and Beldams they haue seen
 Flat on their backs, vsing th' immodest fashion,
 As in the very act of generation,
 Mouing their bodies; yet to th' outward eye
 No Sp'rit perceiv'd of any stander by.
 But the foule act imagin'd to be past,
 A filthy noysome Vapor rose at last,
 (In bignesse of a man) from her embrace,
 And at the instant vanisht from the place.

In their large stories it is likewise read,
 Husbands haue rooke these *Incubi* in bed
 With their faire wiues, their figures by them stretcht:
 Which seeing they haue run and weapons fetcht,
 But th' one soone vanisht from their soft embraces;
 Th' other call'd jealous fooles, vnto their faces.

Not far from Rotemburch this chance befell:
 One of these Sp'rits (it seemes new rais'd from Hell)
 Makes himselfe suitor to a Maid, yong, faire,
 Louely, wel featur'd, and a Great mans heire:
 He haunts the house, makes shew of mighty treasure,
 But, more than all, to loue her aboue measure:
 Yet that his Liuing lies far off, pretends.
 His noble Host inuites him, with his friends,
 To diuers feasts and banquets. My braue Wooer
 Before he comes, rich Presents sends vnto her:
 To make his way, the Seruants he bribes round,
 Bespeakes the rarest musicke can be found;
 The night he reuels, and he sports the day,
 And all in hope to beare the Wench away:
 His prodigall expences grow so hye,
 His Host suspects whence he should haue supply,
 Especially his land lying so remote.
 Meane time the Maid from liking growes to doat,
 Thinking to haue her fortunes much increast,
 And she be made a Princeesse at the least.

But ere the Contract, the good man in seare
 He might be other than he did appeare,
 Inuites one day, together with his Ghest,
 A retyr'd man that deuout life profess,

And

Rotemb. a
 Towne in vpper
 Germany.
 A History of
 an *Incubus*.

And was of most religious conuersation.
 He at the table frames a disputation
 Concerning Sanctity and holy things,
 And still for euery prooffe he Scripture brings,
 At which my lusty Louer alters face,
 And saith, That a full table is no place
 For such discourse, but sportiue jests are best,
 And pleasant talke, to make the meat digest.
 The good old man perceiuing by his looke
 And change of cheare, he Gospell could not brooke,
 Rose at the table, and cry'd out amaine,
 Auaunt thou Fiend, with thy infernall traine;
 Thou hast no pow'r (howeuer thus disguis'd)
 O're them who in Christs name haue beene baptis'd:
 The roaring Lion shall not vs deuour,
 That in his bloud are ransom'd from thy pow'r.
 These words, with such like, were no sooner spoke,
 But he with all his traine vanisht like smoke,
 And of his people they no more could finde,
 Sauing three ougly bodies left behinde,
 (With a soule stench) and they were knowne to bee
 Felons before-time strangled on a tree.

Now of those Sp'rits whom *Succuba* we call,
 I reade what in Sicilia did befall:

Rogero reigning there, a yong man much
 Practis'd in swimming (for his skill was such
 That few could equall him,) one night bee'ng late
 Sporting i'th sea, and thinking then his Mate
 Had been before him, catcht him by the haire,
 To drag him to the shore; when one most faire
 Appeard to him, of a most sweet aspect,
 Such, a censorious Cynicke might affect,
 Though he had promis'd abstinence. Her head
 Seem'd as in golden wires apparelled;
 And lo, quite naked shee's before him found,
 Saue that her modest haire doth cloath her round.
 Astonisht first to see so rare a Creature,
 Richly accomplisht both in face and feature,
 He viewes her still, and is surpris'd at last;
 And ouer her his vpper garment cast,
 So, closely brought her home, and then conueyd
 Her to his priuat chamber, where she stayd
 So long with him, that he with her had won
 Such grace, she was deliuer'd of a Son

Within

Vincent, lib 3.
 Hist.
 An History of
 a Succubus.

Within some forty weekes. But all this while,
 Though she had lent him many a pleasant smile,
 (Not making anything betwixt them strange,
 That wife might with her husband interchange)
 She neuer spake, nor one word could he heare
 Proceed from her; which did to him appeare
 Something prodigious. Besides, it being knowne
 How this faire sea-borne *Venus* first was growne
 In his acquaintance: Next, how his strange sute
 Came first, and that she still continu'd mute;
 A friend of his that had a seeming care
 Both of his bodie and his soules welfare,
 Told him in plaine termes, he was much mis-led,
 To entertaine a Spectar in his bed.
 At which words both affrighted and inrag'd,
 To thinke how desprately he had inrag'd
 Both soule and body; home he posts with speed,
 And hauing something in himselfe decreed,
 First mildely treats with her, and after breakes
 Into loud termes, yet still she nothing speakes.
 At this more angry, to haue no reply,
 He takes his sword, and sonne, (then standing by)
 And vowes by all the oathes a man can sweare,
 Vnlesse she instantly deliuer there,
 Both what she is? how bred? and whence she came?
 And vnto these, particular answer frame;
 His purpose is (receiue it how she will)
 The pretty Babe (betwixt them got) to kill.
 After some pause, the *Succubus* reply'd,
 Thou onely seek'st to know what I would hide:
 Neuer did Husband to himselfe more wrong,
 Than thou in this, to make me vse my tongue.
 After which words she vanisht, and no more
 Was thenceforth seene. The childe (threatned before)
 Some few yeares after swimming in the place
 Where first the father saw the mothers face,
 Was from his fellowes snatcht away and drown'd
 By the same Sp'rit; his body nowhere found.

Besides these, *Marcus* vpon *Pfellius*, findes
 To be of maligne Spirits sundry kindes,
 That beare in the soure elements chiefe sway:
 Some Fiery, and Ætherial are, and they
 Haue the first place. Next, Spectars of the Aire,
 Water, and Earth, (but none of them that dare

Beyond

Of that kind of
 Spirits you
 shall read in
 the Sequell

Seuerall kinds
 of Spirits ac-
 cording to
Marcus *supra* *Pfell.*

Spirits of Fire.

Three Moones
seene at once
with a bearded
Comet.This appeared
Anno, 1514.
A strange History
of fiery
Spirits, Anno
1536, Mar. 21.This hapned
after the mou-
taine had left
burning.

Beyond their bounds.) Others that all light fly,
And call'd *Subterren*, or *Lucifugi*.

Vnto the first, those prodigies of Fire
Falling from heav'n (which men so much admire)
The Learn'd ascribe: As when a burning stone
Dropt from the Sky into swift Ægion.
A Floud in Persia, in *Darius* dayes:
As when three Moones at once in splendant rayes
(With a huge bearded Comet) did appeare
To all mens wonder, in the selfe same yeare
Pope *John*, the two and twentieth, by his pow'r
Curst *Lewis Bavarius* then Emperour,
Because he cherish'd in litigious hope,
Petrus Carbariensis, Anti-Pope.

As when three Sunnes at once shon in the Sky,
Of equall size, to all apparantly.

Neere to the Village cal'd *Taurometane*
In Sicily, a Merchant bred in Spaine,
Coasting that way, sees where before him stand
Ten Smiths, and each a hammer in his hand,
About them leatherne aprons: and before
He can aduise well, he espies ten more;
And one aboue them all (like *Vulcan*) lame,
So shapt, that you would take him for the same
Describ'd in *Homer*. Him the Merchant asks,
To what place they were bound? About out tasks,
Vulcan replies: Is it to thee vnkowne,
How famous we are late in Ætna growne?
Which if it be, lag but a while behinde,
And see what thou with thousands more shalt finde.
To whom the Merchant; What worke can there bee
For men of your profession, where we see
Nothing but drifts of snow, the mountaines clad
In Winters cold, where no fire can be had?
That shall be try'd (said *Vulcan* once againe)
And with that word he vanish with his traine.
At which the Merchant with such feare was strooke,
That all his limbes and joints were Ague-shooke:
To the next house his faint steps he applies,
And had no sooner told this but he dies.

His life set with the Sun. E're mid-night came,
The vast Sicilian Mount was all on flame,
Belching forth fire and cinders, and withall,
Such horrid cracks as if the rocks would fall,

And

And tumble from their height, into the Plaine,
Mixt with such tempests both of Haile and Raine,
Such bellowing shriekes, and such a sulphur smell,
As had it been the locall place of Hell.
This dismall night so dreadfull did appeare
Vnto all such as did inhabit neere,
They left their houses, to seeke dens and caues,
Thinking no place so safe then as their graues.
And of this nature are those fires oft seene
Neere Sepulchres, by which many haue beene
Deluded much, in Church-yards and such places,
Where the faint-hearted scarce dare shew their faces.
Such are the *Ignes Fatui* that appeare
To skip and dance before vs ev'ry where.

Some call them *Ambulones*, for they walke
Sometimes before vs, and then after stalke.
Some call them leaping Goats; and these we finde
All to be most malicious in their kinde,
By leading Trauellers out of their way,
Else causing them mongst theeues or pit-falls stray;
And such are Sulphur-colour'd: others, white,
And these haunt ships and Sea-men in the night,
And that most frequent when a tempest's past,
And then they cleave and cling close to the mast.
They call it *Helena* if one appeare,
And then presage there's some disaster neere.
If they spie two, they iudge good shall befall them,
And these (thus seene) *Cassor* and *Pollux* call them.

And from that kinde of Spirits the Diuination
Held in fore-times in such great adoration,
Okumanteia call'd, seemes to haue sprung;
As likewise those by th'antient Magi sung,
Onichomanteia, *Libonomania*,
Capnomantia, *Pyromantia*,
And *Thurifumia*. But I cannot dwell
On circumstance, their sev'ral Rites to tell.

Spirits of th' Aire are bold, proud, and ambitious,
Envious tow'rd Mankinde, Spleenfull, and malicious:
And these (by Gods permission) not alone
Haue the cleare subtile aire to worke vpon,
By causing thunders and tempestuous show'r's,
With harmefull windes: 'tis also in their pow'r's
To affright the earth with strange prodigious things,
And what's our hurt, to them great pleasure brings.

V u

Of

Ignes Fatui, or
Ambulones.*Helena*.*Cassor* and
Pollux.*Okumanteia*.*Onichomanteia*
Libonomania,
Capnomantia,
Pyromantia,
Thurifumia.Of the Spirits
of the Aire.

Wooll rained.

This hapned
Anno 931.Fish & Graine
fel frō the aire.Two strange
Tombes.Of Sopater the
Magician.

Job cap.

Of the Finnes
and Laplands.Ericus King of
the Goathes.Of the Archi-
mage Zoroaster.

Aromantia.

Of their so rare effects Stories are full;
Amongst the Attributes, it rained wooll.
In good Saint *Ambrose* time two armies fought
In the aires Region, and great terror brought
Vnto all France; *Hugh Capet* making claime
Vnto the Crowne, (if we may credit Fame,
And Histories, which are not writ in vaine)
There fell from heav'n great store of Fish and Graine.
Philostratus (in whom was found no flaw)
Writes, *Apollonius* 'mongst the Brachmans saw
Two Tombes, which opened, windes disturb'd the aire;
But shut, the sky was calme, the season faire.

Eunapius and *Suidas* both record,
How *Sopater* could with one Magicke word
Command the Windes; and was adiudg'd to dye,
Because he kept them fast, when as supplye
Of corne vnto Byzantium should be brought.
But (to spare these) had we no further sought
Than sacred Historie; In *Job* we finde,
How Sathan did stir vp a mighty winde,
Which where his sonnes and daughters feasting were,
Did the whole house demolish, rend and reare.

The Finnes and Laplands are acquainted well
With such like Spirits, and Windes to Merchants sell,
Making their cov'nant, When and how they please
They may with prosperous weather crosse the seas.
As thus; They in an hand-kerchiefe fast ty
Three knots: vnloose the first, and by and by
You finde a gentle gale blow from the shore.
Open the second, it encreaseth more,
To fill your sailes. When you the third vntye,
Th' intemperat gusts grow vehement and hye.
Of *Ericus* the King of Goths 'tis said,
That as he turn'd his hat, the winde he stayd:
Nor did there euer any neere him know
The piercing aire vpon his face to blow.

It is reported of learn'd *Zoroaster*,
(Who of art Magicke was the first Art-master)
That by such Spirits, in a stormy day,
And mighte whirle-winde, he was borne away.
And from this kinde that diuination springs
Call'd *Aromantia*; by which thousand things
Haue been conjectur'd from the conjur'd Aire.

When mustring Armies in the clouds repaire,

Chariots,

Chariots, and such; to iudge what shall befall
From them, they *Teroloscopeia* call.

A third there is, (I almost had forgot)
Ornithomanteia, when by Birds they wor.

Spirits that haue o're Water gouernment,
Are to Mankinde alike maleuolent:
They trouble Seas, Flouds, Riuer, Brookes, and Wels,
Meeres, Lakes, and loue r' enhabit watry Cels;

Thence noisome and pestiferous vapors raise.
Besides, they Man encounter diuers wayes;
At wrackes some present are; another sort
Ready to crampe their joints that swim for sport.

One kinde of these th' Italians *Fata* name;
Fec the French; We, Sibils; and the same
Others, White Nymphs; and those that haue them seen,
Night-Ladies, some, of which *Habundia* Queene.
And of this sort are those of which discusse
Plutarch and (out of him) *Sabellicus*.

Numa Pompilius, who did oft inuite
The best of Rome to feast with him by night,
Neuer made vse of market to afford
Rich choice of dainties to his sumptuous bord;
Each tastefull Delicat that could be thought,
Without all eat'ring, or prouiding ought,
Did of their owne accord themselves present,
To giue th' invited ghests their full content,
To all their admiration: Which is said
Was onely by the Nymph *Egeria*'s aid,
With whom he had conuerse; and she we finde,
Of force must be a Spirit of this kinde.

Scotus Parmensis but few yeares ago,
(As some report) his Magicke Art to show,
Pra'is'd the like, inuited mighty States,
And feasted them with princely Delicates:
And yet these seeming viands were of all
That tasted them, merely phantasticall.
Though they rose sated, yet no sooner thence
Departed, but they had no feeling sence
Of feeding Hunger, or of quenching thirst,
But found themselves more empty than at first.

And with such banquets (as *Philostratus*
Writes) was *Apollonius Tyanus*
Receiued by the Brachmans. With like cheare,
Petrus Albanus and *Pasalis* were

*Teroloscopeia.**Ornithomanteia.*
Of the Spirits
of the Water.*Fata, Fec.*
Sybils, white
Nymphs.

Night-Ladies.

The Feasts of
*Numa Pompil.*The Nympe
*Egeria.*The Feasts of
Scotus Par-
*menfis.*The Feast of
the Brackmans
and of *Pet. Al-*
banus & Pas-
alis, two famous
Magicians.

A strange hist.
of two Scotch
Noblemen,
Mackbeth and
Banco Stuart.

These were
Names of Ho-
nor which
Mackbeth had
also received.

Custom'd to feast their Ghefts. And of this sort
(Namely White Nymphs) *Boethius* makes report,
In his Scotch Historie: Two Noblemen,
Mackbeth and *Banco-Stuart*, passing then
Vnto the Pallace where King *Duncan* lay;
Riding alone, encountred on the way
(In a darke Groue) three Virgins wondrous faire,
As well in habit as in feature rare.

The first of them did curtsie low, her vaile
Vnpinn'd, and with obeisance said, All haile
Mackbeth Thane Glanins. The next said,
All haile *Caldarius Thane*. The third Maid,
Nor the least honor vnto thee I bring,
Mackbeth all haile, that shortly must be King.
These spake no more. When *Banco* thus reply'de,
Ill haue ye done, faire Ladies, to diuide
Me from all honors: How comes he thus growne
In your great grace, to promise him a Crowne?
And I his sole companion, as you see,
Yet you in nothing daigne to guerdon mee.

To whom the first made answer, Yes, we bring
To thee much happier Fate; for though a King
Mackbeth shall be, yet shall he reigne alone,
And leaue no issue to succeed his Throne.
But thou *Banco*, though thou dost not sway
Thy selfe a Scepter, yet thine Issue may,
And so it shall; thine Issue (do not feare)
Shall gouerne Scotland many an happy yeare.

This spoke, all vanisht. They at first amas'd
At the strange Nouell, each on other gas'd;
Then on they road, accounting all meere fictions,
And they vaine Spectars, false in their predictions:
And sporting by the way, one jeasted thus,
Haile King of Scotland, that must gouerne vs.
To whom the other, Like salutes to thee,
Who must of many Kings the Grandfire bee.

Yet thus it happen'd after; *Duncan* slaine
By *Mackbeth*, he vsurpt and 'gan to raigne,
Though the dead King had left two sonnes behinde.
More seriously then pondring in his minde
The former apparition, casts about,
How *Banco* (of the Scotch Peeres the most stout)
Might be cut off, doth solemnely inuite
Him and his sonne *Fleanchus* one sad night

Vnto

Banco Stuart
slain by *Mackb.*

Ollarus, the
Magician.

Othim, Magus.

Oddo Magus.

Spirits the
cause of De-
luges.

Alex. the 7

This hapned
anno, 1515.

Vnto a banquer, where the Father dies;
But shadow'd by the darknesse, the Sonne flies.
Now the small sand of *Mackbeths* glasse bee'ng run,
(For he was slaine by *Malcolme*, *Duncans* son)
In proceffe, the Crowne lineally descended
To *Banco's* Issue; and is yet extended
In ample genealogie, remaining
In most renowned *CHARLES*, amongst vs reigning.

My promis'd brevitie be mine excuse,
Else many stories I could here produce
Of the like nature, purport, and condition.
For we may read *Ollarus* the Magition
Commanded like Familiars; who 'tis sed,
With his enchanted shooes could water tread,
And neuer hasard drowning. The like fame
Another, that *Othimus* had to name,
Behinde him left. *Hadingus* King of Danes,
Mounted vpon a good Steed, by the raines
Th' Inchanter rooke, and crosse the main sea brought him
Safe, whilest in vaine the hot pursuer sought him.

Oddo the Danish Pyrat, by the aid
Of the like Spirits, whole Nauies durst invade,
And with his Magicke Charms could when he please
Raife mighty stormes, and drowne them in the seas.
At length by one of greater practise found,
Aiming at others Wracke, himselfe was drown'd.

Some Authors, vnto this accursed Tribe
Of watty *Demons*, Deluges ascribe,
And flux of waters. Such we read were knowne
Whilest *Damasus* was Pope, when ouerthrowne
Were many cities in Sicilia. And
By Historiographers we vnderstand,
The like chanc'd in Pope *Alexanders* dayes
In Italy, afflicting diuers wayes.

Both losse of beasts, and great depopulation
In *Charles* the fifts time, by an Inundation
Happend in Holland, Zeeland, Friseland, these
Had their maritime shores drown'd by the seas.

In Poland, neere Cracovia, chanc'd the same:
And in one yeare (if we may credit Fame)
In Europ, besides Townes and Cities, then
Perisht about fife hundred thousand men.

To these belong what we call *Hydromantia*,
Gastromantia, *Lacomantia*, *Pagomantia*.

Vu 3

Touching

Of the Spirits
of the Earth.

Touching the Spirits of the Earth, there bee
Of diuers sorts, each knowne in his degree,
As *Genij*, the Domesticke gods, and those
They *Lares* call, *Spectars*, *Alastores*,
Larua, Noone-Diuels, Syluanes, Satyrs, Fawnes,
And they frequent the Forrests, Groues, and Lawnes.
Others, th' Italians *Foletti* call.
Paredry there are too; yet these not all.

The Spirits
called *Genij*.

Now what these *Genij* are, *Philoftratus*,
Eunapius, *Athenaus*, *Maximus*,
With all the other Platonicks, profest
Them to be Spirits of men before deceast;
Who had they liv'd a good life, and vntain'd,
By licence of th' Infernall Pow'rs obtain'd,
In their owne houses to inhabit still,
And their posteritie to guard from ill;
Such they call'd *Lares*. But all those that lead
Lives wicked and debosh't, they being dead,
Wandred about the earth as Ghosts exil'd,
Doing all mischief: such they *Larua* stil'd.

Lares Fami-
liars.*Larua* or
Lemures.
The Hist. of an
cuill *Genius*.

And of this kinde, that Spirit we may guesse
Remembred in the booke of *Socrates*;
Who in the shape of *Moses* did appeare
The space together of one compleat yeare
I'th Isle of Crete; persuading with the Jewes
There liuing, That he such a meanes would vse,
That if they met at a fixt day, with ease
He would traject them dry-foot through the seas.
To which they trusting, by appointment meet,
All, who that time were resident in Crete,
And follow their false Captaine, lesse and more,
Ev'n to the very margent of the shore.
Then turning tow'rd's them, in a short oration
Bespeakes them thus; O you the chosen nation,
Behold as great a wonder from my hand,
As your fore-fathers did from *Moses* Wand.
Then with his finger points vnto a place
'Twixt them and which a Creeke ran, (no great space,
And seeming shallow) All of you now fling
Your selues (saith he) and follow me your King,
Into this sea; swim but to yonder strand,
And you shall then arriue vpon a land,
From whence I will conduct you ev'ry man
Dry-foot into a second Canaan.

He

He plungeth first, they follow with one minde,
In hope a second Palestine to finde.
But hauing past their depths, the rough windes blew,
When this Seducer straight himselfe withdrew,
Leaves them to ruin, most of them bee'ng drown'd,
Some few by fish-boats sav'd, he nowhere found.

With these the *Spectars* in some points assent,
Bee'ng tow'rd's Mankind alike malevolent:
Whose in-nate malice nothing can assuage,
Authors of death, depopulation, strage.
By *Origen* they are *Alastores* nam'd:
By *Zoroaster*, bloody, and vntam'd.
Concerning which, the learned mens opinion
Is, That *Abaddon* hath of them dominion.

Spirits called
Spectars.*Origen* apud
Celsum.

What time *Iustinian* did the Empire sway,
Many of these did shew themselves by day,
To sundry men both of good braine and sence;
After which follow'd a great Pestilence,
For to all such those *Spectars* did appeare,
It was a certaine signe their death drew neare.

The History
of a *Spectar*.*Cardan* Boeth.

King *Alexander*, of that name the third
That reign'd in Scotland (if *Boethius* word
May be beleev'd) by match himselfe ally'd
With England, tooke *Ioanna* to his Bride,
Sister to the third *Henry*. She bee'ng dead,
(And issuelesse) he after married
Marg'et his daughter; Did on her beget
Prince *Alexander*, *David*, *Margaret*.
These dying in their nonage, and she too,
(With sorrow as most thinke) the King doth woo
Iolanta the faire daughter (as some say)
Vnto the great Earle of Campania:
Being (as 't seemes) most ardently inclin'd,
After his death to leaue some heire behind.

In the mid Reuels the first ominous night
Of their espousals, when the roome shone bright
With lighted tapers; the King and the Queene leading
The curious Measures, Lords and Ladies treading
The selfe-same straines; the King looks backe by chance,
And spies a strange intruder fill the dance;
Namely a meere Anatomy quite bare,
His naked limbes both without flesh and haire,
(As we decipher Death) who stalks about,
Keeping true measure till the dance was out.

The

Spiritus fa-
miliores.

Macr. de satir.

Olaus Mag.

A pleasant Hi-
story of John
Teutonicus.A place in high
Germany.

The King with all the rest affrighted stand;
The Specter vanisht, and then strict command
Was giv'n to breake vp reuels, each 'gan feare
This Omen, and presage disaster neere.
If any aske, What did of this succeed?
The King soone after falling from his Steed,
Vnhappily dy'de. After whose death, ensuing
Was to the land sedition, wracke, and ruin.

The Syluanes, Fawnes, and Satyrs are the same
The Greekes *Paredrij* call, the Latines name
Familiar Spirits; who though in outward shew
They threat no harme, but seeme all good to owe
Poore ambusht mankind; though their crafty Mines
And snares do not appeare by evident signes,
Yet with malicious hate they are infected,
And all their deeds and counsels are directed
To make a faire and flatt'ring preparation
Vnto the bodies death, and soules damnation.
And of these Spirits (as *Macrobius* saith)
The mount *Pernassus* in abundance hath,
Neere to mount *Hecla*. And *Olaus* writes,
The like appeare most frequently by nights,
And verbally deliuer kinde commend's
To men, from their deceast and shipwrackt friends.

Vsing their helpe, one *John Teutonicus*
By Acromaticke Magicke sported thus.
This *John* was knowne a bastard, and yet had
Great fame for learning: who in *Halberstad*
Had for his worth admittance to a place
Where none but the Nobilitie had grace
To be in Commons; yet it seemes, so great
Was his repute, with them he sate and eat.
But yet with small content; the yong men proud
Of their high noble births, much disallow'd
His company; and rooke it in great scorne
To sit with one, though learn'd, yet basely borne;
And whether they were serv'd with flesh or fish,
His bastardy was sauce still in his dish.

But skil'd in hidden Arts, I will (thought he)
Some sudden means deuise, henceforth to free
My selfe from all their scoffes and taunts. Hee then
Inuites vnto his chamber those yong men
Who most seem'd to oppose him; feasts them there,
Where seemes no want of welcome or of cheare.

The

The table drawne, and their discourse now free,
John asks of them, if they could wish to see
Their fathers present, they desire him too't,
Prouing to finde if he by Art can doo't.

He bids them to sit silent: all are mute,
When suddenly one enters in a sute
Greasie, before him a white apron ty'de,
His linnen sleeues tuckt vp, both elbowes hide;
He stands and eyes them round, and by his looke
None there but needs must guesse him for a Cooke.
Which of you know this fellow now? (saith *John*)
What say you Sir, whom he so gaseth on?
He soone reply'de on whom he fixt his eye,
Aske you who knowes him? Mary that do I,
Hee's of my fathers kitchen. Nay Sir rather
(*John* answer'd him) this is your owne deare father:
For when that noble Sir whose name you beare,
Was traue'l'd on some great affaire else-where.
This well fed Groome, to whom you ought to kneele,
Begot you then all ouer, head to heele.
It seemes your mother knew not drosse from Bullion,
That in a great Lords stead embrac'd a Scullion.

He chafes, the Spirit doth vanish in the while;
The rest seeme pleas'd, and in the interim smile.
When suddenly in middle of the roome
Is scene a tall and lusty stable-Groome.
A frocke vpon him, and in his left hand
A Curri-combe, the other grasps a wand,
And looks vpon a second. Here I show him
Amongst you all (saith *John*) doth any know him?
I must (saith one) acknowledge him of force,
His name is *Ralfe*, and keepes my fathers horse.
And kept your mother warme too, doubt it not,
The very morning that you were begot,
Her husband bee'ng a hunting. The Youth blusht.
The rest (afraid now) were with silence hush't.
Then to the third he brought a Butler in,
And prov'd him guilty of his mothers sin.
A Tailor to the fourth. So of the rest,
Till all of them were with like shame oppress't.

Teutonicus this seeing; Nay, (quoth hee)
Since I am likewise stain'd with bastardie,
You shall behold my father. Soone appears
A well-flesht man, aged some forty yeares,

OF

Johns Reply.

Of graue aspect, in a long Church-man's gowne,
Red cheek, and shauen both his beard and crowne:
By his formalities it might be guest
He must be a Lord Abbot at the least.
Who disappearing; This man (I confesse)
Begot me of his smoothe fac'd Landeresse,
(Saith *Iohn*) and somewhat to abate your pride,
Iudge now who's best man by the fathers side.
Some vext, and other turn'd the jest to laughter;
But with his birth did neuer raunt him after.

Of many such like things Authors discusse,
Not only sportiue but miraculous.
We reade of one in Creucemacondwelling,
In this prestigious kinde of Art excelling:
Who by such Spirits helpe could in the aire
Appeare an Huntsman, and there chase the Hare
With a full packe of dogs. Meaning to dine,
A teeme of horse, and cart laden with wine
He eat vp at one meale; and hauing fed,
With a sharpe sword cut off his seruants head;
Then set it on his shoulders firme, and so
As he was no whit dammag'd by the blow.

In Saxonië, not from Torgauia far,
A Nobleman for raising ciuill war
Had been confin'd, and forfeiting his wealth,
Was forc'd to liue by rapine and by stealth.
He riding on the way, doth meet by chance
One of these Sp'rits, submisse in countenance,
In habit of a Groome; who much desires
T'attend his Lordship. Who againe requires,
What seruice he can do? I can (quoth he)
Keepe an horse well, nothing doth want in me
Belonging to a stable: I for need
Can play the Farrier too. So both agreed;
And as they rode together, 'boue the rest,
His Lord giues him great charge of one choice beast,
To tender him as th' apple of his eye:
He vowes to doo't, or else bids let him dye.
Next day his Lord rides forth on some affaire;
His new-come seruant then to shew his care,
This much lov'd lennet from the stable shifts,
And to a roome foure stories high him lifts;
There leaues him safe. The Lord comes home at night;
The Horse of his knowne Master hauing fight,

Neighs

This was done
Anne, 1612.

A strange Hi-
story of one of
these familiar
Spirits.

Neighs from aboute: The Owner much amas'd,
Knowing the sound, vp tow'rd the casement gas'd,
Calls his new seruant, and with lookes austere
Asks him, by what means his good Steed came there?
Who answers, Bee'ng your seruant, I at large
Desirous was to execute your charge,
Touching your horse; for since you so well like him,
Loth any of the rest should kicke or strike him,
I yonder lodg'd him safe. But little said
The Nobleman; and by his neighbours aid
(For to his house he now must ioyne the towne)
With cords and pullies he conuey'd him downe:
This Lord for some direptions being cast
Into close prison, and with gyues bound fast;
In (vnexpected) comes his Groome to see him,
And on condition promiset to free him,
If he forbear to signe him with the Crosse,
Which can (saith he) be to you no great losse:
Likewise refraine t' inuoke the name of God,
And you shall here no longer make abroad.
This bee'ng agreed, he takes vpon his backe,
(Gyv'd as he was, and chain'd, nothing doth lacke)
His noble master, beares him through the aire:
Who terrify'de, and almost in despaire,
Cries out, Good God, o whether am I bound.
Which spoke, he dropt the pris'ner to the ground,
Evn in an instant: but by Gods good grace
He light vpon a soft and sedgy place,
And broke no limbe. Home straight the seruant hies,
And tells them in what place his Master lies:
They to his Castle beare him thence forth-right,
Which done, this seruant bids them all Good night.

Arlunus a more serious tale relates;
Two noble Merchants, both of great estates,
From Italy tow'rd France riding in post,
Obserue a sterne blacke man them to accost,
Of more than common stature; who thus spake,
If to Mediolanum you your journey take,
Vnto my brother *Lewis Sforza* go,
And vnto him from me this Letter show.
They, terror'd with these words, demand his name,
Both what to call him, and from whence he came.
I *Galatius Sforza* am, (saith hee)
And to the Duke deliuer this from mee.

So

Barn, Arlun.
sec. 1. Hist. Med.

The Letter.

So vanisht. They accordingly present
The Letter to the Prince. The argument
Was this; O Lewis, of thy selfe haue care,
The French and the Venetian both prepare
T'invade thy Dukedome, and within short space,
From Millan to extirpe thee and thy Race.
But to my charge deliuer, truly told,
Three thousand Florens of good currant gold,
I'll try if I the Spirits can attone,
To keepe thee still invested in thy Throne.
Farewell. The Letter was subscribed thus,
The Ghost of thy brother Galeatius.

This, though it seem'd a phantasie vnminde,
With selfe-conceit Prince Lewis Sforza blinded,
Soone after was by all his friends forsaken,
His City spoil'd, himselfe surpris'd and taken.

One other to your patience I commend,
And with the close thereof this Tractat end.

Gilbert Cogn.
lib. 8. Narrat.

A Youth of Lotharinge, not meanly bred,
Who was by too much liberty mis-led,
His boundlesse prodigalitie was such,
His exhibition he exceeded much:
And when his money was exhausted cleane,
His credit flaw'd, and there remain'd no meane
Either to score or pawne; he walks alone,
And fetching many a deepe suspire and grone,
His melanch'ly grew almost to despaire:
Now, as we finde, the Diuels ready are
And prest at such occasions; ev'n so than
One of these Sp'rits in semblance of a man
Appeares, and of his sadnesse doth demand
The cause: Which when he seem'd to vnderstand,
He makes free protestation, That with ease
He can supply him with what Coine he please.
Then from his bosome drawes a Booke, and it
Presents the Youth, and saith, If all that's writ
Within these leaues thou giv'st beleefe to, I
Will furnish all thy wants, and instantly;
Vpon condition thou shalt neuer looke
On any page, or once vnclaspe the booke.

The yong man's pleas'd, the contract he allowes,
And punctually to keepe it sweates and vowes.
Now (saith the Spectar) note and vnderstand
What thou seest done: Then holds in his left hand

The

The fast-shut booke; his right he casts about,
Then with his thumbe and finger stretched out,
(Meaning the middle of that hand) holds fast
The charmed Volume, speaking thus at last,
Natat as saluat Aurum: and instantly
Six hundred Crownes into his pocket fly.
This shew'd and done, he standshimselfe aloofe,
Gives him the Booke, and bids the Youth make prooffe
As he before did. The same order kept,
The selfe same summe into his bosome leapt.
They part; the youthfull Schollar is surpris'd
With ioyes incredible: and well advis'd
Within himselfe, thinks he, How should I curse,
To lose this, (more than *Fortunatus* Purse.)
Which to preuent, the surest way I'll chuse,
Transcribing it, lest I perchance might loose
Th'originall copy. Then downe close he sits,
Shuts fast his dore, and summons all his wits,
From hand to hand the Booke he moues and heaues,
Weighing and poising the enchanted leaues;
Then layes it ope. But in the stead of Histories
Or Poëms, he spies nought save Magicke mysteries.
First page by page he turnes it ouer all,
Saue Characters most diabolicall,
He nothing sees: then pausing a good space,
His eye by chance insits vpon a place,
At which he wonders; namely a circle that
Is fill'd with confus'd lines, he knowes not what
Their meaning is; and from the Center riseth
A Crucifix which the Crosse much disguiseth,
Clovn through th' midst, and quite throughout dissect,
Above, an head of horrible aspect,
Resembling the great Diuels, ougly foule,
Which seemes on his rash enterprise to scoule.
On the right side two Crosses more appeare,
That after a strange guise conioyned were;
And these are interchangeably commixt,
And vpon each a *Caca-Demon* fixt.
Vpon the left, that part exposed wide,
Which modest women most desire to hide.
Oppos'd, as ev'n as iust proportion can;
Was plac'd th' erected virile part of man.
At these much wondring, and a sham'd withall,
He feesles a sudden feare vpon him fall,

Xx

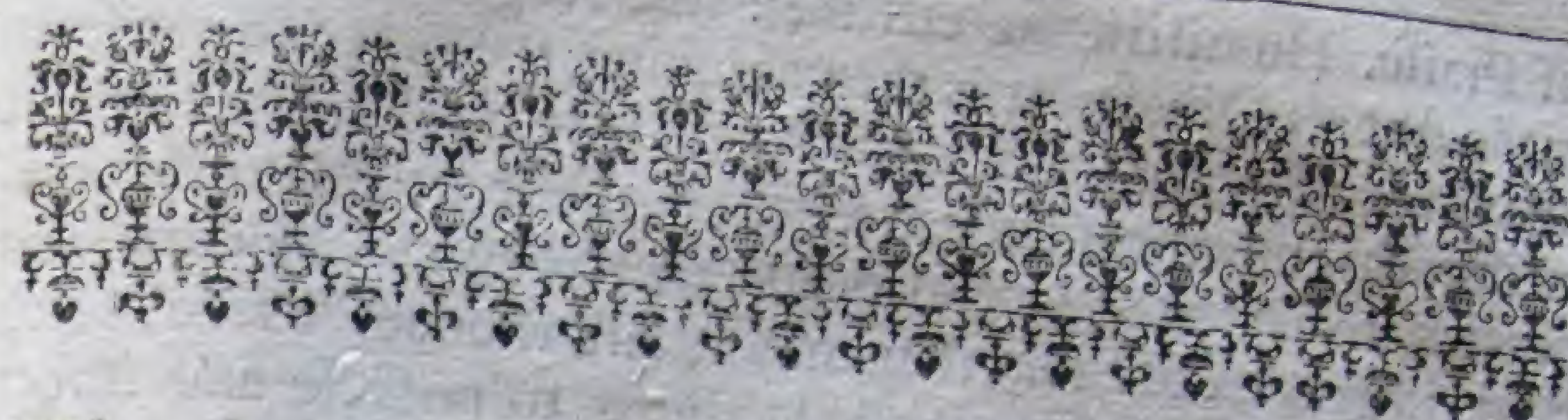
Which

Which Feuer shakes him, his eye's dull and dead,
And a strange megrim toxicates his head,
Imagining behinde him one to reach,
Ready t' arrest him for his promise-breach.

He calls aloud, his Tutor is by chance
At hand, beats ope the dore, and halfe in trance
He findes his Pupill, and before him spies
This booke of most abhorrid blasphemies:
And questions, how it came there? He tells truth.
Then he in stead of chiding, cheares the Youth:
And having caus'd a great fire to be made,
Now sacrifice this cursed Booke, he said.
The Pupill yeelds, the flame about it flashes,
Yet scarce in a full houre 'tis burnt to ashes,
Though it were writ in paper. Thus we see,
Though these Familiar Spirits seeming bee
Mans profest friends, their loue's but an induction
Both to the Bodies and the Soules destruction.

Explicit Metrum Tractatus octavi.

Theo-



Theological, Philosophicall, Poeticall, Histori-
call, Apothegmaticall, Hieroglyphicall and Emblema-
ticall Observations, touching the further illustra-
tion of the former *Tractat.*



Ride was the first sinne, and therefore the greatest.
It was the Fall of Angels; and is that folly in
Man to bring him to perdition. It striveth to
have a hand in euery noble Vertue, as it hath an
interest in euerie detestable Vice. The Valiant
it swells with vain-glory, the Learned with selfe-
conceit. Nay further, it hath beene knowne, That men of most
submissive spirits haue gloried, That they could so far humble
themselues, as being proud, that they haue not been more proud.
It hath made zealous men presume of their merit, wretched men
to boast of their misery. Come to the Deadly sins; It is Pride
in the Enuious man, to maligne the prosperitie of his neighbor;
in the Wrathfull man, to triumph in the slaughter of his enemy;
in the Luxurious man, to trick himsele vp, and glory in the spoile
of his Mistresse: in the Sloathfull, to scorne labour, and delight
in his ease: in the Auaritious, to despise the Poore, and trust in
his abundance. According to that of *Ouid*, in the fift booke of
his *Metamorph.*

*Sum felix, quis enim negat hoc? felixque manebo.
Hoc quoque quis dubitat? tutum me copia fecit.*

Happy I am, for who can that deny?
And happy will remaine perpetually.
For who shall doubt it? Plenty makes me such,
Bec'ng made so great that Fortune dares not touch.

Pride (saith *Isidor*) est amor propriae excellentiae. It is a loue of our
proper excellencie. Saint *Augustine* telleth vs, That all other vi-
ces are to be feared in euill deeds; but Pride is not to be trusted
euen in good actions, lest those things which be laudibly done,
and praise-worthy, bee smothered and lost in too much desire
of

Of Pride.

*Isid. l. 2. timol.
Epist. ad Dioc.*

Aug in Reg.

Hug. lib. 1. de
Anim.

of Praise. Humilitie maketh men like Angels, but Pride hath made Angels Diuels. It is the beginning, the end, and cause of all other euills; for it is not onely a sinne in it selfe, but so great an one, that no other sinne can subsist without it. All other iniquities are exercised in bad deeds, that they may be done; but Pride in good deeds, that they may be left vndone. Pride, saith Hieron. was borne in heauen, still struing to possesse and infect the sublimest mindes: and as if it couered still to soare vp to the place from whence it fell, it strues to make irruption and breake into the glory and power of men, which first broke out from the glory and power of Angels; that whom it found Copartners in nature, it might leaue Companions in ruin. From heauen it fell, (saith Hugo) but by the suddenesse of the fall, hauing forgot the way by which it fell, though thither it aime, it can neuer attaine. All other Vices seek only to hinder those Vertues by which they are restrained and bridleed, as Wantonnesse Chastitie, Wrath Patience, and Avarice Bounty, &c. Pride onely aduanceth it selfe against all the Vertues of the minde, and as a generall and pestiferous disease, labourerth vniuersally to corrupt them. Now the signes by which Pride is discouered and knowne, are, Loquacity and clamor in speech, bitterness in silence, dissolutenesse in mirth, impatience in sadnesse, honesty in shew, dishonestie in action, rancor in reprehension, &c.

Cass. sup. Ps. 18.

Prides Chariot is drawne with foure horses, Ambition after Power, the Loue of our owne Praise, Contempt of others, Disobedience in our selues. The Wheelles are, the Boasting of the minde, Arrogance, Verboseitie, and Lightnesse. The Charioter is the Spirit of Pride. Those which are drawne therein, are the Louers of this world. The Horses vntamed, the Wheelles vncertain, the Coach-man peruerse, those drawne, infirme. The Humble are taken vp into heauen, the Proud are throwne downe vpon the earth; so that by an interchangeable permutation, the Proud fall on the place from whence the Humble are exalted: And from whence satban (pust vp) fel, the Faithfull man plucked vp, ascend. Iunius, de Vilitate Condition. Human. vseth these words; Pride ouerthrew the Tower of Babel, confounded the Tongues, prostrated Goliath, hanged Hamon, killed Nicanor, slew Antiochus, drowned Pharaoh, destroyed Senacharib. God destroyed the place of the proud Dukes, & eradicated the arrogant Gentiles. Euery vitious man for the most part loueth and delighteth in his Like; onely the Proud hateth the Proud, and they are neuer at peace.

Philosophicall
Sentences,
Artabannus to
Xerxes.

The sentences of the Philosophers and Historiographers are diuers and many. Thou seest (saith Herodotus, lib. 7. speaking of Artabannus) how God striketh the Greatest, to humble them, lest they

they should grow insolent, when hee spareth and cheriseth the Lesse. Thou seest likewise, how often, lofty Towers, eminent Buildings, and procerous Trees are blasted by Lightning, and torne by Thunder. For God hateth the Ambitious and Proud, as delighting to depresse all things that swell aboue Nature or Custome. Hence it comes that mighty Armies are discomfited by small Hosts, either by striking them with feare, or submitting them to disadvantage: For God wil not suffer any to drink magnificently and gloriously of their owne power, saue himselfe. Thucyd. lib. 2. vseth these words, *Etiam cum innoxia est superbia, molesta esse non desinit*, &c. i. Pride euen when it seemes to be most harmless, yet euen then it doth not cease to be troublesome. And another writes, *Signum securae ruinae est insignis insolentia*: Notorious Insolence is a sure token of succeeding ruin. Plato, de Leg. saith, The Proud man is forsaken of God, and hee that is so left, troubleth all things in which hee intermedleth, and soone after suffereth the punishment due vnto his insolence; and many times not in himselfe and his family onely, but euen vnto the publique weale it selfe brings desolation and ruine. Ambition (saith Bernard) is a foolish euill, a secret poyson, a hidden pest, an artificial deceit, the mother of hypocrisie, the father of spleene, the fountaine of vice, the worme of sanctitie, the hearts infirmities, creating diseases out of remedies, and generating languishing out of medicine. Innocent, De Vil. cond. humane vite, writes, That the ambitious man is no sooner promoted to honour, but hee instantly groweth proud, *non curans prodesse, sed gloriatur praesse*; Not caring for the profit of others, but glorying in his owne precedence, presuming he is the better because he is great: his former friends he disdaineth, those present he despiseth, his countenance he contorteth, his necke he stiffeneth, his pride appeares in speaking loud, and meditating things lofty; to follow he scorneth, to leade hee strueth; to his inferiours he is burdensome, to all troublesome, as being head-strong, selfe-conceited, arrogant, intollerable, &c.

Ioan. à Chotier, in Thesaur. Pol. Aphor. lib. 1. cap. 3. saith, That nothing more mortiferous can happen vnto a Prince than Pride, if it once taketh root in his breast; for what thing so holy which he contemneth not? or what so iust which hee doth not violate? For Pride extinguisheth both the light of Reason and Wisdom: which no sooner hath vsurped vpon any temperat and gentle condition, but it alienateth it from all humanitie, inciting it to combustion, spoile, and violence; and then God giuing him ouer to his owne insolence, hee precipitateth himselfe into a world of miseries.

Laërt. lib. 7. cap. 1. recordeth of Zeno Citicis, That he obseruing

X x 3

a yong

Apothegmes.

a yong man extraordinarie gay and gawdy in his attyre (still looking on himselfe where he was most braue) & passing a dirty kennel, treading with great care & fear, lest he should spot or bewray his shooes; hee said to others who likewise tooke notice of his trimnesse, See how timorous and suspitious yon fellow is of the myre, because he canot see himselfe so plain in it as in his glasse. And *Antonius in Meliss. Part. 2. Sermon. 24.* reporteth of *Aristotle*, That he seeing a supercilious young man very proud, but vnlearned, called vnto him and said, My friend, I wish that I were such as thou thinkest thy selfe to be: but to be truly such an one as I see thou art, I wish it to my greatestemie. *Brusson. lib. 6. cap. 4. ex Stoba.* telleth vs, That *Aesop* being demanded, What he thought *Iupiter* was at that time doing? he made answer, Hee was then depreressing the Proud, and exalting the Humble. *Anton. Sermon. de Superbis* remembreth of *Philistion*, who was wont to say, That a wicked man aduanced vnto high place and dignitie, and exulting in his wealth and fortune, a sudden change of him was to be expected, as being raised the higher, that he should fall so much the lower. We reade in the Ecclesiasticall Historie, of one *Pambo*, That being with *Athanasius* in the city of Alexandria, and seeing a proud woman attyred in most sumptuous and gorgeous appa-
Pambo. rel, wept grievously: And being demanded the reason of his sudden passion; he made answer, That two causes moued him thereunto: The first was, That the womans pride was her owne perdition; and the second, That he himselfe had neuer so much studied to please God in his innocent life, being a profest Christian, as she did hourly endeaour to giue content vnto wicked men, in her loose and dishonest carriage. For as *Thriver.* saith, As a little quantitie of gall put into the sweetest sauce, makes the whole tast bitter; so the smallest Pride spotteth and corrupteth the greatest vertue.

The Pride of
Domitian Ce-
sar.

Diuers amongst the Historiographers are remarked for their pride: as *Domitian*, who boasted in the Senat, That hee had first giuen the Empire to his father and his brother, and after receiued it from them. He, as *Eusebius* relateth, was the first Emperor that would be stiled *Dominus & Deus*, Lord and God. From whence grew that of the flattering Poet;

*Edictum Domini Dei que nostri,
Quo subsellia certiora sunt, &c.*

It was likewise enioyned by him, That in no writing or speech he should be otherwise called. He suffered none of his statues to be admitted into the Capitoll, but such as were of pure gold, or
 siluer

siluer at least. He also transf-nominated the two moneths of September and October, to *Germanicus* and *Domitian*; because in the one he was crowned, and in the other he was borne, &c.

Sabor King of Persia stiled himselfe, the King of Kings, a Partner with the Starres, and Brother to the Sun and Moone: for so *Herodotus* writeth, *Lib. 2. Historiar.*

Of Sabor K. of
Persia.

Let vs now heare the Poets concerning Pride. *Claud. 4. De Honors Consol.* saith,

Inquinat egregios adjuncta superbia mores.

The best Indowments knowne and tryde,
Are spotted, if commixt with Pride.

And *Seneca, in Herc. Furent.*

Sequitur superbos victor à tergo Deus.

God as a Victor doth not slacke,
But still is at the proud mans backe.

Menander in Gubernat.

O miserum terque quaterque

Omnes qui de se magnifice sentiunt inflat:

Ignorant enim illi hominis conditionem, &c.

O miserable thrice and foure times told,
Are all who in their insolence are bold,
To vant themselves too high, whilst their ambition
Doth make them to forget mans fraile condition.
For none but such whose sence hath them forsaken,
By Atrogance and vaine Applause are taken.

Eurip. in Glauco:

*Cum videris in sublime quenquam elatum,
Splendidius gloriantem opibus & genere, &c.*

When thou behold'st a proud man others scorne,
Because hee's rich himselfe, or nobly borne,
And therefore casts on them a scornfull eye;
Imagin that from heav'n his judgement's nye.

Sophocles, in Aiace. Flagif.

*Video nos nihil aliud esse prater,
Simulacra quaedam quotquot viuimus*

Aut

Ant umbram levem, — &c.

I see that we whose mindes so lofty soare,
Are Images, light Shadowes, and no more.
Consider this, O Man, thou shalt not breake
Into vaine fury, nor a proud word speake
Against thy God; though others thou exceed
In Pow'r, in wealth, or any noble deed.

We read *Socrat. Com. Athen.* thus:

Quamvis Rex natus fueris audi tamen ut mortalis, &c.

Though thou art borne a King in thy degree,
Yet know thou canst no more than mortall bee:
Thy time's vncertaine, and thy life a dreame,
What thou in scorne spitst from thee is but flegme,
And bred from corrupt nature. Dost thou weare
A costly robe? that first the Sheepe did beare,
Before it deckt thy shoulders. Is thy chest
Cram'd full of gold? 'tis Fortunes spoile at best.
Or art thou rich, of potencie and pow'r?
Yet are not these assur'd thee for an how'r.
Or art thou proud? That's folly aboue all;
Possessing nothing thou thine owne canst call.
Seeke Temperance, for that's a diuine treasure,
Which thou shalt finde if thou thy selfe canst measure.

*Mortales cum sitis (saith Demosthenes) ne supra Deum vos exerce-
ritis: i. Knowing your selues to be but mortall, seeke not to be
aduanced aboue God.*

And we finde it thus in the excellent Poet *Simon Nauquerius*:

*Quod iuvat homines tanto turgescere fastu,
Non certe heroës semi-dijque sumus, &c.*

What helps it you, O men, to be so proud?
For Heroës or halfe-gods y' are not allow'd.
Came not our substance from the earth below?
And from aboue nought saue the breath we blow?
Is not our flesh, nay bones, from dust create?
And we the subiects of inconstant Fate?
What's in growne man? What's all his strength within,
More than th' earths bowels wrapt vp in soft skin?
Ev'n from our parents dregs conceiv'd at first,
Naked and weeping borne, then swath'd and nurs't.

Thinke

Thinke onely of thy ruin, wretched Man,
And that, than thy corrupt flesh, nothing can
Be thought more vile. The Trees and Plants we see
Beare pleasant fruits, Beasts bring that which feeds thee.
When from thy body nothing can proceed
But what is foule and nasty, and dorth breed
Loathsomnesse to thy selfe, diseases, sores,
And excrements by all thy vents and pores.
Behold how faint, how weake, how poore thou grow'st,
That not one safe houre in thy life time know'st,
Of which thou canst presume; and art indeed
Nought but a putrid Coarse, the Wormes to feed.

To this Pride (which was the sin of the Angels, and therefore
the cause that they were precipitated from heauen into hell) wee
may adde their Ingratitude, who notwithstanding the dignity of
their Diuine nature, durst oppose themselves against Him who
had created them of such excellence. How heinous may we ima-
gin that offence was in Angels towards their God; when it is
held so odious and abhorrible (for any benefit receiued) in one
man towards another? Saint *Augustine*, in lib. de Penitentia; In
hoc quisque peccato sit culpabilior, quo est Deo acceptior, &c. In this
euery Sinner is made more culpable, in that to God hee is more
acceptable: and therefore *Adams* sinne was the greater, in regard
that in his creation he was the purer. And *Bernard*, Sermon. I. in Epi-
phan. Domin. Acknowledge how much God hath esteemed thee,
by those benefits he hath bestowed vpon thee, and what hee hath
done for thee; that vnto thee his benignitie may the better ap-
peare in taking vpon him humanitie. For the lesse he made him-
selfe in his Incarnation, the greater appeared his goodnesse for
thy saluation. By how much for me he was the viler, by so much
to me he shall be the dearer. And therefore obserue, O Man, be-
cause thou art but dust and earth, be not proud; and being ioyned
vnto God, be not Ingratefull.

Of the generall Ingratitude of men, *Lactantius Firmianus* thus
iustly complaineth: If any necessitie oppresseth vs, then God is
remembred: if the terror of war threatneth vs, if any sicknesse
afflicteth vs, if dearth and scarcitie punisheth vs, if stormes or
tempests trouble vs; then wee fly vnto God, then wee desire his
helpe, then we offer our seruent prayers vnto him. If any be in a
storme, or distressed at sea, then hee invoceth him. If any vio-
lence or oppression be offered, he imploreth him. If he be driven
to pouerty, then he seeketh vnto him. Or if forced to beg, he cra-
ueth the peoples charitie onely for his sake, and in his name. But
saue

*Lib. 2. cap. 1. de
deuin. Institut.
advers. gentes.*

Prov. 17.

Psal 102.

saue in their aduersitie they neuer remember him; after the feare is past, and that the danger is blowne ouer, him whose assistance they implored in their want, they forget in their fulnesse; and whom they sought after in their penury, they now fly in their plenty. O fearefull ingratitude! for then men most forget God, when enioying his blessings and benefits, they haue cause to be thankefull vnto him. For then, *He that returneth euill for good, euill shall not depart from his house*, saith Salomon. And therefore, *Blesse God, o my Soule* (saith the Psalmist) *and forget not his great benefits*.

The ingratefull man (or rather Monster) is by the Ethnycke Authors diuersly branded. One writeth thus: *Ingratus qui beneficium accepisse, negat quid accepit, ingratus quid dissimulat, &c.* He is called an ingratefull man, who hauing receiued a benefit, yet denieth to haue receiued it: he is so called that dissemblerh it: he likewise incurreth the same aspersiō that requiteth it not: but aboue all, that character is most iustly conferred vpon him that forgets it. It is a sinne that walketh hand in hand with Insolence and brasen-fronted Impudence, saith *Stobaeus*. And according to *Theophrastus*, it ariseth either from couetousnesse, or suspect. *Archimides* saith, Benefits well and carefully conferred, strengthen and establish a Kingdome: but seruice vnrewarded, and gifts vnworthily bestowed, weaken and dishonour it. Old kindneses (saith *Pindarus* the excellent Greek Poet) are apoplexed and cast asleepe, as void of all sence; and all men, as stupified, are turned ingratefull. For according to the Cynicke *Diogenes*, Nothing so soone waxeth old and out of date, as a courtesie receiued. *Quintilian* is of opinion, That all such as receiue gifts, courtesies, or good turnes from others, should not onely frequently remember them, but liberally require them: thereby imitating our Morther Earth, which still returneth more fruit than it receiueeth seed. *Socrates* affirmed all such as were vnthankfull, to haue in them neither nobilitie nor iustice. According to that saying of *Stobaeus*, Gratitude consisteth in Truth and Iustice; Truth, in acknowledging what was receiued; and Iustice, in repaying it. The Lawes of Persia, Macedonia, Athens, &c. punished Ingratitude with death. And *Plato* can teach vs, That all humane things quickly grow old and hasten to their period, onely that sin excepted: and he giueth this reason, Because that the greater increase there is of men, the more Ingratitude abounds. The Ingratefull is held to be of worse condition than the Serpent, who reserueth venom and poyson to hurt others, but keepeth none to harme himselfe. I conclude with *Seneca* the Philosopher; If we be naturally inclined to obserue, and to offer all our seruice to such from whom we but expect a benefit; how much more then are we obliged to such from

from whom wee haue already receiued it? I come now vnto the Poets.

Seneca, in Aiace Flagell. we reade thus:

*Qui autem obliuiscitur beneficij affectus,
Nunquam utique esset hic generosus vir.*

Amongst the Generous he can claime no place,
That good turnes done, out of his thoughts doth rase.

Plautus, in Persa, speaketh thus:

*Nam improbus est homo
Qui beneficium scit sumere, & reddere nescit.
Nil amas, si ingratum amas.*

Bad is that man, and worthy blame,
That can good turnes from others claime,
But nought returneth backe. He than
Nought loues, that loues a thanklesse Man.

Cornarius writeth thus:

*Pertusum vas est ingratus Homuncio, semper
Omne quod infundis persuis in nihilum.*

In vaine th' Ingratefull man with gifts thou fill'st:
In broken Tuns, what thou pour'st in thou spill'st.

And much to the same purpose (almost the same sence) the Poet *Luscinus* expresth himself, in this Distich following, speaking of the vnthankfull man:

*Rimarum plenus perdit tua dona scalestus,
Si sapis integro vina reconde cado.*

A leaking Vessell, and consumes what's thine,
But thou for a sound Tunne reserue thy Wine.

Ansonius in one of his Epigrams saith,

Ingrato homine terrapejus nil creat.

There's nothing worse that the earth can
Breed, than an Ingratefull man.

And *Iuuenal*, Satyr II.

Ingratus ante omnia pone sodales.

Above

Above all others, see thou hate
Thy fellowes, such as proue ingrate.

Valer. lib. 5. de
Ingratis.

One *Michael Traulus* slew his master the Emperor *Leo*, who had raised him to many eminent honours and dignities. *Phraates* slew his father *Orodes* King of the Parthians. *Romanus junior* reieced his naturall mother; at which shee conceived such hearts grieve, that she soone after expired. *Alphonſus Primus* King of Lusitania cast his mother into Prison. The like *Henry* the Emperor, fiſt of that name, to his father *Henry*. *Darius* tooke counsell to kill his father *Artaxerxes*, by whom he was before made King. And *Lucius Oſtius*, in the time of the Ciuill wars, when his father *Armelius* was proscribed, and the Triumvirat prosecuted his life, he his son betrayed him to the Liſtors, & brought them to the place where he then lay concealed; for no other cause, but that hee might enioy his possessions. *Marcus Cicero*, at the command of *M. Antonius* one of the Triumvirat, was slain by *Pompilius Lemates*, whose life he had before defended, and acquitted from the strict penalty of the Law. *Alexander* the Great, forgetfull of his Nurse *Hellonice*, from whom he had receiued his first milk, caused her brother *Clitus* afterward to be slaine. *Antonius Caracalla* being aduanced to the Roman Empire, amongst many others whom he caused innocently to be butchered, he spared not *Cilones* his tutor, by whom he was first instructed, notwithstanding he had been a Counsellor to his father, and a man notable for his wisdom and temperance. No lesse was the Ingratitude of the Senat of Rome vnto *Scipio Africanus*, who notwithstanding that he had subdued Carthage, the onely City that durst affront or contest with Rome through the whole world; yet being accused by *Petilius*, they arraigned him in open Court, and proscribed him, because that all the treasure which he had woun in Asia, he had not brought into the Treasurie of Rome. But of all the rest, that to me is most remarkable recorded by *Zonarus* & *Cedrenus*, of the emperor *Basil Macedo*, who being hunting (as he much delighted in that exercise) a great stag incountring him, fastned one of the brouches of his hornes into the Emperors girdle, and lifting him from his horse, bare him a distance off, to the great indangering of his life. Which a Gentleman in the traine espying, drew out his sword and cut the Emperors girdle, by which meanes he was preserued, and had no hurt at all. But note his reward; The Gentleman for this act was questioned, and adiudged to haue his head strooke off, because he dared to expose his sword so neere the Emperours person: and suffered according to his sentence.

Infinite are the histories to this purpose, which for breuities sake

ſake I omit; shutting vp this argument with that out of *Petrus Crinitus*, Lib. 2. *Pamat. de Fugiendis ingratis*:

*Ingratus est vitandus ut dirum scelus,
Nil cogitari pestilentius potest,
Nec esse portentiosius quicquam puto, &c.*

Ingratitude I wish thee shunne,
As the worst deed that can be done.
Nothing more pestilentiaall can
Enter into the thoughts of man.
Th' Ingratefull man's prodigious, who,
If his bad acts he cannot show,
Yet studies ill: himselfe he spares,
But against others all things dares.
He hateth all; but those men most,
Who iustly may their good deeds boast:
The reason may be vnderstood,
As bee'ng sequestred from the Good.
Hee's bold and wicked, drawne with ease
To what is bad (which best doth please.)
What of it selfe is good, he still
Doth labor how to turne to ill.
As hee's couetous, so hee's proud,
And with no honest gift endow'd.
There's only one good thing he can,
Well pleasing both to God and Man;
And which though he be sure to pay,
Yet whilest he can he will delay:
(And 't is against his will too then)
That's, when he leaues the world and men.
No Monster from the earth created,
That is of God or Man more hated.

But amongst all the ingratefull people of the world, the stiffe-necked nation of the Iewes appeareth vnto me to be most remarkable: concerning whom you may reade *Esdraſ*, lib. 1. c. 5. 23. to this purpose, and by me thus paraphraſed:

Now of the Forrest trees, all which are thine,
Thou Lord hast chosen to thy selfe one Vine;
And out of all the spacious kingdomes knowne,
One Piece of earth, which thou dost call thine owne.
Of all the Sommer floures th' earth doth yeeld,
Pickt out one Lilly 'midst of all thy Field.

Y y

From

From all the Seas that compasse in the vast
And far-spread earth, one Riuer tooke thou hast.
Of all built Cities, in thy choise affection
Thou of one Sion hast made free election.
Of all created Fowles, swift, or slow flighted,
Thou in one onely Doue hast been delighted.
Of all the Cattell that the pastures keepe,
Thou hast appointed to thy selfe one Sheepe.
Out of all Nations vnder this vast Frame,
Cull'd one alone to call vpon thy Name:
And to that People thou a Law hast giv'n,
Which from grosse earth transcendeth them to heav'n.

Notwithstanding these and the many glorious Miracles visible to the eyes of their fore-fathers, (which were not onely deliuered vnto their posteritie by tradition, but by the mouth and pen of the Holy-Ghost, in the person of *Moses* and many other Prophets) yet of their refractorie condition, stiffe-necked rebellion, their idolatries and vtter falling off from their powerfull and mighty Preseruer, numerous, nay almost infinite are the testimonies in Holy-Writ.

Of Humility.

cap. 5.

Mat. 23. 12.

Opposit vnto Pride is that most commendable Vertue of Humilitie, which *Pontanus* calleth the Sister of true Nobility. Blessed are the Poore in Spirit (saith our Sauour) for theirs is the kingdom of God. And *Prov. 16.* It is better to be humble with the Meek, than to diuide the spoile with the Proud. Againe saith our blessed Sauour, Suffer these little Ones to haue acesse vnto me, and forbid them not, for to such belong the Kingdome of Heauen. For whosoever shall humble himself as one of these little ones, he shall be great in the kingdom of heauen. Againe, *Iudg.* The prayers of the Humble and Gentle haue beene euer pleasing vnto thee. And *Psal. 112.* Who is like the Lord our God, who dwelleth in the most high place, and from thence regardeth the Humble both in heaven and earth? lifting the Weake from the earth, and raising the Poore from the Dung-hill, that he may place him with Princes. And *1. Pet. 5.* Be ye humbled vnder the mighty hand of God, that yee may be exalted in the time of Visitation.

Saint *Augustine*, de Verb. Dom. saith, Discite à me non Mundum fabricare, &c. Learne of me, not how to build the world, nor create things visible or inuisible; not to work miracles, and raise the Dead vnto life: but seeke to imitate me in my humility and lowlinesse of heart. If thou thinkst in thine heart to erect a building in great sublimitie, consider first the foundation which is layd in humilitie. And of the same Vertue he thus proceedeth; O medicine vnto vs most profitable, all tumors repressing, all defects

supplying,

supplying, all superfluties rejecting, all depraued things correcting. What Pride can be cured, but by the Humility of the Sonne of God? What Couetousnesse healed, but by the Pouerty of the Sonne of God? What Wrath be appeased, but by the Wisdome of the Sonne of God? Againe, High is the countrey, but low is the way; and therefore let not him that desireth to trauell thither, refuse the path which leadeth vnto it. In *Sermon. de Superbia* causedst the Sonne of God to descend into the womb of the blessed Virgin *Mary*; thou didst wrap him in vile and contemptible garments, that he might adorne vs with the Ornaments of Vertue: Thou didst circumsise him in the flesh, that hee might circumsise vs in the Spirit: Thou madest him to be corporeally scourged, that he might deliuer vs from those scourges due vnto vs for our sinnes: Thou didst crowne him with Thornes, that he might crowne vs with his eternall Roses: Thou madest him to be feeble and weake, who was the Physition of vs all, &c.

Greg. in Explic. 3. Psal. Peniten. saith, That he which gathereth Vertues without Humilitie, is like one that carrieth dust in the winde. And Saint *Bernard*, *Lib. de Consider.* Stable and permanent is the foundation of Vertue, if layd vpon Humilitie; otherwise the whole building is nothing but ruin. *Leo, in Sermon. de Nativ. Christ.* saith, In vaine are we called Christians, if wee be not Imitators of Christ, who therefore named himselfe the Way, That the conuersation of the Master might be a president vnto the Disciple; that the Seruant might chuse that humility which the Master followed, who is Christ. *Hugo, de Claus. Anima*, telleth vs, That in the spirituall Building, the foundation below is placed in Humilitie, the bredth thereof is disposed in Charitie, the height thereof is erected in Good-workes; it is tiled and covered by Diuine protection, and perfected in the length of Patience.

Bernard, in Vita Laurent. Iustiniani, compareth Humilitie to a Torrent; which as in the Summer it is temperat and shallow, but in the Spring and Winter inundant and raging: so Humilitie in prosperitie is milde and gentle, but in aduersitie bold and magnanimous. *Chronatus Episcop. de octo Beatitud.* saith, That as it is not possible in any ascent, to attaine vnto the second step or staire, before thou hast passed the first; so no man can attain vnto Humilitie and gentlenesse, till he be first poore in spirit. *Thriverus in Apothegm. 200.* vseth these words: As the deeper a Vessell is, the more it receiueth; so euery man is capable of so much grace, as he is before possessed of Humilitie.

The Hieroglyphycke of this Cardinall Vertue, according to

772

Pierius

Aug. ad Dilect.

Lib. 3.

Similitudines.

Pierius Valerius, Lib. 35. is a Bended Knee; borrowed it seemeth from that of *Horace*,

*Ius imperiaque Phraates,
Caesaris accepit genibus minor.*

A Fable to this purpose I haue read, and not altogether improper to be here inserted. Amongst a many tall straight faire and well growne trees, there was one low, crooked, and not a little deformed; which was hourly derided by the rest, insomuch that it grew wearie both of it's place and life. But not long after, the Lord of the soile hauing occasion to build, he caused all those goodly Timbers to be felld and laid prostrat on the earth; which being soone after remoued, this despised and dejected shrub, as a thing held meere vnserviceable, was left standing alone, neither obscured from the comfortable beams of the Sunne, nor couered from the chearefull and tempestiue showres of the Heauens. At which she began to acknowledge the happinesse of her humility, since that which she apprehended to be her griefe and miserie, returned in the end to be the sole meanes of her preservation and safetie.

Not much forrein vnto this, is that counsell which *Ouid* gaue his Friend, *Trist. lib. 3. Eleg. 4.*

*Vsibus edocto, si quicquid credis Amico:
Vive tibi, & longe, nomina magna vita;
Vive tibi, quantumque potes perlustrata vita.
Savum pralustri, fulmen ab Arce venit, &c.*

If to thy Friend least credit thou dar'st giue,
Fly swelling titles, to thine owne selfe liue:
Liue to thy selfe, pursue not after Fame;
Thunders at the sublimest buildings aime.
No folded Saile the Winters storme need feare,
But such as braue their gusts, they rend and teare.
Light Vessels swim aboue and dread no ground,
When those furcharg'd with their own weight are drown'd.

And *Horace, 3. Carmin. 4.* vseth these words:

*Vim temperatam dij quoque provehunt,
In majus: ydem odere vires.
Omne nefas animi moventes, &c.*

Which I giue you thus interpreted:

A temperat

A temp'rat course the gods protect,
And will produce it to effect.
But when it growes to spleene and hate,
The pow'r thereof th' anticipate.
The hundr'd handed Gyant, he
Can of my sentence witnesse be.
So sterne *Orion*, who did proue
Diana in illicite loue;
Who being shot by her chaste arrow,
Was pierc'd into the bones and marrow.
And now the earth laments at last,
Her monstrous brood, vpon her cast:
Who because they with pride did swell,
Were with swift thunder strooke to hell.

Claudian writing, *de Sepulchro specioso*, vseth these words:

Magna repente ruunt, summa cadunt subito.

Great things ev'n in an instant quail,
And high things in a moment faile.

To this that sentence of *Seneca*, in *Thieste*, may seeme to giue a correspondent answer:

Laus vera humili saepe contingit viro.

The merited praise (deny 't who can)
Oft falls vnto the humbled man.

I take leaue of this common place, with that of *Iacob. Bill. Antholog. sacr. de vi humilitatis*: whom we reade thus:

*ô Deus, ô quantis vita est humana periculis.
Subdita? quis tali vitet ab hoste necem? &c.*

To what great dangers is the life of man
Subject, (ô thou my God?) who is he can
Evade sad Death by such a foe in chace?
Which way soeuer I shall turne my face,
I spy a thousand perils guirt me round,
As many snares my poore soule to confound.
Whether I drinke or eat, or laugh, or mourne,
Or lie to sleepe; which way soe're I turne,
Or in what course soeuer I persist,
I am pursu'd by my Antagonist.

Yy 3

O thou

O thou my God, who can these nets eschew?
He, and he only, that Pride neuer knew.

Of Gratitude.

Lib. 7. cap. 3.

True humilitie cannot subsist without Gratitude; for it is an undeniable consequence, That if the refractorie and disobedient Angels that fell, had not been proud, they could neuer haue been ingratefull. Gratitude is a most commendable vertue, (saith *Sabellus*) acceptable both to God and man. It is to confesse both by heart and voice, that neither by accident nor by second causes onely, as well externall as internall good things are conferred vpon vs; much lesse, that *Summum Bonum* which is chiefe, the Saviour of the World: But because God the Father, by and for his onely Sonne Iesus sake, is the Author of all those blessings and benefits we do enjoy, we ought not only to confesse it our selues, but to inuite others also to the acknowledgement thereof, and to the invocation of the name of the true God; that they likewise may be confident, that God hath a care of the Godly, not onely to heare them when they pray, but to keepe them that they may be preserued to all eternitie, &c.

What is it (saith Saint *Augustine*, vpon the Psalme *Tota die os meum repletum laude, &c.*) all the day, that is without intermission to praise thee; in prosperitie, because thou comfortest vs; in aduersitie, because thou correctest vs: before I was, because thou createdst me; after I was, because thou preseruedst mee; when I offended, because thou didst pardon mee; when I was conuerred, because thou didst assist me; when I did continue, because thou didst crowne me. And in his Epistle to *Marcellinus*; What better thing can we beare in minde, or pronounce with tongue, or expresse with pen, than thanks vnto God, than which nothing can be spoke more succinctly, or heard more ioyfully, or vnderstood more gracefully, or practised more fruitfully?

Ambrose in his fifth Sermon vpon *Luc.* hath these words: There is nothing which wee can returne him worthy, for taking flesh in the Virgin. In what then shall we repay him for his buffets? what for his Crosse? what for his buriall? Shall wee giue him Crosse for Crosse? and a Graue for a Sepulchre? Can we giue him any thing? when of him, by him, and in him we haue all things. Let vs therefore repay him Loue for Debt, Charitie for Gift, Thanks for Bloud, and Almes for Reward. *Chrysostome*, in Tract. de Symbol. I admonish you, that you alwayes blesse the Lord: if Aduersitie come, blesse him, that your miseries may be taken from you: if prosperitie happen vnto you blesse him likewise, that his benefits may be continued.

Apothegmes.

We reade sundry Apothegmes to this purpose. *Erasm.* *Apoth.* *lib. 6.*

Lib. 6. ex Plutar. telleth vs, That *Python* hauing done many notable seruices for the Athenians, amongst others, he slew the king *Cotyn* in battell; and they willing to publish his merits, not only by the common Crier, but in stately Shewes and Triumphes; herefused all those Honors, saying, All praise and thanks are to be rendred vnto the gods, by whose helpe and fauor these things are done: For myne owne part, I only lent my will and hand, but the euent of all excellent actions are in the higher Powers, to whom, if any thing hath succeeded happily, belongeth all thanksgiving: I only in these things was their minister and seruant. *Nicephorus Calistratus* telleth vs, That *Placilla* the wife to the Emperour *Theodosius*, when she perceiued he loued to deuiat something from iustice & Religion, more than became one of his high place and calling; she said vnto him, Sweet and deare Lord, consider with your selfe what you before were, and whose Deputy you now are: If you remember him who hath placed you in this eminent Throne, how can you proue ingratefull vnto him, for so great a benefit receiued? Most requisite therefore it is, that you giue a thankfull account vnto him, who preferred you before all others vnto so great a charge.

Lib. 12. cap. 24.

Chilon was wont to say, That it is commendable in men to forget bad turnes done, but to bee mindefull of courtesies receiued: yet the Vulgar practise the contrarie; for where they confer a benefit, they neuer cease, not onely to remember it, but to proclaime and publish it: but when any benefit is bestowed vpon them, they either forget, dissemble, or vnder-value it.

Alianus telleth vs, That *Diogenes* hauing receiued some pieces of mony from one *Diotimus Caristus*, to supply his necessary wants, & knowing himselfe altogether vnable to requite his present courtesie; he looking vpon him, with a loud acclamation cried out, The gods requite thee, *o Diotimus*, euen so much as thou canst thinke in thy minde, or desire in thy heart.

De variis Hist. lib. 4.

Numerous are the histories extolling this most imitable Vertue: amongst which I remember you of some few. *Cyrus Major* hauing read in the booke of the Prophet *Esay*, his name inserted there two hundred yeres and more before he came to the Crown, looking vpon that place where it is said, *I will that Cyrus whom I haue made King ouer many and great Nations, shall send my People into their owne Countrey, there to rebuild my Temple*: he (I say) as ouerjoyed with this Propheticall prediction, witnessed by his Edict, That he would send them freely into Iudæa, there to erect a Temple vnto the Great God, by whose mighty prouidence he was appointed to be a King so many Ages before he was borne. The like is recorded of *Alexander Macedo*, who being at Ierusalem, & there instructed

Sabell Exemp. lib. 7. cap. 1.

instructed by the Prophecie of *Daniel*, That it should come to passe that a King of Greece should utterly subvert the Persians; and after enjoy their soueraignty and estate; building from thence a certaine confidence of his future victorie, hee presented *Iaddus* and the rest of the Priests (from whom hee receiued that light of the Prophecie) with many and rich gifts, and moreouer gaue them not only free libertie to vse their owne Lawes and Religion, but released them from a seuen yeares tribute.

Panormitan. lib. 1. de Dictis & Factis *Alphonsus*, reporteth, That *Alphonsus* King of Arragon and Sicilie neuer suffered any man to exceed him in bounty and gratitude. And *Herodotus, lib. 1.* telleth vs, That though *Cyrus* knew himselfe to be the son of *Cambyses* King of Persia, and *Mandanes* daughter to *Astages* King of the Medes; yet his Nurse *Spaco* (which the Greekes call *Cino*, from whence grew the Fable, That he was nursed by a Bitch) who was wife to the Herdsman of King *Mithridates*, he held in such great honour, that no day passed him in which he had not the name of *Cino* in his mouth. Hence commeth it, according to *Heft. Boeth. lib. 2.* That the nurse-children of the most noble Scots affect those of whose milke they haue sucked, and title them by the name of Foster-brothers. *Plutarch* speaketh of *Pyrrhus* King of the Epyrots, That he was humane and gentle vnto his familiar friends, and euery ready to requite any courtesie done vnto him. And *Cassius* reporteth of *Henry* the second, Emperour, That onely because he was instructed in learning and Arts in a towne of Saxony called *Hildesheim*, he for that cause made it an Episcopall See, and endowed it with many faire and rich Reuenues.

It is reported by *Plutarch*, of *Philip* King of Macedon, the Father of *Alexander* the Great, That when his great friend *Eparchus Embricus* was dead, he mourned and lamented exceedingly; but when one came to comfort him, and said, There was no occasion of this his so great sorrow, in regard hee died well, and in a full and mature age; he made answer, Indeed hee died so to himselfe, but to me most immaturely, in regard death did anticipate him before I had requited his many courtesies to the full.

Hieroglyphick.

Per Cucupham avem, saith *Pierius Valerius* (which I vnderstand to be the Storke) the Egyptians hieroglyphically signifie paternall and filiall gratitude: for as *Philippus Phizopollines* testates, Aboue all other birds, they repay vnto their parents being old, those benefits which they recieued from them being yong. For in the same place where they were first hatched, being growne to ripenesse, they prepare a new nest for their Dams, where they cherish them in their age, bring them meat, plucke away the incommodious and vnprofitable feathers, and if they be vnable to flye, support

support them vpon their more able wings. Wee reade his thirtieth Emblem, *ad Gratiam referendam*, thus:

*Aërio insignis pietate Ciconiario,
Implumis pullos pectore grata fouet, &c.*

Emblem,

Th' indulgent Storke, who builds her nest on hye,
(Observ'd for her alternat pietie)
Doth cherish her vnfeather'd Yong, and feed them,
And looks from them the like, when she should need them,
(That's when she growes decrepit, old, and weake.)
Nor doth her pious Issue cov'nant breake:
For vnto her bee'ng hungry, food she brings,
And being weake, supports her on her wings.

Saint *Bernard, super Cantic.* saith, *Disce in serendo gratias non esse tardus, non segnis, &c.* Learne in thy thankfulnesse not to be slack nor slow, but for euery singular courtesie to be particularly grateful. And in his first Sermon vpon the same, he useth these words, As often as Temptation is ouercome, or Sinne subdued, or imminent Perill escaped, or the Snare of the Aduersary auoided, or any old and inueterat disease of the Minde healed, or any long-wished and oft-deferred Vertue obtained, by the great grace and gift of God; so often ought laud and praise, with thankesgiuing be rendered vnto him. For in euery particular benefit bestowed vpon vs, God ought to be particularly blessed; otherwise, that man shall be reputed Ingratefull, who when hee shall be called to an account before God, cannot say, *Cantabiles mihi erant iustificationes tue.*

Let vs now heare what the Poets say concerning Gratitude.

We reade *Ovid, 4. de Ponte*, thus:

*Pro quibus, ut meritis referentur gratia, iurat
Se fore mancipium, tempus in omne tuum, &c.*

For which, that due thanks may be giv'n, he swears
Himselfe thy slaue to infinites of yeares.
First shall the mountaines of their trees be bare,
And on the Seas saile neither Ship nor Crare,
And foulds vnto their fountaines backward fly,
Than of thy loue shall faile my memory.

As also *Virgill, Anead. lib. 2.*

Dij (si qua est Cælo pietas qua talia curet)

Perfoluant

*Per solvant grates dignas & præmia reddant
Debita.* —

The gods themselves (if in the heav'ns there be
Which shall of these take charge) that pietie
Returne thee merited thanks, and such a meed
As is behoofefull for thy gratefull deed.

Sophocles, in Oedipo, saith, Gratiā adfert gratia, & beneficium semper beneficium parit: Thanks begets thanks, and one benefit plucks on another. Saith *Seneca*; *En, est gratum opus si ultro offeras*: Behold, that is a gratefull worke which commeth freely and of thine owne accord. And in another place, *Beneficium dare qui nescit, injustè petit*: He that knoweth not how to doe a courtesie, with no justice can expect any. Againe, *Beneficium accipere, est libertatem vendere*: To receiue a benefit, is to sell thy libertie. These with many others are Maximes of the Tragick Poet *Seneca*. *Statius, lib. 7. Thebaidum* saith,

*Nec laudare satis, dignasque reperiendæ grates
Sufficiunt, referant superi* —

Praise thee enough, or enough thanke thee, I
Cannot: but where I want, the gods supply.

Ovid, 1. de Tristibus, thus writeth vnto a friend of his, whom he had found constant vnto him in all his troubles and aduerse fortunes:

*Hæc mihi semper erint, imis infixæ medullas
Perpetuusque animæ debitor huius ero.*

These courtesies haue pierc'd my marrow, and
My life and soule at all times shall command.
First shall this Sp'rit into the aire expire,
And these my bones be burnt in fun'rall fire,
Than that the least obliuion shall once staine
This memorie, which lasting shall remaine.

I conclude this Theme of Gratitude, with that extracted out of *Vrsinus Velius*: his words be these:

*Capturus pisces hamata in littore seta,
Naufraga fortè hominis calva prehensa fuit, &c.*

A Fisher angling in a Brooke,
With a strong line, and baited hooke;

When

When he for his wisht prey did pull,
It happen'd he brought vp a skull
Of one before drown'd. Which imprest
A pious motion in his brest.
Thinks he, Since I such leisure haue,
Vpon it I'll bestow a graue:
For what did vnto it befall,
May chance to any of vs all.
He takes it, wraps it in his coat,
And beares it to a place remoat,
To bury it; and then digs deepe,
Because the earth it safe should keepe.
But lo, in digging he espies
Where a great heape of treasure lies.
The gods do neuer proue ingrate
To such as others shall commiserate.

These are Arguments so spacious, that to handle them vnto the full, would aske of themselves a voluminous Tractat, and rather tyre and dull the Reader, than otherwise. But for mine owne part, in all my discourses I study as far as I can, to shun prolixity. Omitting therefore all impertinent Circumstances, I come to the maine subiect intended.

Now to proue that there are such Spirits as we call *Incubi* and *Succubæ*, there are histories both many and miraculous; of which I will instance onely some few. *Henricus Institor* and *Iacob Sprangerus* report, That a yong Votaresse had entertained carnall congression with one of these Dæmons; which though at the first it seemed pleasing vnto her, yet in continuance of time growing irksome and distastefull, shee knew no meanes how to berid of this loathsome and abominable societie: but long considering with her selfe, she thought it the best course to reueale the secret to some one or other; and long doubting to whom she might tel it, and her reputation (which she held deare) still preserved, she be-thought her selfe of one of the same Sisterhood, her choice and bosome companion, (whose name was *Christiana*) and at a convenient leisure sorted to the purpose, told her of all the proceedings as they hapned from the beginning, not leauing any particular circumstance intermitted. The other being of a milde nature, and gentle disposition, gaue a courteous and friendly eare vnto whatsoeuer was related, and withall bad her be of good comfort and not to dispaire; for in this one thing shee would declare her long protested fidelitie, not onely to conceale whatsoeuer she had deliuered vnto her, but to ingage her owne person for her future

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ture content and safety: and withall trusting in her owne innocence and integritie, she offered to change lodgings and beds for the next succeeding night; for shee would for her sake stand the danger at all adventures. This being betwixt them agreed and fully concluded vpon, the time came, and *Christiana* was no sooner warme in her bed, but the Spirit entred the chamber, and opening the sheets, began to tempt her with such importunitie and petulancie, that she was forced to fly out of the bed, and humbling her selfe vpon her knees, deuoutly to betake her selfe to her prayers. Notwithstanding which, she was so vexed and beaten all the whole night after, that meeting with her friend next morning, she shewed her the marks of her stripes, and vowed from thenceforth neuer to attempt so dangerous an vndertaking; affirming, that with much difficultie she auoided his temptation, and with great perill of life.

In vitis Patr.

We reade also in the Liues of the Fathers, of a woman who for the space of six whole yeares together had nightly intercourse with a like vncleane Spirit, from whom she vpon great repentance was after deliuered by the prayers of Saint *Bernard*. *Casarius Coloniensis* writeth of a Priests daughter, who was so incessantly importuned by one of these *Incubi*, that her father was forced to send her beyond the Rhine, thinking by that meanes to free her from his libidinous assaults. But the Diuel missing her in her accustomed place, fell violently vpon the Father, and so beat and buffeted him, that he died within thirty three dayes after. *Merlin* the great Magition of Brittain, is reported to be the sonne of an *Incubus*, begot vpon a Kings daughter, who had taken vpon her a sequestred life. In which solitude he appeared vnto her like a faire yong man, and neuer left her societie till he had made her a teeming woman.

Of these *Incubi* and *Succubæ* are said to be borne those whom the Mahumetans call *Nesse Soglij*; an impious and accursed generation, to whom the Turkes attribute such honour, that they hold it a blessednesse but to touch their garments. They say their heires are of such vertue, that they expell all infirmities and diseases: therefore that barbarous people hold them as demy-gods; and though their prestigious acts be the meere illusions of the Diuell, yet do these miscreants hold them in great adoration and reuerence.

A Woman of Constance, Miraculous Stories.

Iacobus Rufus writeth of a woman who had congresse with one of these Spirits; and when her time of childing came, after infinite pangs and throwes, she was deliuered of nothing saue keyes, chips, pieces of iron, and fragments of old leather. Another thing much more admirable hapned (saith he) in the Diocesse of Cullein:

Cullein. Diuers Princes and Noblemen, being assembled in a beautifull and faire Pallace which was scituate vpon the Riuer Rhine, they beheld a boat or small barge make toward the shore, drawne by a Swan in a siluer chain, the one end fastened about her necke, the other to the Vessell; and in it an vnknowne souldier, a man of a comely personage, and gracefull presence, who stept vpon the shore: which done, the boat guided by the Swan, left him and floted downe the Riuer. This man fell afterward in league with a faire gentlewoman, married her, and by her had many children. After some yeares, the same Swanne came with the same barge vnto the same place; the souldier entring into it, was caried thence the way he came, after disappeared, left wife, children, and family, and was neuer seen amongst them after. Now who can iudge this to be other than one of those Spirits that are named *Incubi*.

In Brasilia, a barbarous woman by accompanying with one of these Dæmons, brought forth a Monster, which in a few houres grew to be sixteen handfuls high, whose backe was covered with the skin of a Lizard, with big and swolne breasts; his hands like the pawes of a Lyon, with eyes staring, and seeming to sparkle fire; all his other members being deformed and horrible to behold. *Alexander* remembreth vs of a woman called *Alcippe*, who in the time of the Marsicke war, by companying with an *Incubus* brought forth an Elephant. *Aumosius* writeth, That in Helueria, in the yeare 1278, a woman brought forth a Lion. In Ficinum, Anno 1370, a woman was deliuered of Cats. And at Brixium, another of a Dog. *Licosthenes* writeth of one at Augusta, who was first deliuered of a mans head wrapt vp in skinnes and parchment, then of a Serpent with two feet, last of an Hog; and all at one birth, &c.

A strange and miraculous Birth.

Alcippe.

Hector Boëthius writeth, That in Scotland in the County of Marr, a Maid of a noble Family, of great beautie, but altogether auerse from mariage was found with child. At which the Parents much grieued, were importunat to know by whom she was vitiated. To whom she ingeniously confessed, That a beautifull young man had nightly conuersation and company with her, but from whence he was she was altogether ignorant. They, though they held this answer to be but an excuse, and therefore gaue smal credit vnto it, yet because she told them, the third night after, he had appointed to lodge with her, kept the houre, and with swords candles, and torches, brake open the dores of her chamber, where they might espy an hideous Monster, and (beyond humane capacitie) terrible, in the close embraces of their daughter. They stand stupified, feare makes them almost without motion: The

Hist. Scotie l. 8. A strange History of a Scotch Lady.

Zz

clamor

clamor flies abroad, the neighbours come in to be spectators of the wonderment, and amongst them the Parson of the parish, who was a Scholler, and a man of vnblemisht life and conuersation; who seeing this prodigious spectacle, broke out into those words of Saint Iohn the Euangelist, *Et Verbum Caro factum est*, And the Word was made Flesh: which was no sooner spoke, but the Diuel arose, and suddenly vanished in a terrible storme, carrying with him the rooffe of the chamber, and setting fire on the bed wherein he had lien, which was in a moment burned to ashes. Shee was within three dayes after deliuered of a Monster, such as the Father appeared vnto them; of so odible an aspect, that the Midwives caus'd it instantly to be burnt, lest the infamy of the daughter might too much reflect vpon the innocencie of the Noble Parents.

Anno 1586.
A strange
thing of a wo-
man at Sea.

The same Author recordeth the like wonderment in a Ship of passengers, who tooke in their lading at Forth, to land in the Low-Countries: which being in the middest of Sommer, there grew so sudden a storme, that the main-mast was split, the sailes rent, the Tacles torne in pices, and nothing but imminent shipwracke was expected. The Pilot cries out, (in regard the storme was intempestiue, it being then the Summer Solstice, when the Seas are for the most part temperat and calme) that it must needs be the worke of the Diuell. When suddenly was heard a lamentable complaint of a woman passenger below the Decke, confessing that all this disaster was for her sake, for hauing often carnal company with the diuel, he at that time was tempting her to that abominable act: which a Priest (a passenger then among them) hearing, perswaded her to repentance, and not to despaire, but to call vpon God for mercy: which she did, with many sighes and teares; when presently they might espy a cloud or darke shadow in the shape of a man, to ascend from the Hold of the ship, with a great sound, fire, smoke, and stench, to vanish: after which the tempest ceased, and they in a calme sea arriued safe at their expected Harbor.

Of the Spirits
call'd Succubi.
A stranger thing
of a French
Gentleman.

From the *Incubi* I come to the *Succuba*. I haue read of a French man of a Noble Family, who being giuen ouer to all voluptuousnesse, and walking one night somewhat late in the streets of Paris, at the corner of a Lane he espied a very handsome Creature, whom presently he began to court; and finding her tractable, they agreed, that she should passe that night with him in his Lodging. To which he brought her priuately; for it was a chamber which he had tooke of purpose for such retyrements. To bed they go, and he when he had sated himselfe sufficiently, grew wearie, and fell fast asleepe. But in the morning when hee put his

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arme ouer his louing bed-fellow, he found her bodie to be as cold as lead, and without motion. When he perceiued her to be senselesse and quite dead, (for with no jogging nor pinching shee did either moue or stirre) he instantly rose, and calling his Host and Hostesse, told them what a great disaster had hapned him, to his vtter disgrace and ruine. They were as much perplexed, as not knowing how to dispose of the dead body; all of them fearing to incurre the strict censure of the Law. In this their general distraction, the Hostesse looking aduisedly vpon the face of the dead Coarse, she first began to thinke that she had seene her before, and that her countenance had beene familiar vnto her; then recollecting her selfe, shee seemed perfectly to know her, affirming her to be a Witch, who had two dayes before suffered on the Gallowes. This seemed first incredible: yet the present necessity enforced them to make triall whether it were so or no; and therefore making enquirie where the body of the Witch was buried, and not being found there, it was afterwards by all circumstance proued to be the same, which a *Succubus* had entred. By the which probabilitie the Gentleman and Host escaped the imputation of murther, though not the disgrace of incontincencie and Brothelrie.

Bonifacius and *Iordanus Gothus* testate, that the Nation of the Hunnes came from the *Incubi*: For (say they) *Filmerus* King of the Goths, banished all the Whores and Prostitutes out of his Army, into solitarie and desert places, lest they should effeminate and weaken the bodies and mindes of his souldiers. To these came Diuels, and had carnall societie with them; from whom came the cruell and barbarous nation of the Hunnes, whose manners and conditions are not onely alienate from all humanity, but euen their language degenerat from all other Tongues spoken by men.

Neither of the Heauens nor of the Starres haue the Diuels any power, because for their Pride and impious imaginations they are confined to eternall torments, neither can they work any thing vpon coelestiall Bodies, which are meereley simple, and therefore subiect to no alteration. Of this opinion was Saint *Augustine*, in his book against the Manichees; as also in that *De Agone Christi*, writing thus: These things I haue spoken, that no man may thinke the euill Spirits can haue ought to do where God hath appointed the Sunne, Moone, and Starres to haue their abode. To the which he addeth, Neither let vs thinke that the Diuell can haue any power there, from whence hee and his cursed Angels were precipitate and fallen. Therefore they haue no further dominion than within the compasse of the foure Elements; but beyond

Bonifacius.
Iordanus Gothus.

Of the Spirits
of Fire.

Aug. Cont. Ma-
nichees de A-
gon. Christi.

Deuination
from Thunder
& Lightning.

yond them, to the superior heauens they cannot extend their malice.

Yet the ancient Writers hold, That they (namely the fiery Spirits) haue a kind of operation in thunder & lightning. Of which *Pliny* giueth an example: Before the death of *Augustus*, a flash of lightning in Rome where his statue was set vp, from *CÆSAR* tooke away the first letter *C*, and left the rest standing. The *Aruspices* and *Sooth-sayers* consulted vpon this, and concluded, that within an hundred dayes *Augustus* should change this life: for *Æsar* in the *Hetrurian* tongue signifieth *Deus*, i. God; and the letter *C*, among the Romans stands for an hundred; & therefore the hundredth day following, *Cæsar* should die and be made a god: which could not happen to any man whilest he was yet liuing.

Cardanus.
A strange tale
of Spectars.

Cardanus speaking of fiery Spectars, amongst many others relatech this story: A friend of mine (saith hee) of approved faith and honesty, trauelling one night late, from *Mediola* to *Gallera*, when the Sky was full of clouds, and the weather inclining to raine; being within some foure miles of his journies end, he saw a light, and heard the voice (as he thought) of certain Cow-herds vpon his left hand, and presently (a hedge onely being interposed) he saw a fiery Chariot couered with flames, and out of it he might heare a voice crying aloud, *Carue, carue*; Beware, beware. Being much terrified with this strange prodigie, he put spurs to his horse, and whether he galloped or rid softly, the Chariot was stil before him. He then betooke him to his orisons and supplications vnto God: at length after the space of a full houre, hee came to a Temple dedicate to the memorie of *Saint Lawrence*, standing iust without the gate, and there the Chariot of fire, herdsmen and all, sunke into the earth, and was seene no more. *Cardanus* hauing disputed something of the nature of this fire, addeth, That the *Gallaterans* suffered the same yeare not only a great plague, but diuers other afflictions and disasters.

The manner of
Deuination by
Pyromancy.

To these Spirits of the fire is ascribed that diuination by *Pyromancie*, which some call *Puroscopon*. In which superstition old pitch was cast into the fire, with the invocation of certain of these Spirits. Sometimes a Tread or Torch dawbed ouer with pitch was lighted, and marked with certaine characters. If the flame of the Tread gathered it selfe into one, it was prosperous; if diuided, disastrous: if it arose tripartite, it presaged some glorious euent; if it were diuersly dispersed, it diuined to a sicke man death, to a sound man sicknesse; if it made a sparkling noise, it was infortunat; if it was suddenly extinct, it threatned great misfortune. So likewise in their sacrificing fires, if the flame went streight vpward like a *Pyramis*, it was a signe of a good omen; if

Diuination by
the sacrificing
Fire.

it diuided and dispersed, of a bad. There were diuers coniectures also from the colour, the brightnesse, the dulnesse, the ascent, the sparkling, &c. and this kinde of Magicke was frequent amongst the *Lituanians*, &c.

From the fiery, I proceed to the Spirits of the Aire. We reade in the sacred Scriptures, That *Sathan* caused fire to fall from heauen, to deuour and consume *Iobs* seruants and his cattell. As likewise hee raised a vehement Whirle-winde and tempest, which oppressed his sonnes and daughters, with the house where they were then feasting, with a sudden ruin.

Remigius telleth a story, which is likewise affirmed by *Delrius*; That a countrey-man of the prouince of *Triuere*, setting some Plants in his garden, with a yong maid his daughter; the father commended her for going so neatly and quickly about her businesse: The Girl telleth him, that she can do stranger things than these, and more stupendious. The father demands, What? With-draw your selfe but a little (saith she) and name but in what place of the garden a showre of raine shall fall and water the earth, and in what not. The countrey-man curious of noueltie, withdrew himselfe, and bad her vse her skill. Shee presently made an hole in the ground, into which she poured her owne water, and stirring it about with a stick, murmuring certaine magicke words to her selfe, presently a showre fell, watering only that part of the ground which he had named vnto her, and in the other fell not one drop of raine.

Gasper Spitellus writeth, That some Indians haue much familiaritie with these Spirits. For when they want rain, one of their Magicke Priests with a shrill voice makes an acclamation, That all the people shall assemble to such a mountain, hauing first obserued a Fast, which is, to abstaine from the eating of salt, pepper, or any thing that is boiled. That done, he lowdly calls vpon the Stars, and with deuout Orisons entreats of them, that they would afford them seasonable showres. Then they turne their eyes towards the lower grounds, vpon their fields and houses, taking in their hands a bowle full of charmed liquour, which they receiue from the hands of a yong man of their most noble families; which they haue no sooner drunke, but they lie intranced without sence or motion. After, being come to themselves, they commix honey, water, and Maiz together, and with them sprinkle the aire. The next day they chuse out one of the most eminent men of their Nation, both for nobilitie and age, and lay him in a bed, with a soft fire vnder it, and when he beginnes to sweat, they wipe off the moisture, and put in a bason, which they mingle with the blood of a Goose, and sprinkling it again into the aire, as if they

Of the Spirits
of the Aire.
Job. 1.

Remigius.
Delrius.
Of a countrey
Maid.

Gasp. Spitellus.
The Indian
Magi.

meant it should touch the clouds, they then solicit the Starres againe, That by the vertue of the old mans sweat, the bloud of the goose, and the water before mixed, they may haue seasonable and temperat showres. Which if they haue, according to their desires, they giue great thanks to the Starres and Planets, and the Priest from the people is rewarded with rich gifts and presents.

Hier. Mengius.

A prodigious
noise in the
Aire.

Diod. Sicul.

Olaus Magnus.
Their power in
the Circiū sea.

Vestrabor.

Norway.

Bothnia.

Bonauentum
and Narbon.

Vincentius.

Vincentius.

Hieronymus Mengius writeth, That a certaine Magition in a field adjacent to the tower or citadell of Bonnonia, shewed two famous Generals, *Iohannes Bentivolus* and *Robertus Sanseverinus*, a spectacle in the aire, in which was heard such a noise of drummes, clangor of trumpets, clamor of men, neighing of horses, and clashing of arms, that the Spectators were afraid lest the heauen and the earth would haue met at the instant: but in all the inuironing grounds, saue onely in that place, the aire was vntroubled.

Diodorus Siculus reporteth also, That in the Syrtes of Lybia, the Spirits of the aire are oftentimes visible, in the shape of diuers birds and beasts, some mouing, some without motion, some running, some flying, others in other strange postures. But, which is most miraculous, sometimes they will come behinde men as they are traueilling, leape vp and sit vpon their shoulders; who may feele them to be much colder than either snow or ice.

Olaus Magnus in his Historie remembreth, That these airy Spirits haue such a predominance in the Circiū sea, & they continually do so exasperat, shake, and trouble it, that scarce any ship can saile that way without wracke and foundring. In the Isle called Island, vnder the dominion of the King of Denmarke, there is a port called Vestrabor, not far from which men are vsually taken and wrapt vp in whirl-winds, by the power of these Spirits, & are hurried many furlongs off. Likewise in the Westerne parts of Norway, these spirits with their noxious and blasting touch, cause that neither grasse nor trees burgeon or beare fruit. Likewise vpon the Bothnian continent, the roofes are vsually blowne off from their houses, and carried a great distance off. And in the fields of Bonauentum and Narbon, (as *Procopius* writes) men armed, wagons laden, or whatsoever comes in the way, are snatched vp into the aire, and whirled about like a feather, and after let fall vpon the earth, not onely bruised, but broken to pieces. So that they doe not onely vncover houses, demolish buildings, ruin turrets and towers, blow vp trees by the roots, snatch vp men in whirl-winds, and prostrat whatsoever standeth before them, but (as *Vincentius* witnesseth) they teare vp cities from their foundations sometimes, and strew the fields adjacent with their ruins.

In the Councell of Basill certaine learned men taking their journey through a Forrest, one of these Spirits in the shape of a Nightingall

Nightingall vttered such melodious tones and accents, that they were all amased, and stayed their steps to sit downe and heare it. At length one of them, apprehending that it was not possible that such rarietie of musick could be in a bird, the like of which hee had neuer heard, demanded of it in the name of God, what or who it was. The Bird presently answered, I am the Soule of one that is damned, and am enioyned to sing thus till the last day of the great Iudgement. Which said, with a terrible shriek which amased them all, she flew away and soone vanished. The euent was, That all that heard those Syrenicall notes, presently fel into grievous sicknesses, and soone after died.

Of this sort of Spirits was that no doubt of which *Auentinus* witnesseth: *Bruno* the Bishop of Herbipolitanum, sailing in the riuer of Danubius, with *Henry* the third then Emperour, being not far from a place which the Germanes call *Ben Stradel*, or the deuouring Gulfe, (which is neere vnto Grinon a castle in Austria) a Spirit was heard clamouring aloud, Ho, ho, Bishop *Bruno*, whether art thou traueilling? but dispose of thy selfe how thou pleasest, thou shalt be my prey and spoile. At the hearing of these words they were all stupified, and the Bishop with the rest crost and blest themselves. The issue was, That within a short time after, the Bishop feasting with the Emperour in a Castle belonging to the Countesse of Esburch, a rafter fell from the rooffe of the chamber wherein they sate, and strooke him dead at the table.

Of the Watry Spirits next, and of them some brieue stories. The manner how the Duke of Venice yearly marieth the Ocean with a Ring, and the originall thereof, though it haue nothing in it belonging vnto magicke, yet will it not much mis-become this place; therefore I begin first with that. The Duke in the Feast of Christs Ascension, cometh to a place named *Bucen-taur*, without the two Apostle gates, scituate at the entrance of the Gulfe, and casteth a rich Ring into the sea; which is no argument of superstition or inchantment, but onely a symbole or emblem of Domination and Rule, which by this earnest the Senat of Venice makes a contract with the Ocean. The ground and first beginning of this ceremonie came from Pope *Alex.* the third, whom *Otho* the sonne of *Fredericke Anobarbus* so persecuted, that he was forced to fly, and to shelter himselfe in Venice, in the Monasterie of Saint *Charitie*, where he liued for a time secretly and vnkowne. But after, notice being giuen to the Venetians, what and who he was, they brought him thence with great honour and obseruance. He also found both their land and sea Forces ready for the service of him and the Church: insomuch that in a great Nauall conflict *Otho* was by the Venetians taken prisoner, and presented

Auentinus,
Bruno Bishop
of Herbipol.

Of the Spirits
of the Water.

Villamont. l. 1.
Peregrin. c. 34.
Sabel. Dec. 1. lib. 7.

A strange Hi-
story of Hoth-
er King of Sue-
tia and Dacia.

presented as a Vassall to the Pope. For which the Pope tooke a Ring from his finger, and gaue it to *Sebastianus Zianus* General for the Fleet, speaking thus, By vertue of my authority, whilst thou keepest this Ring, thou shalt be Lord and Husband of the Ocean; and annually thou and thy posterity on this day, in which thou hast obtained so glorious a victorie for the Church, shalt espouse the Sea: that all men may know that the dominion of the Sea is granted vnto thee, because thou hast so prosperously vndertooke the study, care, and defence of the Sea Apostolique. And be this a presage of thy benediction, and thy happy successe in the future for euer. Thus *Villamontinus* sets it downe, *Lib. 1. Peregrinat. cap. 34.* And *Sabel. Dec. 1. lib. 7.* out of whom the former Author extracted it.

This following Historie you may reede in *Olaus Magnus. Hotherus* King of Suetia and Dacia, being hunting, and by reason of a thicke dampish fog wandred or strayed from his company, hee hapned vpon a Syluan den or cane; which entring, he espied three faire and beautifull Virgins, who without blaming his intrusion, called him by his name and bad him welcome; doing him that obeyfance and obseruance which his state required. At which he wondring, courteously demanded of them what they were. To whom one replied, That they were Virgins, into whose power all the Auspices and euent of war were giuen, and they had abilitie to dispose of them at their pleasure; and that they were present in all conflicts and battels, (though vnseene) to conferre vpon their friends honour and victorie, and to punish their enemies with disgrace and ouerthrow. Exhorting him withall, that as he tendered their fauours, hee should by no meanes trouble *Balderus* with war, who by his genealogie might claim allyance with the gods. Which words were no sooner deliuered, but the den and they disappeared together, and he was left alone in the open aire without any couering. Blame him not to be much amased at this so vnexpected and sudden a prodigie; notwithstanding after some recollection, he winding his horne, his seruants came about him, by whom he was conducted to the Court, not reuealing this Vision to any. Some few yeares after, being vexed and prosecuted with sharpe and vsuccessfull war, he was forced to wander thorow Forrests, groues, and thickets, and seeke out by-ways, and make vntrodden paths, the better to secure himselfe. At length he light vpon another remote and desolat Vault, where fate three Virgins, who notwithstanding vpon better aduise ment he presumed to be the same who at their last departure scattered a garment, which he tooke vp, and found by experience, that all the time he wore it his body was invulnerable. They demand of him the

the cause of his comming thither? He presently complains vnto them of his infortunat euent in warre; adding withall, That all things had hapned vnto him aduerse to their promise. To whom they answered, That he accused them vniustly; for though hee seldome returned an absolute Victor, yet in all his enterprises hee did as much dammage, and made as great slaughter on his Enemies, as he had receiued strage or execution from them: and bad him not to dispaire, for if hee could by any exploit or stratagem preuent the Enemy of any one dish of meat which was provided for his dyet and table, hee should without question in his next expedition gaine an assured and most remarkable victorie. Satisfied with this their liberall promise, hee tooke his leaue, recollected his dispersed Troupes, and tooke the field. The hight before the battell, being vigilant to suruey his Enemies Tents, and see what watch they kept, he espied three Damofels carying vp three dishes of meat into one of the Tents: whom following apace (for he might easily trace them by their steps in the dew) and hauing a Citharon about him, on which he played most curiously, he receiued meat for his musick, and returning the same way he came, the next day he gaue them a strong battell, in which the enemies were slaine almost to one man.

Pertinax, as *Sabellicus* witnesseth, a little before his death saw one of these Spectars in a fish-poole, threatening him with a naked sword. Of the like nature was that Bore which *Zonarius* speaketh of, who meeting with *Isaacus Comnenes*, who was hunting neere vnto Naples, and being pursued from a promontorie, cast himselfe headlong into the sea, leaving the Emperor almost exanimate and without life.

In Finland (which is vnder the dominion of the King of Sweden) there is a castle which is called the New Rock, moted about with a riuer of an vsounded depth, the water blacke, and the fish therein very distastefull to the palat. In this are Spectars often seene, which fore-shew either the death of the Gouvernor, or some prime Officer belonging to the place: and most commonly it appeareth in the shape of an Harper, sweetly singing, and dallying and playing vnder the water.

There is a Lake neere Cracovia in Poland, which in the yeate 1378 was much troubled with these Spirits; but at length by the prayers of some deuout Priests, the place was freed from their impostures. The Fishermen casting their nets there, drew vp a Fish with a Goats head and hornes, and the eyes flaming and sparkling like fire; with whose aspect, and filthy stench that it brought with it, being terrified, they fled: and the Monster making a fearefull noise like the howling of a wolfe, & troubling the water, vanished.

Alexan.

The Emperor
Pertinax.
Sabel. lib. 1.
Zonarius.
Isaacus Com-
nenes.

A strange Wa-
ter in Finland.

A Lake neere
Cracovia.

Alex. ab Alex.

Alexander ab Alexandro maketh mention of one Thomas a Monke, who in an euening seeking an horse, and comming neere vnto the brinke of a Riuer, he espied a countrey fellow, who of his voluntarie free-will offered to traject him ouer on his shoulders. The Monke is glad of the morion, and mounts vpon his backe: but when they were in the midst of the flood, Thomas casting his eye downe, hee perceiued his legs not to be humane, but goatish, and his feet clouen. Therefore suspecting him to be one of these watry Diuels, hee commended himselfe to God in his prayers: The Spirit then forsakes him, and leaues him well washed in the middle of the Riuer, to get vnto the shore with no small difficultie.

Sabellicus, lib. 7.

Sabellicus hath left recorded, That when Iulius Caesar with his army was to passe the riuer Rubicon, to come into Italy, and to meet with Pompey; one of these Spirits in the shape of a man, but greater than ordinarie, sate piping vpon the banke of the Riuer. Which one of Caesars soldiers seeing, snatched away his pipe and broke it: when the Spirit presently swimming the Riuer, beeing on the other side, sounded a shrill and terrible blast from a trumpet; which Caesar interpreted to be a good and happy omen of his succeeding victorie.

Of the Spirits of the earth.

Of the Spirits of the earth there are diuers sorts, and they haue diuers names, as *Genij*, *Lares*, *Dij domestici*, *Speetra*, *Alastores*, *Dæmonia meridiana*; as likewise *Fauni Syluani*, *Satyri folletti*, *Favelli Paredrij*, *Spiritus Familiares*, &c. Of some of these I haue spoken in the preceding Treatise.

Man consisting of 3 parts

Servius Honoratus and Sabinus are of opinion, That Man consisteth of three parts (but most ignorantly, and aduerse to truth) of a Soule, a Body, and a Shadow; and at his dissolution, the Soule ascends to heauen, the Bodie inclines to the earth, and the Shadow descends *ad Inferos*, to hell. They hold the Shadow is not a true body, but a corporeall Species, which cannot be touched or taken hold of no more than the winde; and that this, as well as the Soule, doth oft times appeare vnto men liuing; and the soule after it hath left the body, is called *Genius*, and the Shadow *Larva*, or the Shadow infernall. These *Genij* are malicious Spirits of the earth, who when they most promise health and safety vnto mankind, do then most endeavour their vtter ruine and destruction.

The Genius of Constantine Emperor,

Constantine the Emperor marching from Antiochia, said, That he often saw his own *Genius*, and had conference with it; and when he at any time saw it pale and troubled, (which he held to be the preseruer and protectour of health and liuelyhood) hee himselfe would much grieve and sorrow.

By

A strange History of a Melancholy man.

By the Spirits called *Lares* or Household gods, many men haue been driuen into strange melancholies. Amongst others I will cite you one least common: A young man had a strong imagination, that he was dead; and did not onely abstaine from meat and drinke, but importuned his parents, that he might be caried vnto his graue and buried before his flesh was quite putrified. By the counsell of Physitions he was wrapped in a winding sheet, & laid vpon a Beere, and so carried toward the Church vpon mens shoulders. But by the way two or three pleasant fellows, suborned to that purpose, meeting the Herse, demanded aloud of them that followed it, Whose body it was there confined and carried to buriall? They said it was such a yong mans, and told them his name. Surely (replied one of them) the world is very well rid of him, for he was a man of a very bad and vicious life; and his friends may reioyce, he hath rather ended his dayes thus, than at the gallowes. Which the yong man hearing, and vexed to be so injured, rowsed himselfe vp vpon the Beere, and told them, That they were wicked men to do him that wrong, which he had neuer deserued: and told them, That if hee were aliue, as hee was not, hee would teach them to speake better of the Dead. But they proceeding to deprauie him and giue him much more disgraceful and contemptible language, he not able to endure it, leapt from the Herse, and fell about their eares with such rage and fury, that hee ceased not buffetting with them, till quite wearied, and by his violent agitation the humors of his body altered, hee awakened as out of a sleepe or trance, and being brought home and comforted with wholesome dyet, he within few dayes recouered both his pristine health, strength, and vnderstanding.

A strange Disease, as strangely cured.

Noon-Diuels.

But to returne to our seuerall kindes of Terrestriall Spirits; There are those that are called *Speetra meridiana*, or Noon-diuels. In the Easterne parts of Russia, about haruest time, a Spirit was seen to walke at mid-day like a sad mourning Widow; and who-soeuer she met, if they did not instantly fall on their knees to adore her, they could not part from her without a leg or an arme broken, or some other as great a mischiefe. Wherein may be obserued, That these Spirits, of what condition soeuer, aboue all things aime at Diuine worship, which is onely due vnto the Creator. Not that they are ignorant, that it belongs solely to him; but that in their inexpressible malice, knowing themselves to be Rebels, and quite excluded from Grace, they would likewise draw Man to accompany them in eternall perdition. Therefore all the Saints of God, since Christ established his Church here amongst the Gentiles, haue endeauoured to draw the Nations from Idolatry. It is read of Saint Iames, That when many Diuels were sent vnto

S. Bartholmew.

Simon & Jude.

vnto him by one *Hermogenes*, to assault him, hee returned them bound and disarmed. That Saint *Bartholmew* destroyed the Idol of *Asterob*, who was worshipped in India; and shewed moreouer, that their great *Alexikakon* was a meere figment and imposture. So the Apostles *Simon* and *Jude* strooke dumbe those Spirits that spake in the Oracle, to *Varada* chiefe Generall ouer *Xerxes* his Armie: and after, restoring to them their liberty of speech, they caused that their deceit and vanitie did easily appeare. For *Varada* demanding of them, What the euent of the war would proue? they answered him, That it would be long and dangerous, and not onely vnprofitable, but full of dammage and great losse to both parties. On the contrary, the Apostles deriding the vanitie of the Idoll, informed him, That the Indian Embassadors were vpon the way, humbly to desire peace of him vpon any conditions whatsoever. Which finding to be true, *Varada* commanded those lying and deceitfull Images to be immediatly cast into the fire and burned; and had then slaine an hundred and twenty of those idolatrous Priests, had not the Apostles earnestly interceded for them. I could here cite many examples to the like purpose, but let these suffice for the present.

Alastores.

Pet. Diacon. lib. 9.
rerum Romanarum. & E-
gob. in Chronis.An Alaster
like an old
Woman;

The *Alastores* are called by *Origen*, (*Contra Celsum*) *Azazel*; by *Zoroaster*, *Garnifices*, (or Butchers) and *Alastares*. No mischief is hid or concealed from them: and these are neuer seene but they portend some strange disaster. As in the time of the Emperour *Iustinian*, such Spirits were seene openly in humane shape to intrude into the society of men: after which a most fearefull pestilence followed, and whosoever was touched by any of them, most assuredly died. By which contagious Pest, the great city *Constantinople* was almost vnpeopled: and as *Paulus Diacon*. witnesseth, the people saw an Angell in the dead of the night go along with them, compassing the city, and walking from street to street, and from dore to dore, and so many knocks as the Spectar (by the Angels command) gaue at the doore of any house, so many persons of that family were vndoubtedly found dead in the next morning.

Cardanus reporteth, That there is an antient family in *Parma*, named *Torrelli*; to whom an old Seat or Castle belongs, which for the space of an hundred yeres together was haunted with one of these *Alastores*, who so oft as any of the household were to depart the world, would shew it selfe in a chimney of the great hall. A noble and illustrious Lady of the same Family reported, That a yong virgin lying dangerously sicke in the same house, the Spectar according to custome appeared: and when euery one expected hourly the death of the Virgin, shee presently beyond all hope

hope recovered, and a seruant who was at that time sound and in health, fell sicke vpon the sudden and died.

Some few dayes before the death of *Henry* the seuenth, Emperour, he being feasted in a castle at *Mediolanum*, belonging to one Viscont *Mathaus*; at mid-day there appeared before them a man armed, of a mighty gyantly size, to the great amasement of them all: and three days after, in the same place, and at the same houre, two armed champions on horse-backe, who performed a braue combat for the space of an entire houre, and then suddenly disappeared, to the wonder and terror of all the Spectators.

To *Cassius Parmensis*, lying in his bed, appeared a man of an vnusuall stature, with staring haire, and a rough and disordered beard, terrible in aspect: at the presence of which being strangely troubled, he started out of his bed and asked him who he was? Who answered, I am thy *Malus Genius*; and so vanished. *Cassius* knockes, calls to his seruants that attended without, asks them if they saw any to go in or come out of his chamber: They protest, Not any. He museth to himselfe, and lyeth downe againe. The Dæmon appeares the second time, but with a countenance much more horrible. Againe hee knockes, and commands his seruants to bring lights. They enter; nothing appeares. The rest of the night hee spends in doubtfull and sollicitous cogitations. The dawning of the day scarce appeared, when Lictors were sent from *Cesar*, to apprehend him and take away his life.

Of the *Lamia* or *Larua* I ghesse that to be onewhich appeared to *Dion* of *Syracusa*, who looking out at his chamber window in the night, by reason of a noise he heard, spied an old hag, habited and lookt as the Poets describe the *Eumenides* or *Furies*, with a great broom sweeping the Court. At which being wonder-struck, he called vp some of his household, and told them of the Vision, desiring them to accompanie him in his chamber the remainder of the night; which they did, and neither saw nor heard any thing afterward. But ere the morning, one of *Dions* sonnes cast himself out of a window, into the same court; who was so sore bruised that he died of the fall: and hee himselfe within few dayes after was slaine by *Callippus*.

Drusus being Consull, and making war in Germany, a seeming woman of extraordinary aspect met him one day vpon his march, and saluted him with these words: O insatiate *Drusus*, whither art thou now going? and when dost thou thinke thou shalt returne; since thou art now at the period both of thy life and glory? Which fell out accordingly, for within few dayes after, *Brutus* expired of an incurable disease.

Jacobus Donatus a Patrician of Venice (as *Cardanus* reporteth, from

A a a

Apparitions
before Henry
the 7. emperor.*Cassius Parm.*The *Lamia*, or
Larua.
Dion of *Syracusa*.*Drusus* Consul
of Rome*Jacobus Dona-*
tus Venetius;

from whose mouth he receiued this discourse) sleeping one night with his wife in an vpper bed, where two Nurses lay with a yong childe his sole heire in the lower, which was not a full yeare old, he perceiued the chamber doore by degrees, first to be vnlocked, then vnbolted, and after vnhatht, one thrust in his head, and was plainly seene of them all, himselfe, his wife, and the Nurses, but not knowne to any of them. *Donatus* with the rest being terrified at this sight, arose from his bed, and snatching vp a sword and a round buckler, caused the Nurses to light either of them a taper, and searcht narrowly all the roomes and lodgings neere, which he found to be barred and shut, and he could not discouer where any such intruder should haue entrance. At which not a little wonder-strooke, they all retired to their rests, letting the lights still burne in the chamber. The next day the infant (who was then in health, and slept soundly) died suddenly in the Nurses arms: and that was the successe of the Vision.

*Stephanus
Hubnerus.*

In the yeare 1567, in Trautonaui a towne in Bohemia, one of the city died, named *Stephanus Hubnerus*; who in his life time had heaped together innumerable riches, & builded sumptuous houses and pallaces; euery man wondring how hee should attaine to that great masse of wealth. Presently after his decease (which was obserued with the celebration of a most costly funerall) his Spectar or shadow in the same habit which he was knowne to weare being alieue, was seene to walke in the streets of the city: and so many of his acquaintance or others as he met, and offered in the way of salutation to embrace, so many either died, or fell into some grievous and dangerous disease immediatly after.

*Nider, lib. ult.
rim, Formic.*

The desperat
adventure of
two Knights
of Bohemia.

Niderius telleth this story: In the borders of the kingdome of Bohemia lieth a valley, in which diuers nights together was heard clattering of armour, and clamors of men, as if two Armies had met in pitcht battell. Two Knights that inhabited neere vnto this prodigious place, agreed to arme themselves, and discover the secrets of this inuisible Army. The night was appointed, and accommodated at all assayes they rode to the place, where they might descry two battels ready ordered for present skirmish; they could easily distinguish the Colours and prauant Liueries of euerie Company: but drawing neere, the one (whose courage began to relent) told the other, that he had seene sufficient for his part, and thought it good not to dally with such prodigies, wherefore further than he was he would not go. The other called him Coward, and prickt on towards the Armies; from one of which an horsman came forth, fought with him, and cut off his head. At which sight the other fled, and told the newes the next morning. A great confluence of people searching for the body, found it in one

one place, the head in another, but neither could discern the footing of horse or man; onely the print of birds feet, and those in myrie places, &c.

The Emblem.

A Visard, shewed by an hand extended from the clouds: those children which stand directly before it, and view the ougliness thereof, runne away, as affrighted with the vaine shadow; but such as stand behinde, looking onely vpon the hollownesse, and perceiuing the error, make it onely their sport, deriding those that are so simply terrified. Which agreeth with that of *Castador*, in Psalm. *Quis mortem temporalem metuat, cui aterna vita promittitur? quis labores carnis timeat, cum se in perpetua requie nouerit collocandum?* What is he that can feare a temporal death, to whom eternall life is promised? Or who would be afraid of the paines belonging to the flesh, that knowes they bring him to euerlasting rest. And we reade, *Phil. i. 24. For I am distressed betwixt both, desiring to be loosed and to be with Christ, which is best of all, &c.* It is held to be a maxim, That no man dieth more willingly, than hee that hath liued most religiously; which the more fearefully wee fly, the more earnestly we follow; and by liuing to die, men dye to liue. Saint *Augustine* telleth vs, there be three sorts of death, The first the death of Sinne; for euery Soule that sinneth shall die. The second a mysticall death, that is, when we die to sinne, and liue to God. The third is that death by which we fulfill the course of nature. *Non deterret sapientem mors, qua propter incertos casus quotidie imminet; & propter breuitatem vite nunquam longe potest abesse: i.* Death cannot terrifie a wise man, which by reason of so many vncertaine chances, is alwayes imminent; and in regard of the shortnesse of his life, can neuer be long absent. The Motto giuen by *Catfius* to this Emblem, is,

Nature hath
giuen to man
no better
thing than
Death. *Pliny.*

Mors Larvæ similis, tremor hinc, nihil inde maligni.

And his Conceit hereupon as followeth:

*Id mors est homini trepidis quod Larva puellis
Excitat ingentes frons utriusque metus.
Larva fugat pueros, frontem, non terga videntes
Ast alijs risum posteriora movent
Sensibus incurrit, cum lurida mortis imago
(Hei mihi) quam multis spes animusq; cadit:
At cui terga necis melior doctrina revelat,
Clamat, ades vita mors melior is iter.*

Aaa 2

Thus

¶ Thus paraphrased :

Death is to Man, as Visards to Girles show,
Who frighted run from what they do not know.
Behold the forehead, and th' aspect affrights :
View it behinde, and the mistake delights.
So when Deaths pallid image is presented,
How many men grow strangely discontented.
Who better counsel'd, on his backe parts looke,
And cry out, welcome Death ; we haue mis-tooke.

A morall interpretation (the Motto being, *Pessimus interpret rerum metus*) may be gathered from *Plutarch, in Moral.* where hee saith, *Terror absentium rerum ipsa novitate falso angetur, consuetudo tamen, & ratio efficit, ut ea etiam quae horrenda sunt natura, terrendi vim amittant* : i. The terror of things absent is encreased falsly by the novelty thereof : but Custome and Reason so bring to passe, that euen those things which are naturally horrid, come to lose the power of their terror. Feare is said to be the companion of a guilty conscience ; neither can there be any greater folly, than for a man to feare that which he cannot shun. Dayly experience hath brought it within the compasse of a proverbe, That he that feareth euery tempest can neuer make a good traueller. *Viget.* saith, It becommeth a man to be carefull, but not fearefull ; because it often hapneth, That seruile feare bringeth sudden danger. *Ouid* tells vs, *Epist. Her. 13.*

*Nos sumus incerta, nos anxius omnia cogit,
Quae possunt fieri facta putare, Timor.*

i. We are incertaine of our selues, and there is nothing possible to be done, but Feare persuades vs to be already done.

Feare is defined to be two-fold ; good & commendable Feare, grounded vpon Reason and Iudgement, which is awed more by reproch and dishonour, than by death or disaster : And euil Feare, which is destitute of Reason, and may be called Pusillanimitie, or Cowardise ; alwayes attended on by two perturbations of the Soule, Doubt and Sadnesse. Which may be also called the defect of Fortitude : Vpon which the Emblematist writeth in these words :

*Horrendo pavidas hinc territat ore puellas,
Inde cavo risum cortice larva movet.*

Deterior

Degeneres Animos timor arguit. Virg. Aenead. lib. 4.

Quantum quisque timet, tantum fugit. Petr. Arb. Satyr.

Tunc plerumque versat. Pessimus in dubijs, Augur, Timor. Stat. lib. 3 Theban.

*Deterior vero rerum succurrit imago,
Et falsa miseros anxietate premit.
Anget homo proprios animo plerumque dolores
Inque suam mens est ingeniosa necem
Eia age, terribilem rebus miser arripe larvam.
Ludicras error erit, quod modo terror erat.*

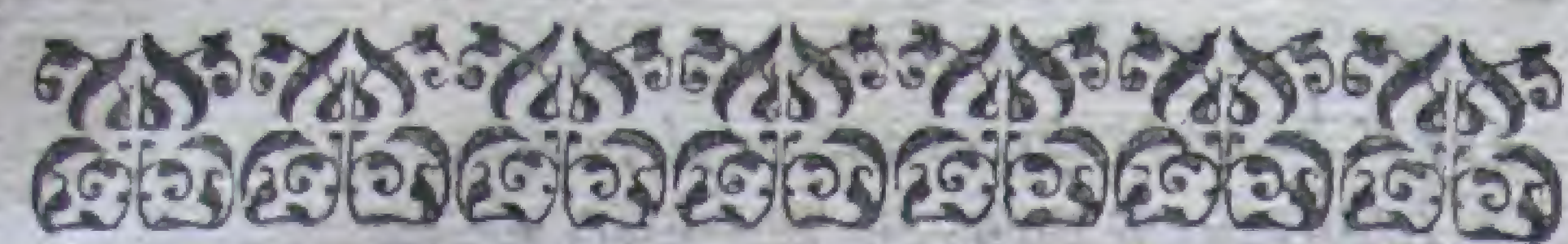
¶ Thus paraphrased.

Looke forward ; to faint Girles it terror breeds :
View it behinde, and laughter thence proceeds :
When Fortune looks vpon vs with a frowne,
We (in our owne feares wretched) are cast downe.
Man for the most part doth his owne grieffe cherish,
And in his minde growes witty how to perish.
But (Wretch) remoue the Visard, and that terror
(Before so horrid) thou shalt finde vaine error.

Miserimum est timere, cum spes nihil. Seneca in Troad.

Aaa 3

A Me-



A Meditation vpon the former Tractate.

I.

TO rip vp Gods great Counsels who shall strue,
Or search how far his hidden works extend?
Into the treasure of his wonders diue,
Or thinke his Maiestie to comprehend?
These things are granted vnto none alseue.
For how can such as know not their owne end,
Nor can of their beginning, reason show,
Presume his Pow'r and Might vnspcakable to know?

II.

If He should say, Weigh me the weight of Fire?
Or strue to call backe Yesterday that's past?
To measure out the Windes I thee desire,
Or search the dwellings of the Ocean Vast?
How the Seas flow, or how their Ebbes retyre,
Or in what moulds the Sun and Moone were cast?
Whence thou hadst life and fashion in the wombe,
Or wherfore (born thence) now to seek a second tombe?

III.

Sure thou wouldst answer, Fire cannot be weigh'd.
Or if? What ballance can the heat sustaine?
And of the Windes what measure can be made?
For I shall struet' imprison them in vaine.
And how the chambers of the Depth are layd?
Which none hath scene that hath return'd againe.
Or who the Houres already past can summe?
Or by his art preuent those seasons are to come?

IV.

How should I frame a Modell so capatious,
In which to cast the body of the Sunne?

Or

Or of the Moone? (so infinitely spations)
Or truly tell the courses that they run?
Neither can humane wit proue so audacious,
To question of his end ere he begun.
Neither with our weake sence doth it agree,
To find, how meere from nothing we first came to bee.

V.

If of the Fire, which thou dost hourly try?
If of the Winde, which blowes vpon thy face?
If of the Day, which daily passeth by?
(And what is now, to morrow hath no place)
Or those bright Planets mouing in the sky,
Which haue * Times Daughters in perpetuall chase.
Or if the Seas abisse thou canst not sound? (found.
To search whose chanel's yet there neuer line was

* The Houres;

VI.

If of thy selfe thou canst no reason show,
By all the vnderstanding thou canst claime?
How in the wombe thou first beganst to grow?
Or how thy life into thy body came?
Yet all these things, to be, we see and know,
They lie before vs, and we giue them name.
But if we cannot show the reason why,
How can we search the mysteries of the most Hye?

VII.

Number we may as well the things to come,
Gather the scatter'd drops of the last raine,
The sands that are vpon the shore to summe,
Or make the wither'd Floures grow fresh againe;
Giue the Mole eyes, or speech vnto the Dumble,
Or with small Vessels th' Ocean strue to draine:
Tell all the glorious stars that shine by night,
Or make a Sound or Voice apparant to the sight.

VIII.

The Forrest of it's lofty Cedars prou'd,
Whose spations boughes extended neere and far,
And from the earth the Sun did seeme to cloud.

Much

Much glorying in it's strength, thinks none should bar
His circumscribed limits; therefore vow'd
Against the mighty Ocean to make war,
Calling a Councell of each aged Tree,
Who with unanimous consent thereto agree.

IX.

Like counsell did the curled Ocean take,
And said, Let vs rise up against the Land;
Let's these our spacious borders larger make,
Nor suffer one tree in his place to stand:
The Earths foundations we haue pow'r to shake,
And all their lofty mountaines countermand.
Much honour by this conflict may be had,
If we to these our bounds can a new Countrey add.

X.

Tet was the purpose of the Forrest vaine,
For a Fire came, and all the Woods destroy'd:
And 'gainst the raging practise of the Maine,
Sands interpos'd, and it's swift course annoy'd.
Some Pow'r there was which did their spleens restrain:
For neither of them their intents enjoy'd.
'Twixt these I make thee Vmpire, vse thy skill;
Which canst thou say did well, or which of the did ill?

XI.

Both their intents were idle, thou wilt say,
And against Nature that they did devise:
The Woods were made within their bounds to stay,
And therefore to transgresse them were unwise.
The Seas that quiet in their channels lay,
And would so proud an action enterprise:
Be thou the judge betweene each undertaker,
Whether they both rebelled not 'gainst their Maker.

XII.

For as the Earth is for the Woods ordain'd,
Fixt there, not to remoue their sesled station:
And as the Flouds are in their shores restrain'd,
But neither to exceed their ordination;

So must all Flesh in frailty be contain'd,
(For so it hath been from the first Creation)
And only they things heauenly vnderstand,
Who are in heav'n, and prest at Gods almighty hand.

XIII.

If then things supernaturall we finde,
The depth whereof we cannot well conceive,
So abate and retruse from Mans weake minde,
Them we into our frailty cannot weave:
(As what's above Capacitie assign'd)
To let the first Disposer let vs leaue.
What's common amongst men is knowne to all;
But we may faile in those things metaphysicall.

XIV.

But be it euer our deuout intention,
To be so far remote from all ambition,
That whatsoeuer's above apprehension,
(If it be true, and of Diuine condition)
To quarrell with it in no vaine dissention,
But rather yeeld thereto with all submission.
Man, made of earth, to Earth God did confine;
Grace from above is the free gift of Pow'r Diuine.

XV.

This Grace is the third Person in the Trinitie:
The second, Wisedome; and the first, all Power.
To whom that we may haue more free affinitie,
Let vs submit vs henceforth from this hower:
And that we may attaine to true Diuinitie,
Pray, That they will their mercies on vs shower;
Here in this life, from Sathan vs defend,
And after bring vs to that joy which hath no end.

Crux pendentis est Cathedra docentis.
S. Augustine.



Thom. Hammon Armig. Rich. Gethinge M^r of y^e p^{er}son.



THE ARGUMENT of the ninth Tractat.

TO Spirits call'd Lucifugi
(From shunning Light) I next apply
My neere-ty'd Pen; of which be stor'd
In Mines where workmen dig for Oare.
Of Robin Good-fellow, and of Fairies,
With many other strange Vagaries
Done by Hob-goblins. I next write
Of a Noone-Diuel and a Buttry-Sprite,
Of grave Philosophers who treat
Of the Soules essence and her seat.
The strange and horrid deaths related
Of learn'd Magitians, animated
By Sathan, the knowne truth i' abiure,
And study Arts blacke and impure.
Of Curious Science (last) the vanity,
Grounded on nothing but uncertainty.
And that no Knowledge can abide the Test
Like that in Sacred Scripture is exprest.

The second Argument.

THe Angell, unto Man knowne best,
As last of Nine concludes the rest.

The Angell.

THree Yong-men of Darins Court contend
What thing should strongest be? One doth commend
Wine to haue chiefe dominion. The other sayes
The King hath prime place. And the third doth praise
The

1. 5/11. 53. 2. 10.

The Power &
Strength of
Wine.

The pow'r of *Women* to make others thrall;
But (aboue these) that *Truth* transcendeth all.
The King's inthron'd, his Peeres about him stated,
To heare this strife betwixt them three debated.
The first begins; O men who can define
Vnto the full, the pow'r and strength of *Wine*?
For needs must that be said to tyrannise,
Which tames the Strong, and doth deceiue the Wife.
The minde it alters, and 'tis that alone
That makes the Scepter and the Sheep-hooke one:
For you in *Wine* no difference can see
Betwixt the Poore and Rich, the Bond and Free.
It glads the heart, and makes the thoughts forget
Trouble and sorrow, seruitude and debt.
It doth enrich the minde in ev'ry thing,
That it remembers *Gouernor* nor King;
And causeth those who are in state most weake,
(Not thinking of their wants) of Talents speake.
It puts a daring in the cowards brest,
To loue those Armes he did before detest;
To draw his sword in fury, and to strike,
Opposing his best friends and foes alike:
But from the *Wine*, and when the tempest's o're,
He soone forgets all that had past before.
Then o you men (for I'le not hold you long)
Thinke *Wine*, that can do these things, is most strong.

The Power
and Strength
of the Kings.

Heceast; the next began, (and thus) O men,
Are not you strongest, first by land, and then
By sea? Are not all things in them contain'd,
Yours, as at first vnto your vse ordain'd?
But yet the King is greater, he rules all,
And is the Lord of these in generall:
Such as negotiate by sea or land,
Are but meere Vassals, and at his command.
If he shall bid them war, with least facilitie
They take vp armes, and run into hostilitie.
And if he send them against forrein Powers,
They breake downe Citadels, demolish Towers:
Mountaines they with the vallies shall make ev'n,
Or in the dales raise structures to braue heav'n;
They kill, or they are slaine, in ev'ry thing
They do not passe the precept of the King:
And if they ouercome, by right or wrong,
The spoile and honour doth to him belong.

Nay,

Nay, those which do not to the battell go,
But stay at home to plow, to till, to sow,
The fruits of all their labours and increase
They bring vnto the King, to keepe their peace;
Yet he is but one man. If he bid kill,
There is no sauing, (then much blood they spill:)
But if the word passe from him, they shall spare;
To shed least blood who's he so bold that dare?
If he bid smite, they smite: or if he frowne,
And bid demolish, all things are torne downe.
If he say Build, they build; or if destroy,
All goes to hauocke: and yet he in ioy
Meane time sits downe, doth eat, doth drinke, doth sleep,
And all the rest a watch about him keepe;
Neither can any tend his owne affaires,
But the Kings only, ev'ry man prepares
To do him seruice, (reason too) for they
Dare not but his great potencie obey.
Then aboue others is not he most strong?
This hauing said, the second held his tongue.
The third reply'd, O men, neither confine
Strength to the potent Monarch, nor to *Wine*,
Nor to the Multitude: 'gainst their opinion,
Hath not the *Woman* ouer these dominion?
Woman into the World the King hath brought,
And all such people as haue Empire sought
By land or sea, from them had Being first,
Bred from their wombes, and on their soft knees nurs't.
Those that did plant the Vine, and presse the iuice,
Before that they could taste it to their vse,
Had from them their conception; they spin, they weaue
Garments for men; and they from them receiue
Worship and honour: needfull th' are, no doubt,
As being such men cannot liue without.
If he hath gath' red siluer, or got gold,
Or found out ought that's pretious to behold;
Doth he not bring it to his choice Delight,
Her that is faire and pretious in his sight?
Leaues he not all his bus'nesse and affaire,
To gaze vpon her eyes, play with her haire?
Is he not wholly hers? doth he not bring
Gold to her, siluer, and each pretious thing?
Man leaues his Father, Mother, Countrey, all,
(What he esteemes most deare) to become thrall,

The Power
and Strength
of Women.

B b b

In

In voluntary bondage with his Wife,
To leade a priuat and contented life:
Which life for her he hazardeth, and her
Fore Father, Mother, Countrey, doth prefer.
Therefore by these you may perceiue and know,
Woman, to whom Man doth such seruice owe,
Beares rule o're you: Do you not trauell, swear,
And toile, that of your labors they may eat?

Man takes his sword, (regardlesse of his weale)
And (Madman-like) goes forth to rob and steale;
He sailes the seas, sounds Riuer, (nothing feares)
He meets a Lion, and his way he steares
Through darknesse, and what purchase, spoile, or boot
Is got, he prostrats at his mistresse foot.
This shewes, his Woman is to him more deare
Than he that got, or she that did him beare.

Some haue run mad; some, Slaues to them haue bin;
Others haue err'd, and perisht in their sin.

Do I not grant, the King in pow'r is great,
And that all Nations homage to his seat?
Yet I haue seene *Apame* her armes twine
About his necke, the Kings lov'd Concubine,
And daughter to the famous *Bartachus*;
I haue beheld her oft times vse him thus,
From the Kings head to snatch the Royall Crowne,
And smiling on him, place it on her owne;
Then with her left hand on the cheek he smite:
Yet he hath gap'd and laugh'd, and tooke delight
To see himselfe so vs'd. If she but smil'd,
(As if all pow'r from him were quire exil'd)
He laugh'd on her. If angry, he was faine
To flatter her, till she was pleas'd againe.

'Tis you, o men, whom I appeale vnto;
Are they not strongest then, who this can doe?

At this the King and Princes in amase,
Began each one on others face to gase.
When he proceeded thus; Say, o you men,
Resolue me, Are not *Women* strongest then?

The Earth is spacious, and the Heav'n is hye,
And the Sun swiftly in his course doth flye;
For in one day the Globe he wheeleth round,
And the next morning in his place is found.
Him that made these things must we not then call
Great? and *Truth* therefore great'st and strong'st of all?

The Power &
Strength of
Truth about
all things.

All

All the Earth calls for Truth; Heav'n doth proclaime
Her blessed; all things tremble at her name.
For Truth no vniust thing at all can doo:
The Wine is wicked, so the King is too,
Women are wicked, all the sonnes of men
Most wicked are, and such must needs be then
Their wicked works, there is no Truth therein,
And wanting Truth, they perish in their sin.
But Truth shall abide strong, and still perseuer,
For it shall liue and reigne euer and euer.
With her, of persons there is no respect,
She doth to this way nor to that reflect:
She knowes no diffrence; what is just she loues,
But what's impure and sinfull she reprocues.
And all men fauor her good works, because
Her judgements are vpright, and iust her lawes.
Shee's the Strength, Kingdome, Power, Dignitie,
And of all Ages Soueraigne Majestie:
Blest be the GOD of Truth. At this he stay'd.
Then all the people cry'd aloud and sayd,
(With publique suffrage) Truth is great'st and strongest,
Which (as it was at first) shall endure longest.

This is that Truth in quest of which we trade,
And which, without invoking Diuine aid,
Is neuer to be found: Now lest we erre
Concerning Spirits, 'tis fit that we conferre
With sacred Story: Thus then we may read,
(Where of the fall of Babel 'tis decreed)

Saith *Esay*, Thenceforth *Zym* shall lodge there,

And *Ohim* in their desolate rooves appeare:

The *Ostriches* their houses shall possesse;

And *Satyrs* dance there: *Ijim* shall no lesse

Howle in their empty Pallaces, and cry;

And *Dragons* in their forlorne places fly.

Again: The *Zym* shall with *Ijim* meet;

And the wilde *Satyr* with his parted feet

Call to his fellow: There shall likewise rest

The *Scritch-Owle*, and in safety build her nest.

The *Owle* shall lodge there, lay and hatch her brood;

And there the *Vultures*, greedy after food,

All other desolate places shall forsake,

And each one there be gathered to his Make.

Bbb 2

Some

Esay 13. 21.

Cap. 34. 11.

This is a Marginal note in the Geneva translation. Zym, Iym, Okim, &c.

Subterren Spirits.

Olaus Magnus lib. 8. cap. 10.

Cobali.

Some moderne Writers speaking of this Text, Because that they would leaue it vnperplext, Say, That by these strange names be either meant Mis-shapen Fowles, or else it hath extent Further, to wicked Sp'rits, such as we call Hob-goblins, Fairies, Satyrs, and those all Sathan by strange illusions doth employ, How Mankinde to insidiate and destroy. Of which accursed ranke th' appeare to bee Which succeed next in this our Historie.

Subterren Spirits they are therefore styl'd, Because that bee'ng th' vpper earth exyl'd, Their habitations and aboads they keepe In Con-caues, Pirs, Vaults, Dens, and Cauernes deepe; And these *Tribemius* doth hold argument To be of all the rest most pestilent: And that such Dæmons commonly inuade Those chiefly that in Mines and Mettals trade; Either by sudden putting out their lamps, Or else by raising suffocating damp, Whose deadly vapors stifle lab'ring men: And such were oft knowne in *Trophonius* den. Likewise in *Nicaragua*, a rich Myne In the West-Indies; for which it hath ly'ne Long time forsaken. Great *Olaus* writes, The parts Septentrionall are with these Sp'ryts Much haunted, where are seen an infinit store About the places where they dig for Oare.

The Greeks and Germans call them *Cobali*. Others (because not full three hand-fulls hye) Nick-name them Mountaine-Dwarfs; who often stand Officious by the Treasure-deluers hand, Seeming most busie, infinit paines to take, And in the hard rocks deepe incision make, To search the mettals veines, the ropes to fit, Turne round the wheelles, and nothing pretermitt To helpe their labour; vp or downe to winde The full or empty basket: when they finde The least Oare scatter'd, then they skip and leape, Together't thriftily into one heape. Yet of that worke though they haue seeming care, They in effect bring all things out of square, They breake the ladders, and the cords vntwist, Stealing the workmens tooles, and where they list

Hide

Hide them, with mighty stones the pits mouth stop, And (as below the earth they vnderprop) The Timber to remoue they force and strue, With full intent to bury them alieue; Raife stinking fogs, and with pretence to further The poore mens taske, aime at their wracke and murther. Or if they faile in that, they further aime, (By crossing them and bringing out of frame Their so much studied labor) so extreme Their malice is, to cause them to blaspheme, Prophane and curse: the sequell then insuing, The body sav'd, to bring the soule to ruin.

Of these, that to mans hurt themselves apply, *Munsterus* writes in his Cosmography. Such was the Dæmon *Annebergius*, who Twelue lab'ring men at once did ouerthrow In that rich siluer Mine, call'd to this day By Writers, *Corona Rosaica*. The like (where choicest mettals they refine) *Snebergius* did in the Georgian Mine. These are the cause the earth doth often cleaue, And by forc'd errannies and deepe rifts receiue Robustious windes, her empty cavernes filling: Which being there imprison'd, and vnhwilling To be so goald, struggle, and wanting vent, Earthquakes thereby are caus'd incontinent, Such as remoue huge mountaines from their scite, And Turrets, Tow'rs, and Townes demolish quite.

In Arragon (*Alphonfus*) bearing sway In Brixim, Apulia, and Campania, Happen'd the like. So great an earthquake chanc't (When *Bajazet* was to the Throne advanc't) In *Constantines* great City, that of men Full thirty thousand in one moment then Perisht, th' Imperiall pallace quite destroy'd. In the same kinde *Dyrachium* was annoy'd Vnder Pope *Felix*; and great Rome together Three dayes, so shooke, the people knew not whether The latest day was come. Like terror strooke The World, when most part of the East was shooke, In *Hadrians* reigne. Like terror did encroch Vpon the famous city Antioch, When *Valentinian* and *Valens* bore Ioint scepter; what was nener knowne before

Bbb 3

Then

The diuel called *Anneberg*.

The Diuel *Snebergius*.

Spirits the cause of earthquakes.

Strange earthquakes.

In Constant.

In Dyrachium. In Rome

Ann. 361. In the Eastern parts.

In Antioch.

In Illiria, Pan-
nonia, Dal-
matia, Mora-
uia Bauaria,
Dacia.
Auentinus re-
ports this of
Bauaria super-
rior.

Conrad Me-
denb. Philos.
& Mathematic.

Of Treasure
hid in the
Earth & kept
by Spirits,

As Psephus.

As Laureat. A-
nanius.

Then hapned: for by an earths mighty motion
The waters were diuided in the Ocean,
And those concealed channels appear'd bare,
Which till then neuer saw the Sunne nor Aire.
Ships riding then in Alexandria's Bay,
Are tost on tops of houses, and there stay;
With as much swiftnesse bandied from the seas,
As balls at Tennis playd, and with like ease.

Illyria, Pannonia, and Dalmatia,
Morauia, Bauaria, and Dacia,
Were with the earths like-horrid feuers shaken,
And many townes and cities quite forsaken.
But in Bauaria (as my Author sayes)
One of these Tremors lasted forty dayes,
When six and twenty tow'rs and castles fell,
Temples and Pallaces, supported well;
Two great vnited hills parted in twaine,
And made betweene them a large level'd plaine:
It, beasts and men in the mid fields or'ethrew.
But that which aboue all things seem'd most new,
Of bodies fifty, not inhumated,
Were to mans sight miraculously translated
To statues of white salt. Then dwelling neere,
Of this strange prodegie eye-witnesse were
Conrad of Medenberch, a Philosopher,
And the great Austria's Arch-Dukes Chancellor.

These Spirits likewise haue the pow'r to show
Treasures that haue been buried long below:
By Gods permission, all the veins conceald,
Of gold or siluer, are to them reueald.
Of Vnions, Stones, and Gems esteemed high,
These know the place and beds wherein they ly;
Nay ev'ry casket and rich cabiner
Of that vnristed rocke wherein th' are set.
But to dispose these, some are of opinion
It lies not in their absolute dominion:
For God will not permit it, as fore knowing
Such auaritious thoughts in mans heart growing.
His corrupt nature would to Mammon bow,
And his Creator leaue he car'd not how.

Others yeeld other reasons: Ev'ry selfe-
Spirit is so opinion'd of this pelfe,
(I meane those seruants of God *Plutus*) that
The least they will not part with, no not what

They

They might with ease spare. Some thinke they persist
To keep't to the behoofe of Antichrist,
Inprejudice and dammage of th' Elect.
Nay, to their owne sonnes whom they most affect,
Either their bounty is exceeding small,
Or else the substance meere phantasticall.

Stumpsius recites this story, which ('t n' appeare
By computation) hapned in the yeare
One thousand five hundred twenty: There's a place
Neere Bassil, which hath entrance by a space
Narrow and strait, but is within capacious,
And (as fame goes) possess'd with Sp'its vngracious.
The like is in our Peke-hills to be seene,
Where many men for nouel-sake haue beene.
Another that's call'd Ouky hole, neere Wells;
All vnder earth, and full of spacious cells,
Both wondrous caues. Nor can't be truly said,
Whether by Art or Nature they were made.

But to the first; A Botcher of that towne,
Rude of behavior, almost a meere clowne,
Yet bold and blunt, vncapable of dread,
Especially when wine was in his head,
Into that Caue this Groome presum'd to enter
Further than any man till then durst venter.
He lights a waxen taper, which before
Was consecrate, then enters at a dore
Of sollid iron, which difficultly past;
Then chamber after chamber, comes at last
To a fresh fragrant garden, ev'ry thing
Seeming as if there had been lasting Spring.
In midst of which a goodly Pallace stands,
The frame appeares not built by mortall hands,
So curious was the structure, no inuention
There, but exceeding humane apprehension.
When entring the great Hall, he may espye
Vpon a throne magnificent and hye,
A Virgin of surpassing beauty plac't,
(Incomparable vprward from the wast)
Her golden haire about her shoulders hung,
Smooth brow'd, cleare ey'd, her visage fresh and young:
But all below the girdle seem'd to twine
About the chaire, and was meere serpentine.
Before her stood an huge great brasen chest,
Crosse-barr'd and double lockt, it seemes possib

Of

This is the o-
pinion of D. V.
latus Treui-
rensis.
A strange at-
tempt of a
Botcher.
This place is
called Angusta
Kaura Cora.

Peke-hills in
Darby-shire.

Ouky hole in
Summerfet
shire.

Of mighty treasure, and at either end
 A blacke fierce ban-Dog couched, to defend
 That Magosin; for such as approach neere,
 With their sharpe phangs they threat to rend and teare.
 She checks their fury, makes them stoope and lye
 Flat on their bellies: She doth next vntye
 A strong and double-warded Key that hung
 About her necke, (in a silke Ribbond strung.)
 The Chest she first vnlocks, then heaues the lid,
 And shewes th' Aduent'rer what was therein hid
 Gold of all stamps, and siluer in great store,
 (*Midas* it seemes of *Bacchus* askt no more)
 A small piece of each Coine to him she giues,
 Desiring him to keepe it whilest he liues;
 (Her bounty stretcht but to an easie load)
 All that he got he after shew'd abroad.
 And when she gaue it, thus she him bespake;
 A Princeesse see, who for a step-dames sake
 Am thus transform'd, my fortunes ouerthrowne,
 And I despoyl'd both of my state and Crowne.
 But were I by a yong man three times kist,
 Who from his childe-hood euer did persist
 In modesty, and neuer stept astray,
 I by his meanes should be remov'd away;
 And as his vertues guerdon, for a dower,
 He should receiue this masse, now in my power.
 Twice (as he said) he stroue her lips to touch;
 But in th' attempt her gesture appear'd such,
 Her face so alter'd, her aspect so grim,
 Her chattring teeth so gnashing, as if him
 She would haue instantly deuour'd; it seem'd,
 'Twixt hope and feare to be as then redeem'd.
 But yet so terrible his offer was,
 That for the worlds wealth added to that masse,
 He durst not on the like exploit be sent,
 But turned thence by the same way he went.
 Yet by this strange relation, after mov'd
 (By some of his Allyes whom he best lov'd)
 To second his attempt, he neuer more
 Could finde the way backe to that charmed dore.
 Not many yeares ensuing this, another
 Of the same towne, a kinsman or a brother
 Hoping thereby a desprat state to raise,
 By his direction had made oft essayes,

This

This strange enchanted Pallace to discouer,
 And to that Queene to be a constant Louer.
 At length he entred, but there nothing found
 Saue bones and skulls, and Coarles vnder ground:
 But was withall so far distract in sence,
 He dy'd some three dayes after parting thence.
 The like vaine hope did *Apollonius* blinde;
 Who though he studied by his Art to finde
 Hid gold, and wholly gaue his minde vnto't,
 His fare thereby not better'd by a roote,
 (For so mine Authors say) The great Magition
Agrippa minding to make inquisition
 By Magicks helpe, and search for treasures hidden;
 Not only by the Emp'rour was forbidden,
Carolus the fift; but histories report,
 He for that notion banisht was the Court.
Andrew Theuerus tells vs, One *Macrine*
 A Greeke, labor'd the earth to vndermine,
 In *Paros* Isle, and in that hope resolv'd,
 Him suddenly the earth quite circumvolv'd.
 Of *Cabades* the mighty Persian King,
 Two Authors, *Glycas* and *Cedrenius*, bring
 This Historie to light: 'Twixt the confines
 Of Persia and of India, there be Mines
 In Mount *Zudaderin*, of stones and gems,
 Some valu'd at no lesse than Diadems:
 But how to compasse them was found no meane,
 The passage being kept by Spirits vncleane.
 Th' ambitious King, for such a masse of pelfe
 Daring to tug with *Lucifer* himselfe,
 Brings thither an huge army, sundry wayes
 Assaults the mountaine: still the Diuels raise
 Tempests of fire and thunder to their wracke,
 And maugre opposition force them backe.
 After retreat, the covetous King persists
 In his attempt, and of the Cabalists
 And Magi calls a Councell, and of them
 Demands, By what vnheard of stratagem
 This Treasure may be compast. They agree,
 It by one onely meanes atchiev'd may bee;
 Namely, That in his prouinces reside
 A Sect of Christians, at that time deny'de
 Their liberty of conscience: now if they
 Will to that God they serue deuoutly pray,

Their

So reported by
Lucigenus and
Philostratus.And *Theuerus*.A strange Hi-
story of *Ca-
bades* King of
Persia.

Their Orifons haue sole pow'r to withstand
The force and fury of that hellish Band.

By one of his great Princes the King
Vnto the Patriarch many kinde commends;
Of him desiring their spirituall aid,
Those damned Caca-dæmons to inuade.
The Bishop grants, proclaimes a gen'rall Fast,
All shrieue them of their sinnes; which done, at last,
Betwixt the Mountaine and the Campe they bend
Their humble knees, and in their pray'rs commend
The Sultans safety. This no sooner done,
But these infernall Fiends afrighted runne,
With horrid cries and yells the aire they fill,
And leaue to him the conquest of the hill.

D. Faustus and
Cornel. Agrip.

Of Faustus and Agrippa it is told,
That in their trauels they bare seeming gold
Which would abide the touch; and by the way,
In all their Hostries they would freely pay.
But parted thence, myne Host thinking to finde
Those glorious Pieces they had left behinde,
Safe in his bag, sees nothing, saue together
Round scutes of horne, and pieces of old leather.
Of such I could cite many, but I'le hye
From them, to those we call *Lucifugi*.

Of spirits cal-
led *Lucifugi*.

John Milesius.

Pugs, Hobgob-
lins.

Robin good-
fellow, Fairies.

These in obscurest Vaults themselves inuest,
And about all things, Light and Day detest.
In John Milesius any man may reade
Of Diuels in Sarmatia honored,
Call'd *Kotiri*, or *Ribaldi*; such as wee
Pugs and Hob-goblins call. Their dwellings bee
In corners of old houses least frequented,
Or beneath stacks of wood: and these conuented,
Make fearefull noise in Buttries and in Dairies;
Robin good-fellowes some, some call them Fairies.
In solitarie rooms These vprores keepe,
And beat at dores to wake men from their sleepe;
Seeming to force locks, be they ne're so strong,
And keeping Christmasse gambols all night long.
Pots, glasses, trenchers, dishes, pannes, and kettles
They will make dance about the shelues and settles,
As if about the Kitchen toft and cast,
Yet in the moruing nothing found misplac't.
Others such houses to their vse haue fitted,
In which base murthers haue been once committed.

Some

Some haue their fearefull habitations taken
In desolat houses, ruin'd, and forsaken.

Examples faile not to make these more plaine;
The house wherein *Caligula* was slaine,
To enter which none euer durst aspire
After his death, till 'twas consum'd by fire.
The like in Athens; of which *Pliny* writes
In his Epistles. As *Facetus* cites,

Reported by
Sueton. Tranq.

Plin. in Epist.
A strange
story reported
by *Fincelius*.

In Halberstad (saith he) there is a Dwelling
Of great remarke, the neighbour roofes excelling
For architecture; in which made abroad
A mighty rich man, and a belly-god.
After whose death (his soule gon Heav'n knowes whicher)
Not one night fail'd for many moneths together,
But all the roomes with lighted tapers shone
As if the darknesse had beene chac't and gone,
And Day there onely for his pleasure stay'd.
In the great chamber where before were made
His riotous feasts, (the casements standing wide)
Clearly through that transparence is espy'de
This Glutton, whom they by his habit knew,
At the boords end, feasting a frolicke crew
Of lusty stomacks that about him sate,
Serv'd in with many a cost'ly delicate,
Course after Course, and ev'ry Charger full:
Neat Seruitors attended, not one dull,
But ready to shift trenchers, and fill wine
In gilded bowles; for all with plate doth shine:
And amongst them you could not spy a guest,
But seem'd some one he in his life did feast.
At this high rate they seem'd to spend the night,
But all were vanisht still before day light.

Of Bishop *Datus* a learn'd Clerke thus saith;
He for the true profession of his Faith,
Sent into exile, in his difficult way
Opprest with penurie, was forc'd to stay
In Corinth: nor there lodging could he haue
In any Inne or place conuenient, saue
A corner house, suppos'd to be enchanted,
And at that time with sundry Diuels haunted.
There taking vp his lodging, and alone,
He soundly slept till betwixt twelue and one:
When suddenly (he knew not by what cranny,
The dores bee'ng fast shut to him) came a many

Georg. Tauron-
ensis of Davi-
us Bishop of
Mediolanum

Of

Of Diuels thronging, deckt in sundry shapes,
Like Badgers, Foxes, Hedge-hogs, Hares, and Apes.
Others more terrible, like Lions rore:
Some grunt like hogs, the like ne're heard before.
Like Bulls these bellow, those like Asses bray;
Some barke like ban-dogs, some like horses ney:
Some howle like Wolues, others like Furies yell,
Scarfe that blacke Santus could be match'd in hell.
At which vp starts the noble Priest, and saith,
O you accursed Fiends, Vassals of wrath,
That first had in the East your habitation,
Till you by pride did forfeit your saluation:
With the blest Angels you had then your seat,
But by aspiring to be god-like great,
Behold your rashnesse punisht in your features,
Being tranſhap'd into base abject creatures,
This hauing spoke, the Spirits disappear'd,
The house of them for ever after clear'd.

One thing, though out of course it may appeare,
Yet I thought fit to be inserted here:
The rather too the Reader I prepare,
Because it may seeme wonderfull and rare.
Receiue't as you thinke good; or if you please
To beleue *Plutarch*, then his words are these:
One call'd *Enapius*, a yong man well bred,
By the Physicians was giu'n out for dead,
And left to his last sheer. After some howers
He seem'd to recollect his vitall powers,
To liue againe, and speake: The reason why
Demanded of his strange recouerie?
His answer was, That he was dead 't was true,
And brought before th' infernall Bar. They view
Him o're and o're, then call to them who haue charge
The spirit from the body to inlarge:
Whom *Pluto* with the other Stygian Pow'rs
Thus threat; Base Vassals can we thinke you ours,
Or worthy our employment, to mistake
In such a serious errand? Do we make
You Officers and Liſtors to arrest
Such as are call'd to their eternall rest;
And when we send for one whose dismall fate
Proclaimes him dead, you bring vs one whose date
Is not yet summ'd, but of a vertue stronger,
As limited by vs to liue much longer.

A strange Hi-
story of one
recouered to
Life.

Enapius re-
membred by
Plutarch.

We

We sent, that with *Nicander* you should meet,
A Currier that dwells in such a street:
And how haue you mistooke? This Soule dismisſe,
And fetch his hither to our darke Abisse.
With that (saith he) I waken'd. His friends sent
Vnto the Curriers house incontinent,
And found him at the very instant dead,
When he his former life recovered.
And though meere fabulous this seeme to be,
Yet is it no impossibilitie
Fiends should delude the Ethnicks, and on them
Confer this as a cunning stratagem,
To make them thinke that he dispos'd mans breath,
And had the sole pow'r ouer life and death.
At nothing more these auerſe Spirits aime,
Than what is Gods, vnto themselves to claime.

Others there are, as if destin'd by lot,
To haue no pow'r but ouer goods ill got.
For instance; One long with the world at strife,
Who had profest a strict religious life,
And taken holy Orders, at his booke
Spending his spare houres; to a crafty Cooke
Was neere ally'de, and at his best vacation
Findes out a time to giue him visitation;
And greets him with a blessing. The fat Host
Is glad to see his Vncle; Sod and Roſt
He sets before him, there is nothing (fit
To bid him welcome) wanting: downe they sit.
The good old man, after some small repast,
More apt to talke than eat, demands at last
Of his Lay Nephew, (since he toiles and strives
In this vaine world to prosper) how he thrives?
The Cooke first fetcheth a deepe sigh; then sayes,
O Vncle, I haue sought my state to raise
By ev'ry indirect and lawlesse meane,
Yet still my covetous aimes are frustrat cleane.
I buy stale meat, and at the cheapest rate;
Then if my Guests complaine I cog and prate,
Out-facing it for good. Sometimes I buy
Beeves (haue been told me) of the murrain dye.
What course haue I not rooke to compasse riches?
Ventur'd on some haue been found dead in ditches;
Bak'd dogs for Venison, put them in good paste,
And then with salt and pepper helpt their taste.

A strange Hi-
story of the
Spirit of the
Buttry.

Ccc

Meat

Meat roasted twice, and twice boyl'd, I oft sell,
 Make pies of fly-blowne joints, and vent them well:
 I froth my cannes, in ev'ry jug I cheat,
 And nicke my Ghests in what they drinke or eat:
 And yet with these and more sleights, all I can,
 Doth not declare me for a thriving man;
 I pinch myne owne guts, and from others gleane,
 And yet (though I shew fat) my stocke is leane.

The good old man, though at his tale offended,
 No interruption vs'd till he had ended.
 First hauing shooke his head, then crost his brest,
 Cousin (said he) this lewd life I detest:
 Let me aduise you therefore to repent;
 For know, ill-gotten goods are lewdly spent.
 Pray let me see your Buttry. Turne your face
 (Saith the Cooke) that way, you may view the place,
 That casement shewes it. Well done, (saith the Priest)
 Now looke with me, and tell me what thou seest?
 When presently appeares to them a Ghost,
 Swolne-checkt, gor-bellied, plumper than myne Host;
 His legs with dropisie swell'd, gouty his thighes,
 And able scarce to looke out with his eyes,
 Feeding with greedinesse on ev'ry dish,
 For nothing could escape him, flesh or fish:
 Then with the empty jugges he seemes to quarrell,
 And sets his mouth to th' bung hole of a barrell,
 (Lesse compast than his belly) at one draught
 He seemes to quaffe halfe off, then smil'd and laught,
 When jogging it he found it somewhat shallow:
 So parted thence as full as he could wallow.

Mine Host amas'd, desires him to vnfold
 What Monster 't was made with his house so bold.
 To whom his Vncle; Hast thou not heard tell
 Of Buttry-Spirits, who in those places dwell
 Where cou'nage is profest? Needs must you waine
 In your estate, when such deuour your gaine.
 "All such as study fraud, and practise euill,
 "Do only starue themselves, to plump the Deuill.
 The Cooke replies, What course (good Vncle) than
 Had I best take, that am (you know) a man
 Would prosper gladly, and my fortunes raise,
 Which I haue toild and labour'd diuers waies?
 He mildly answers, Be advis'd by mee,
 Serue God, thy neighbour loue, vse charitie,

Frequent

Frequent the Church, be oft deuout in pray'r,
 Keepe a good conscience, cast away all care
 Of this worlds pelfe, cheat none, be iust to all,
 So shalt thou thrive although thy gaine be small;
 For then no such bad Spirit shall haue pow'r
 Thy goods directly gotten to deuour.
 This said, he left him. Who now better taught,
 Begins to loue what's good, and hate what's naught;
 He onely now an honest course affects,
 And all bad dealing in his trade corrects.
 Some few yeares after, the good man againe
 Forsakes his cloister, and with no small paine
 Trauels to see his Kinsman, in whom now
 He findes a change both in his shape and brow;
 Hee's growne a Bourger, offices hath past,
 And hopes (by changing copy) at the last
 To proue chiefe Alderman, wealth vpon him flowes,
 And day by day both gaine and credit growes.
 Most grauely now he entertaines his Ghest,
 And leads him in the former roome to feast.
 Some conference past betwixt them two at meat,
 The Cooke spake much, the Church-man little eat;
 But findes by many a thankfull protestation,
 How he hath thriv'd since his last visitation.
 The table drawne, the Ghests retyr'd aside,
 He bids him once more ope the casement wide
 That looks into the Larder: where he spies
 The selfe-same Sp'rit with wan cheekes and sunke eies,
 His aspect meagre, his lips thin and pale,
 (As if his legs would at that instant faile)
 Leaning vpon a staffe, quite clung his belly,
 And all his flesh as it were turn'd to gelly.
 Full platters round about the dresser stood,
 Vpon the shelues too, and the meat all good;
 At which he snatcht and catcht, but nought preuail'd,
 Still as he reacht his arme forth, his strength fail'd;
 And though his greedy appetite was much,
 There was no dish that he had pow'r to touch.
 He craules then to a barrell, one would thinke,
 That wanting meat, he had a will to drinke:
 The Vessels furnisht and full gag'd he saw,
 But had not strength the spigot forth to draw;
 He lifts at jugs and pots, and cannes, but they
 Had been so well fill'd, that he vnneeths may

Ccc 2

Aduance

Certain marks
by which
good Spirits
are distinguish-
ed from the
bad.

What shapes
demons may as-
sume & what
they cannot.

Their actions.

Aduance them (though now empty) halfe so hy
As to his head, to gaine one snuffe thereby.
Thus he that on ill gotten goods presum'd,
Parts hunger-starv'd, and more than halfe consum'd.
In this discourse far be it we should meane,
Spirits by meat are fatted or made leane:
Yet certaine 'tis, by Gods permission they
May ouer goods extorted beare like sway.

'T were not amiss if we some counsell had,
How to discerne good Spirits from the bad,
Who since they can assume the shape of light,
In their discov'ry needfull is foresight.
In one respect th' agree; for both can take
Bodies on them, and when they please forsake
Their shapes and figures: but if we compare
By circumstance, their change, they diffrent are;
As in their true proportion, operation,
Language, and purpose of their transmutation.
Good Angels, though vndoubtedly they can
Put on all formes, still take the shape of Man.
But the bad Demons, not with that content,
When they on their curst embassies are sent,
In figures more contemptible appeare,
One like a Wolfe, another like a Beare:
Others resembling Dogs, Apes, Monkeys, Cats,
And sometimes Birds, as Crowes, Pies, Owles, and Bars.
But neuer hath it yet been read or told,
That euer curst Spirit should be so bold
To shew his damned head (amongst them all)
In th' innocent Lambes, or Doves that haue no gall.
Some giue this reason; God would not permit,
Since by the Lambe his deare Sonne thought it fit
Himselfe to shadow, and the Holy-Ghost
(As in that Bird whom he delighted most)
To assume her figure in his apparition,
That Fiends should in these shapes shew any vision.
Whoso will sift their actions, he shall finde
(By their successe, if well or ill inclin'd)
The one from other; for the blessed still
Square all their actions to th' Almightyes will,
And to mans profit: neither more nor lesse,
The limit that's prescrib'd them they transgresse.
The Cacadaemons labour all they can
Against Gods honour and the good of man:

Therefore

Therefore the end of all their apparitions
Are meere idolatrous lies and superstitions:
They to our frailties all grosse sinnes impute,
That may the body staine, or soule pollute;
And when they aime against vs their chiefe batteries,
They bait their deadly hookes in candy'd flatteries,
In golden bowles they poysonous dregs present,
Make shew to cure, but kill incontinent;
And therefore it behooues man to haue care,
Whom thousand wayes they labour to ensnare.

Take Saint Iohns counsell; Be not you (saith hee)
Deceiv'd by your too much credulitie:

Beleeue not eu'ry Spirit, but first try
Whether he doth proceed from God on hy.

Examine eu'ry good thing they pretend,
Whether they likewise doo't to a good end.
To diuers maladies they can giue ease,
Comfort and helpe, vprores sometimes appease,
Predict mischances, teach men to eschew
Mischiefes which they prepar'd as well as knew.
In all their speech Gods name they neuer vse,
Vnlesse it to dishonour and abuse.

Another speciall signe they cannot scape,
Namely, That when they put on humane shape,
To giue man iust occasion to misdoubt them,
Some strange prodigious marke they beare about them
In one deficient member. These be nores
To finde them out, either the feet of Goats,
Foreheads of Satyrs, nailes deform'd and crooked,
Eyes broad and flaming, noses long and hooked,
Hands growne with haire, and nostrils broad and wide,
Teeth gagg'd, and larger than their lips can hide.

The Crosses signe (saith *Atbanasius*) they
Cannot endure, it puts them to dismay.
Lactantius tells vs, When vpon a season
An Emp'ror of his Idoll askt the reason
Of some doubt that perplext him, a long space
He answer'd not: the cause was, that in place
A Christian then was present at that time
Who had new blest him with the Crosses signe.

Good Angels when to man they first appeare,
Although they strike him with amaze and feare,
Their embassies bee'ng done, before they part,
They leaue him with great joy and cheare of heart.

Ccc 3

As

A special mark
to know euill
Spirits by.

Atbanasius.

Lactantius.

As he at whose dread presence *Daniel* shooke;
 As th' Angell *Gabriel*, whom the Holy-Booke
 Makes mention of, who when he came to bring
 To the blest Maid a message from heav'ns King,
 Frightfull at first appear'd his salutation,
 But th' end thereof was full of consolation.
 But the bad Spirits bringing seeming ioy,
 The end thereof's disaster and annoy.
 From circumstance might many more arise,
 But these for this place at this time suffice.
 Be it held no digression to looke backe
 From whence I came, inquiring if I lacke
 No fit accoutrement that may be found
 Behoofull for the journey I am bound.
 Something I had forgot in my great speed:
 Of Musicke then, e're further I proceed;
 I must deriue it from the first of dayes.
 The Spheres chime Musicke to their Makers praise.
 In the worlds first Creation it begunne,
 From the word *Fiat* spoke, and it was done,
 Was sound and sweetnesse, voice, and symphonie,
 Concord, Consent, and heav'nly harmonie.
 The three great Orders of the Hierarchie,
 Seruants vnto th' eternall Majestie,
 In their degrees of Ternions houely sing
 Loud *Halleluiah*s to th' Almighty King.
 The Seraphins, the Cherubins, and Thrones,
 Potestates, Vertues, Dominations,
 The Principats, Arch-Angels, Angels, all
 Resound his praise in accents muscally:
 So doe the Heav'ns and Planets, much below them.
 Touching the first, those that seeme best to know them,
 Thus of their quicke velocitie relate:
 As the supreme and highest, agitate
 Their wheelles with swiftest motion, so conclude,
 The lowest finish their vicissitude:
 That is, their naturall courses much more soone.
 As first, in nine and twenty dayes the Moone,
 The Sun and Venus in one twelue-month theirs,
 And Saturne his in thirty compleat yeares;
 But many thousands must be fully done,
 Before the starry heav'ns their course haue runne.
 Such and so great is mans innate ambition,
 Into all knowledge to make inquisition,

Of Musicke,
 A Canto Sym-
 phonie.

The velocitie
 of the heauens
 and planets,

The ambition
 of Man to
 search into
 hidden Arts,

The

The depth of Natures hidden wayes to sound,
 Mystries to search, and diue in arts profound.
 As if we looke into the first of Time,
 When as the World was in it's youth and prime,
 Ev'n to this latest Age, those much commended
 For deepe conceptions, greatly haue contended
 (Almost aboute capacitie indeed)
 Laboriously, each other to exceed.
 But as the Fable of *Ixion* proud
 Saith, he in *Iuno*'s stead embrac'd a Cloud:
 So for the most part those of wits refin'd,
 Building vpon their amplitude of mind,
 And by their owne vaine apprehensions sway'd,
 In their maine course erroneously haue stray'd;
 Either in all mistaking, or some part,
 Error for Truth, and Ignorance for Art.
 The reason is, That in things vndecided,
 By selfe-conceit bee'ng obstinately guided,
 And not acquiring out the perfect ground,
 What's finite they with infinite confound;
 What's humane, with diuine; what's wrong, with right,
 As out of darknesse struing to draw light.
 Hence comes so many Sects and Schooles t' arise
 Amongst the Sophists, thinking themselues wise;
 As Pythagorians, Epicures, Platonicks,
 Pythonicks, Scepticks, and Academicks,
 Eleaticks, Peripateticks, Stoicks too,
 With others more: And all these as they doo
 Differ in names, so in opinions, and
 Vpon diuersitie of judgements stand.
 For instance; First, as touching the foundation
 Of things that since the Chaos had creation,
 And cause efficient, some hold Earth, some Fire,
 Some Water, others Aire: some Sects conspire
 Vpon the full foure Elements to impose it.
 One names the Heav'ns; another saith (he knowes it)
 The Stars were workers; Atoms this man names;
 Another, Number; and the former blames;
 Some, Muscally consent drawne from the Spheres;
 Some Full, some Empty: by all which appears,
 Those things are only quarrel'd with, not prov'd;
 For nothing's constant, sollid, or immov'd,
 In all their doctrines each with other jar,
 And are indeed still in seditious war.

And

plenitudo
 et vacuitas

Job cap. 38.

And therefore God reproveth Job for aspiring,
And to his hidden wayes too deepe inquiring:
Thus saying, *Who is he that doth obscure
Knowledge with words imperfect and impure?
Gird up thy loines, thee like a man prepare,
I will demand, and thou to me declare;
Where wast thou when I layd the earths foundation?
If thou hast knowledge, giue me true narration?
Who measur'd it? now (if thou canst) diuine:
Or ouer it what's he hath stretcht the line?
Vpon what are the solid Bases made?
Or who the corner stone thereof first layd?
When all the Morning Starres (as but one-voic't)
Prais'd me together: when all Saints reioyc't.
Who shut the Sea with dores vp, when the same
As from the wombe it selfe issu'd and came?
When for it I the Clouds a cov'ring found,
And as in swathing bands, in darknesse bound;
And said, Thou hitherto shalt haue free way,
No further, thou shalt here thy proud waues stay.
And after this, the secrets doth pursue
Of Snow, Haile, Tempests, with the Light and Dew,
Raine, Ice, Death, Darknesse, and so further runnes
To th' Pleiades, Arcturus and his sonnes.*

Cor. cap. 3. 16.

Saith Paul, *In this world none himselfe deceiue,
To thinke hee's wise; but such vaine phantasies leaue,
And let him be a foole, so to be wise.*

Job 5. 13.

For this worlds wisdom is a meere disguise
Of foolishnesse with God. Scriptures thus treat,
The Wise he catcheth in his owne conceit.

In Esays Prophecie the words thus sound;
*The wisdom of the Wise I will confound,
The prudence of the Prudent reprehend.
Where is the wise man? Where's the Scribe now, or
He of this world the great Inquisitor?
Hath not God made all the worlds Wisdom Folly?
Who then dares thinke himselfe or wise or holy.*

What was it that to Socrates first gaue
Wisdomes great attribute and honour, saue
That he confest, In all he did pursue,
He only knew this, That he nothing knew.

Eccles. 8.

What saith the Preacher? *When I did apply
My heart to search out Wisdom curiously,*

And

*And to behold on earth the secrets deepe,
That day nor night the eyes of man take sleepe;
Gods entire worke before myne eyes I brought,
That Man could not finde out the worke he sought
Beneath the Sun: for which mans busie minde
Labors to search, but it can neuer finde.
And though the Wise man thinke it to conceiue,
He cannot doe't without th' Almightyes leaue.*

When as the Academicks, of the rest
Of all the Ethnycke Sophists were held best;
Yet in their then supreme authoritie
None durst contest and say, So this shall be.

The Aca-
demicks.

The Pyrhonicks, of no lesse approbation,
Would not of any thing make attestation;
But made a doubt in all, and held for true,
Whoever humane Science shall pursue,
No other base he hath whereon to sit,
Sauing the fraile opinion of mans wit:
No certaine principle at all th' haue lent,
Grounded on firme and solid argument;
Which Principles no sooner are deny'de,
But all their doctrine's ruin'd in it's pride.

The Pyrho-
nicks.

Therefore these Academicks did inact
A Maxim, (held amongst themselves exact)
Let none dispute, or into termes arise
With any that the Principles denies.

Contra negan-
tem principia
non est disputa-
andum, &c.

Obserue but the Philosophers inuentions,
And amongst them the Fencer-like contentions,
Concerning the Creator of vs all,
The Angels, and the Worlds originall.
Some impiously and foolishly deny,
That there's to gouerne vs a Deity.

Diag. Milesius.
Theod. Cyrenus.

Others that say there is a God, there are,
But he of humane actions takes no care.
And some remaine in doubt, and will not know
(At least confesse) there is a God or no.

Epicurus.

Protagoras.

Who in his best conceptions doth not storme
At their Idæa's, Atoms, Matter, Forme,
Full, Empty, Infinite, first Essence, Being,
With thousands more, and all these disagreeing.
Touching the Soule hath been more strange opinions,
Than now beneath the great Turke are dominions.
One, That man hath no Soule at all, will proue,
And that the Body of it selfe doth moue.

Opinions con-
cerning the
Soule.
Crates Theban.

Some

Hippocrates.
 Lyfippus.
 Hippias.
 Anaxag. Diog.
 Hierodorus.
 Epic. Boetius.
 Ant. Cleantes.
 Zeno Diarch.
 Galenus.
 Chrysip. Archel.
 Heraclitus.
 Thales.
 Xenocrates.

Of the Seat of
 the Soule.
 Hippocrates.
 Hierophilus.
 Erasistratus.
 Diogen. Chrysip.
 Cum Stoicks.

Emped. Arist.
 Plato.

Concerning
 the Immorta-
 lity of the
 Soule.

Pythagoras.
 Plato.

The Stoicks.

Aristotle.

Some grant a Soule, but curiously desire
 To haue th' essence thereof deriv'd from Fire;
 Of Water, some; others, of Aire compound it;
 And some as brain-sicke as the rest, would bound it
 In Earthly humor: other Sectists dare
 Affirme the substance to be Fire and Aire.
 One, Heat, or an hot constitution: he
 Saith (in's great wisdom) it of force must be
 Of the foure Elements the pure complexion:
 Others will haue it Light, or Lights reflexion.
 One calls it restless Motion; he, a Number
 Mouing it selfe, &c. Thus one another cumber,
 Warring with contradictions infinite.

As vainly too of the Soules seat they write;
 To the braines ventricle some one confines it:
 Come to anothers censure, he assigns it
 Vnto the Epicranion: 'Mongst the rest,
Epicurus makes her mansion in the brest:
 In the Hearts arteries some say it dwells;
 Another, in the Heart, and nowhere els.
Empedocles would haue it vnderstood,
 The sole place she resides in, is the Bloud,
 In the whole Body others seeke to place it,
 And with no seeming arguments out-face it.

Like difference hath amongst them been to know
 Whether the Soule immortall be or no.

Democritus and *Epicurus* they
 Beleeu'd the Soule was mortall. Others (say,
 And it seemes better warranted) incline
 To make the world beleeue it is Diuine.
 The Stoicks held opinion, with the breath,
 All bad Soules are extinguish't ev'n in death:
 But that the better are exalted hye
 To place sublime, and neuer more to dye.
 Some so ambiguous in their censures were,
 Nothing saue doubt in all their Works appeare.

Then to conclude, Studies that haue foundation
 Like these, vpon mans meere imagination,
 Than the Chame lions are more variable,
 Lighter than winde, than the sea more vnstable,
 Than th' Elements th' are at more deadly hate,
 And than the Labyrinth more intricate;
 Than th' Moon more changing, Darknesse more obscure,
 Than Women more inconstant and vnure.

Hee

He that would
 find the truth,
 let him search
 the scriptures.

He then that in his best thoughts doth desire,
 After the Truth ingeniously t' inquire,
 And to the perfect path to be conducted,
 May it please that man to be thus instructed;
 Seeke not from Man, but God that can dispose,
 Who all things, not from him that nothing knowes.
 Of Truth the Scriptures plenally report,
 Of which our weake and dull conceit comes short.
 Note what our Sauior saith, (to end all strife)
I am the Way, I am the Truth and Life.
 Againe he saith, *Into the world I came*
To declare truth, and testifie the same.

Nowonder then if ev'n the Wisest dote,
 Who from the Scriptures were so far remote;
 And that the more they labour'd Truth to finde,
 The more they were made stupid, dull, and blinde.
 By muddy streames it is an easie thing
 To know a troubled and vnhealthfull Spring:
 By bright and Chrystall riuers we are sure
 By consequence the fountaines head is pure.
 And in this water so refin'd and cleare,
 Our blessed Sauior makes himselfe appeare,
 When he thus saith (as *John* doth plainly tell)
 To the Samaritan at *Jacobs Well*,
Who so shall of the Water drinke that I
Will giue him, shall no more thirst till he dye:
The water that I giue, in him shall be
A Well of water euerlastingly,
Springing to life eternall. Now if any
 Of the great Doctors differ, (as th' are many)
 Retire we to the Scriptures (the true test)
 To know of their opinions which sounds best.
 Nor let their works further authoris'd bee,
 Than punctually they with the Text agree:
 Neither let any (of his knowledge proud)
 Dare further search than is by them allow'd.
 From the wise men heav'ns secrets are conceal'd,
 And vnto Infants and to Babes reveal'd:
 Therefore let Arrogance no man delude,
 Whilest humbly with Saint *Austin* I conclude;
 Whoso shall reade this Worke, where he shall finde
 Truth certaine, let him ioyne with me in minde:
 Where he shall doubt with me, I next desire,
 That he with me will labour to enquire.

If

Aug. de Trini-
 tat. lib. 1. cap. 3.

If he haue err'd in iudgement, and finde here
To be resolv'd, from hence his error cleare.
If he my error finde, (with some respect
Of my good meaning) let him mine correct.

Explicit Metrum Tractatus Noni.

*Eatenus rationandum est, donec veritas invenitur. Cum
inventa est Veritas, ibi figendum est Iudicium; &
in victoria Veritatis soli Veritatis inimici
pereant. S. Chrysost.*



Theo-



Theologicall, Philosophicall, Poeticall, Histori-
call, Apothegmaticall, Hieroglyphicall and Emblema-
ticall Observations, touching the further illustra-
tion of the former *Tractat.*



These Spirits of the earth or vnder the earth, hauing
charge of the Mines and Treasures below, mee-
thinkes should deterre men from the base sin of
Auarice. *Aurelius* calleth it the root of euill, or
a fountaine of euils, whence, as from an inundant
streame, flow iniurie, injustice, Briberie, Treason,
Murder, depopulation, strage, ruine of Commonweales, ouer-
throwes of Armies, Subuersion of estates, wracke of Societies,
staine of conscience, breach of amitie, confusion of minde, with
a thousand other strange enormities. The propertie of a couetous
man (saith *Archimides*) is to liue all his life time like a Beggar,
that he may be said at his death to die rich: who as he is good to
no man, so is hee the worst friend to himselfe: and as hee passeth
great trouble and trauell in gathering riches, so hee purchaseth
withall great danger in keeping them, much law in defending, but
most torment in departing from them; and in making his Will
hee for the most part findeth more trouble to please all, than hee
tooke pleasure to possesse all. In the purchasing of which (as one
ingeniously said) he gets carefulnesse to himselfe, enuy from his
neighbour, a prey for theeues, perill for his person, damnation to
his soule, curses for his children, and Law for his heires. Nay euen
in his life time he wanteth as well what he hath, as what hee hath
not. Moreouer, all euil-gotten gaine bringeth with it contempt,
curses, and infamy. The Gluttons minde (saith *Saint Bernard*) is
of his belly, the Lechers of his lust, and the Couetous mans of
his gold. And *Saint Augustine*, By Liberalitie mens vices are co-
uered, but by Couetousnesse they are layd open to the world.

*Arduus res hac est, opibus non tradere mores,
Et cum tot Crasos viceris esse Numam.*

Ddd

A diffi-

Aurel. Imperat.

Against Co-
uetousnes.

The Poets of
Covetousnes.

i. A difficult thing it is for any man that is rich, not to submit his minde and affections vnto his money; and passing many a *Craesus* in wealth, to beare a modest temperance with *Numa*. It is better to be the Sheepe than the Sonne of an auaritious man, saith *Digenes*: the one he loueth and tendreth for the increase; the other he neglecteth and hateth for the expence. Though (according to *Apollonius*) the common excuse of the rich man is, That he gathereth and hoordeth for the vse of his children; to insatiate is his desire, (as being neuer satisfied) that the obtaining of what he would haue, is but the beginning to him of the desire of hauiug. According to that of *Boethius*, lib. 2. *Metr.* 2.

*Si quantas rapidis flatibus incitus,
Pontus versat Arenas, &c.*

If with so many sands as seas vp cast,
When they are stirr'd with some tempestuous blast;
Or wert thou furnisht as the skies with starres,
When neither fog nor cloud their lustre barres;
Or wert thou by th' abundant horne of Plenty
Supply'd with all things, leauing no place empty:
Yet humane nature, couetous of gaine,
Would not forbear to murmur and complaine,
Although to it heav'n's liberall hand should lend
More gold than it could study how to spend.
Though Honour grace the name, and Pride the backe,
I will say all's little, something yet doth lacke;
Gaping Desire, vncircumscrib'd by Lawes,
Still yawnes with open and vnstiate iawes.
What bridle or what curbe can we then finde
To restraine this rapacitie of minde?
Whenas the more we drink, the more we thirst,
Our aime to get is greater than at first.
Such pest in mans vnlimited nature breeds,
That still the more he hath, the more he needs.

Auarice is defined to be a vice in the soule, much like vnto a Dropsie in the body; by which a man coueteth, *per fas & nefas*, to extort from others, without right or reason. And againe, violently and unjustly it with-holdeth from others what truly belongeth vnto them, without equitie or conscience. It is also a penurious and niggardly sparing to giue, but a readinesse, nay greedinesse to receiue whatsoeuer is brought, neuer examining whether it be well or ill attained. Vsurie and Extortion, bred from Auarice, (saith one) makes the Nobleman mortgage his lands, the Lawyer

Lawyer

Lawyer pawne his *Littleton*, the Physition sel his *Galen*, the Souldier his sword, the Merchant his Ship, and the World it's peace. This hellish Vice in mine opinion is as bitterly reprobued as ingeniously obserued by *Petronius Arbitr*, in one of his Satyrs. Part of his words be these:

*Orbem jam totum victor Romanus habebat,
Qua mare, quaterre, qua sidus currit utrumque.*

The Roman Victor had the whole world won,
As far as seas flow, or the earth doth run,
Or either Pole could from aboue suruey;
Yet with all this not sated was, but they
The Ocean must with burden'd Ships oppresse,
Wandering in toilesome search where they could guesse
Any remote place was. If they were told
It yeelded Mines, and they might fetch thence gold.
And now (although they were in league before)
Hostilitie's proclaim'd, and for that Oare
Arm'd Vessels rigg'd, all dangers are held good,
To purchase wealth, howeuer bought with bloud.
"Pleasures in vse are sleighted, (because knowne)
"We doat on forrein things, despise our owne,

And in another place to the like purpose:

Nor is lesse rapine in the campe, for there
Generals when they of gaine and profit heare,
Fly to the noyse, and madly snatch at gold.
Nay ev'n the Roman people's to be sold,
The very seats on which the Parriots sit
In open Court, are bought, nor can we quit
Old men from Auarice, since each one strives
Vertue (once free) to binde in golden gyues;
"Pow'rs turne to prey, and Place to purchase pelfe,
"There's nothing free, scarce Maiestie it selfe.

Covetousnesse robbeth a man of the title of Gentry, because it together delighteth it selfe in sordid Ignobilitie. Vsurie, the eldest and most fruitfull-breeding daughter of old Auarice, was so much at one time despised and hated in Rome, that *Appian* in his first booke of Ciuill warres commemorateth vnto vs, That there was a great penaltie imposed vpon any noble Citisen, who would shew himselfe so degenerate as to contract her: for it is said of her, That she bringeth forth her children before they be begotten;

Ddd 2

ten;

ten: besides, she is most hated of those whom shee seemeth most to gratifie. And according to that of the Poet,

*Turpia Lucra
Favoris, & velox Inopes usura trucidat.*

The filthy and base gaine of Increase, and the swift returne of Vsurie murdereth the Poore and Needy. But I am confident, that whosoever he be that shall grinde the faces of the Poore in this world, the Diuell shall grate vpon his bones in the world to come. O but (saith one) Gold guideth the globe of the earth, and Couetousnesse runnes round about the Centre, *Auri sacra fames quid non?* This putteth me in remembrance of the Poet *Balbus*, which lately came to my hand, and I haue read thus:

*Aurum cuncta movet, superi flectuntur ab Auro,
Gaudet & Aurato Iupiter ipse Thoro.*

Which as neere as I can I haue thus faithfully rendred:

Gold can do all things, gods with it are fed,
And *Ioue* himselfe lies in a golden bed.
With Gold the Temples shine, the Altars too:
In it men trust, for it can all things doo.
Gold helps in Peace, is preualent in Warres,
It raiseth Armies, it compoundeth jarres.
The *Romuleian* Patriots redeem'd
With Gold their Capitoll, 'Tis so esteem'd,
And beares with it such porencie and sway,
That vnto it Aire, Earth, and Seas obey.
What other high Pow'r need we loue or feare?
Pallas away, and *Iuno* come not neare:
Mars hence: *Diana* with thy modest looke,
Come not in sight, thy presence wee'l not brooke.
Gold only dwells in Temples, and doth raigne,
And at it's Altars are fat Ofrings slaine.
He that hath Gold, the very Starres may buy,
And can the gods leade in captiuitie.
Gold raiseth War, and Discord can appease;
It plowes deepe furrowes in the vnkowne seas:
It breakes downe Citadels, (such pow'r it claimes)
And folds vp Cities in deuouring flames.
Take Gold away, the yong Maid would not be
So soone depriv'd of her Virginitie.
Take Gold away, yong men would be more stay'd,
And their indulgent Parents more obey'd.

Take

Take Gold away, sincere Faith would be vow'd,
Yong wiues more chaste, and Matrons be lesse proud:
Youth would not be to Fashion so deuote,
Nor Age on Riches more than Vertue dote.
Yet hath it a pow'r op'ratie to infuse
Raptures and Enthusiasma's to the Muse.
To giue vs Gold, would any be so kinde,
A golden veine he in our Verse should finde.

The excellent Greeke Poet *Hesiod* giues *Venus* the Epithit *Aurea*. Some questioning, With what proprietie he could call her Golden *Venus*; she being in her native disposition solely deuoted to pleasure and sporting dalliance, but no way tainted with the least asperion of gripple & vngenerous Auarice: one among the rest, vnwilling he should be taxed with the least ignorance or mistake, thus answered in his behalfe:

*Hesiodus pulchre quid sit Venus Aurea lussit,
Et percam si quid rectius esse potest, &c.*

Hesiod said well, And let me die. But when
He call'd her Golden *Venus*, he did then
With rich conceit, because we now behold,
There is no Match that is not made with gold:
And *Venus*, chang'd to *Vsus*, Venerie
Is now conuerted to plaine Vsurie.
This *Saturnes* sonne well knew, when bee'ng surpris'd
With *Danaës* loue, he came to her disguis'd
In a rich golden Raine, and through the tiles,
Sent liquid drops, which she with gracefull smiles
Spred her lap wide to take, not bee'ng content
To fold it vp till the whole showre was spent.
He made the president: since when we finde,
That whilest we giue, out Sweet-hearts thinke vs kinde.
But if we nothing bring, Away, be gon,
Full pockets now are only lookt vpon.

He that trusteth in his Riches (saith *Solomon*) shall perish. He troubleth his owne house that followeth Auarice, but he that hateth Couetousnesse shall liue. He that hateth Couetousnesse his dayes shall be long, and he that hastneth to be rich shall not be innocent. The Couetous man shall not be fill'd with money; and he that loueth Riches shall not receiue the fruits thereof. He that heapeth to himselfe vniustly, gathereth for others, and another shall vtot in his riches. He that is wicked vnto himselfe, to whom can he be good? in his goods he shall take no pleasure.

Prov. cap. 11.

cap. 15.

cap. 28.

Eccles. cap. 5.

Ibid. 14.

Ddd 3

We

We reade, *Ierem. cap. 6.* From the leſſe to the greater, all doat on Auarice: from the Prophet to the Priest, all ſtudy deceit. Therefore I wil deliuer vp their Women to ſtrangers, and make others heires of their fields; becauſe from the leaſt to the greateſt, all follow Auarice; and from the Prophet to the Priest all ſtudy Lies.

Couetouſneſſe is called the Seruice of Idols, *Ephes. 5. 5.* The Root of euils, *1. Tim. 6. 10.* And ſuch as bee therewith infected are called Deſpiſers of Gods Word, *Mat. 6. 24. &c.* Cruel, *Prov. 12. 10.* Idolaters, *Coloſſ. 3. 5.* Miſerable and vaine, *Iob 5. 5.* They are to be auoided, *1 Cor. 5. 11.* They ſhall not inherit the kingdom of Heauen, *Ibid. 6. 10.* Inſinit are the Texts in Scripture, not on-ly bitterly reſprouing, but vtterly condemning this baſe ſinne of Auarice: for breuities ſake I will ſhut them vp with that godly admonition of the holy Euangelist Saint *Mathew, cap. 6. ver. 19.* Lay not up treasures for your ſelues vpon the earth, where the Moth and Canker do corrupt, and where Theeues breake through and ſteale; but lay up treasures for your ſelfe in Heauen, where neither the Moth nor Canker corrupteth, and where Theeues neither digge through nor ſteale: for where your treasure is, there will your hearts be alſo.

The Fathers,
of Auarice.

Saint *Auguſtine, De Verb. Domini,* ſaith, What is this auiditie of Concupiſcence in man, when euen the beaſts themſelues re-taine a mediocritie? They are rauencous when they be hungry, but when their appetites are ſated, they ſpare to prey. The auarice of Rich men is onely inſatiate, who alwaies raueth; and is neuer ſatiſfied. He neither feareth God, nor reuerenceth man; hee nei-ther ſpareth father, nor acknowledgeth mother: his brother hee forgetteth, & falſifieth faith vnto his friend: he oppreſſeth the wi-dow, inuadeth the Orphan; thoſe that are free hee bringeth into bonds; nor maketh he conſcience to beare falſe witneſſe, &c. O what a madneſſe is this in men! to deſpiſe life, and deſire death; to couer Gold, and to loſe Heauen.

Obſerue what Saint *Ambroſe* ſaith in one of his Sermons: It is no leſſe fault in thee to take away from him that hath, than when thou thy ſelfe art able, to deny thy charitie to ſuch as want. It is the bread of the Hungry which thou detaineth, and the garment of the Naked which thou keepest backe; the money which thou hoordeſt and hideſt in the earth is the price and redemption of the Captiue and Miſerable. Know that thou takeſt away the goods of ſo many as thou denieſt to do good vnto, when thou canſt and wilt not. Thoſe are not a mans riches which he cannot carry with him to the graue: Mercy onely and Charitie are the inſeparable companions of the Dead.

Hierome ſaith, That when all other ſinnes grow old in man, Auarice onely continueth as youthfull to the end as at the begin-ning.

ning. And in another of his Sermons he ſaith, A Couetous man is the Purſe of Princes, a ſtore houſe of Theeues, the diſcord of Parents, and the hiſſe of men. *Gregorie, Moral. lib. 14.* ſaith, That the ſinne of Auarice ſo burdeneth and weigheth downe the mind which it hath once poſſeſſed, that it can neuer be raiſed to haue a deſire to behold things ſublime and high. *Hugo, lib. de Clau. wri- reth,* In the goods and riches which wee poſſeſſe there are foure things to be obſerued; namely, That things lawfull to be fought, we ſeek not vnjuſtly; and things vnjuſtly fought, we inioy not vn-lawfully; that wee poſſeſſe not too much, though lawfully; nor things lawfully poſſeſſed, we vnlawfully defend: for either euilly to acquire, or things euilly obtained, what was lawfull maketh to be vnlawfull. For a man to poſſeſſe much to himſelfe, hee com-meth neere to couetouſneſſe; and oftentimes it ſo falleth out, that what is too much loued, is euilly defended. *S. Bernard, Serm. 39.* ſaith, Auarice is drawne in a Chariot with foure wheelles, & theſe are called Puſillanimitie, Inhumanitie, Contempt of God, and Forgetfulneſſe of Death. The beaſts that draw it be two, Tena-citie and Rapacitie: and theſe are guided and gouerned by one Chariotier, called a Greedy Deſire of Hauing. For Couetouſ-neſſe alone, becauſe it will not be at the charges of hiring more, is content with one ſeruant.

The Emperor *Nero* was neuer knowne to giue gift, or to beſtow office vpon any man, but hee ſaid vnto him, Thou knoweſt what I haue need of? This we do, leſt any man what he hath ſhould cal his owne. Words (ſaith *Suetonius* and *Bion*, who report this of him) better becomming the mouth of a Theefe and Robber than of an Emperour. The Emperor *Veſpaſian*, when by certaine Em-baſſies he vnderſtood, that a rich Statue was to be erected vnto his honour by the publique Senat, which would coſt an inſinit maſſe of money; he deſired them to forbear: and ſhewing the palme of his hand open, he ſaid vnto the Embaſſadors, Behold, here is a Baſe ready to receiue it. Thereby intimating, he had a hand to receiue that money liuing, with which they purpoſed to honour him being dead. *Suet. in Veſpaſ.*

Marcus Craſſus being on his journey to vndertake the Parthian war; when in his way he found *Deiotarus* King of the Galathians in his old age erecting a city; O King (ſaid he) what buſineſſe is this which thou vndertakeſt, now that thou art in the twelſe houre of thy day? (meaning he was then in the laſt part of his age.) To whom *Deiotarus* (knowing the extreme couetouſneſſe of *Craſſus*) ſmilingly answered, But thou O Emperour, when as it appeareth thou art not in the morning of thy time; (for hee was then three-score yeares old) why doſt thou make ſuch haſte to warre againſt the

Historicall
Examples.

Brasorius lib.
lib. 1. c. 18. Plot.

Stob. serm. 10.

the Parthians, in hope to bring thence a rich and profitable bootie? *Plato* to one who studied nothing but Gaine, said, O impious man, take not such care to augment thy substance, but rather how to lessen thy desire of getting. *Democritus* was wont to say, That amongst rich men there were more Procurators than Lords; for the Couetous man doth not possesse, but is possessed by his Riches, of which he may deseruedly be called not the seruant only, but the slaue. A plaine Fellow came to the Emperour *Vespasian*, (who was much taxed of Auarice) and desired to giue him that freedome which belonged vnto a Roman: but because hee came empty handed, being denied; he boldly said vnto him aloud, The Fox, *o Caesar*, changeth his haire, but not his nature. In that reproving the rapacitie of his gripple disposition, who denied that gratis, which hee would willingly haue bestowed vpon him for money.

Max. serm. 12.

Alianus in his booke *De Varia Historia* reporteth of the Poet *Simonides*, That when one came to entreat him to write an *Enconomium*, and in the stead of a reward offred him nothing but thanks; he made answer vnto him, That he had two coffers at home, the one of Thankes, the other of Coine: the last when he needed he still found furnished; the other when hee wanted, was alwayes empty. He in his old age being taxed of Couetousnesse, made answer, I had rather dying leaue my substance and riches to those that liue, than in my life time being in want, beg it of others and be denied.

Caligula.

But aboue all others, the Emperour *Caligula* is most branded with this vice; who after inimitable profusenesse, (for his riots and brutish intemperance exceeded all bounds of humanitie) when he had wasted an infinit treasure vpon Concubines and Catamites, gaue himselfe wholly to auaritious rapine; insomuch that hee caused many of the richest men in Rome to make their Wills, appointing him their Executor and Heire. Who if they hapned to liue longer than he thought fit, and that money began to faile, he caused them either to be poysoned, or put to some other priuat death; alledging for his excuse, That it were vnnaturall for men to liue long, after they haue disposed of their goods by their last Will and Testament. So *Commodus* the Emperour would for money pardon the life of any man who had committed murder, though with the greatest inhumanitie; and bargain with them before they enterprised the act. All criminall and capitall crimes were to be bought out, and judgement and Sentences in Court bought and sold as in the open market.

Commodus.

Hieroglyphick

The Hieroglyphicke of Auarice *Pierius Valerius* maketh, The left hand grasped and clutcht: thereby intimating tenacitie and holding

holding fast; because that hand is the more slow and dull, and lesse capable of agilitie and dexteritie than the other, and therefore the more apt for retention.

You may reade an Emblem in *Alciatus* to this purpose:

Emblem. 85.

*Septitius populos inter ditissimus omnes;
Arva senex nullus quo magis ampla tenet, &c.*

Than old *Septitius*, for large grounds and fields
Well stockt, no one more rich the countrey yeelds;
Yet at a furnisht table will not eat,
But starues his belly, to make roots his meat.
This man, whom Plenty makes so poore and bare,
(Wretched in wealth) to what may I compare?
Towhat more proper than an Asse? since hee
Answers to him in all conformitie;
Laden with choicest Cates that the earth breeds,
Whilest he himselfe on grasse and thistles feeds.

And againe to the like purpose, Emblem 89.

Hec miser in medijs sitiens stat Tantalus undis.

In midst of water *Tantalus* is dry,
Starv'd, whilest ripe apples from his reaching fly.
The name but chang'd, 't is thou, *o* couetous Sor,
Who hast thy goods so, as thou hast them not.

Ioach. Camerarius, lib. Fabul. 1. in taxing some, who for money will not be ashamed to take other mens griefs and calamities vpon them; recites this fable: A rich man hauing two daughters, the one dying, he hired diuers of his neighbours and friends of the same sex to mourn and lament after her herse, (and such the Latines call *Præfica*.) Whole miserable cries and ejulations the suruiuing sister hearing, shee spake vnto her mother and said, O what an infelicitie it is, that strangers and such as are noway allyed vnto vs, can so loudly mourne and lament; when wee whom so neerely it concernes, scarce breathe a sigh, or let fall one teare. To whom the mother replied, Wonder not, my daughter, that these should so weepe and howle, since it is not for any loue they beare vnto her, but for the money which they haue receiued to do this funerall office.

Apologus.

To giue the histories past the more credit, as also those which follow, concerning Witches, Magitions, Circulators, juglers, &c.

The Witches
of Warboys in
Huntingdon
shire.

&c. if we shall but cast our eyes backe vpon our selues, and seeke no further than the late times, and in them but examine our owne Nation, we shall vndoubtedly finde accidents as prodigious, horrid, and euery way wonderfull, as in the other. Concerning which whosoeuer shall desire to be more fully satisfied, I refer them to a Discourse published in English, Anno 1593. containing sundry remarkable pieces of Witchcraft, practised by *Iohn Samuel* the father, *Alice Samuel* the wife and mother, and *Agnes Samuel* the daughter, (commonly called The Witches of Warboys in the County of Huntingdon) vpon the five daughters of M^r. *Robert Throgmorton* Esquire, of the same towne and County, with diuers others in the same house, to the number of twelue; as also the lady *Cromwel* by them bewitched to death. The names of the Spirits they dealt with, *Plucke*, *Catch*, and *White*: The manner of their ef-facinations strange; their Confessions vpon their examinations wondrous; their conuiction legall, their execution iust and memorable.

Much more to the like purpose I might in this place alledge, that not long since happened; which by reason of the parties executed, the Iurie who found them guilty, and the reuerend Iudges who gaue them sentence of condemnation, I hold not so fit to be here inserted: And therefore conclude with that Pannurgist *Sathan*, the great red Dragon or roaring Lion; to whom not vnproperly may be giuen these following characters:

*Fontem nosco boni bonus ipse creatus,
Factus at inde malus fons vcor ipse mali.*

Of Goodnesse I the Fountaine am,
Bee'ng good at first created;
But since made Euill, I the Well
Of Ill am nominated.

*Sic velut in muros mures, in pectora demon;
Invenit occultas, aut facit ipse vias.*

As Mice in walls, the Diuell so
Into our brest doth venter;
Where either he findes hidden paths,
Or makes new wayes to enter.

Notwithstanding which, I propose one Distich more for our generall comfort:

*Si Sathanas Christi sine nutu invadere Porcam,
Non potis est Christi quomodo ledat Ovem.*

If

If *Sathan* without leaue of Christ
A Swine could not invade,
How can a Sheepe of Christs owne flocke
By *Sathan* be betray'd?

But as a remedy for these and the like temptations, let vs heare that worthy and learned Author *Gregorie Nazianzen*, in *Tetrasc.*

Vinum, Libido, Luvor, & Dæmon pares:

Hos mente privant quos tenent; hos in prece,

Medere fufis lacrimis, jejuniis,

Medela morbis hæc enim certa est mæis.

Wine, Envy, Lust, the Diuell, are alike;

These where they rule, the minde with madnesse strike.

Therefore to pray, to fast, to weepe, be sure;

For These, of my Diseases are the cure.

Concerning those Dæmons wee call *Lucifugi*, or flying light we may reade *Prudentius Cathemerinon*, Him. 1. thus:

Ferunt vagantes Dæmones

Latos tenebris noctium;

Gallo canente exterritos,

Sparsum timere, & cadere, &c.

They say, The loose and wandring Sp'rits

Take pleasure in the shade of nights;

But when they heare the Cocke to crow,

Th'are frighted, and away they go:

The neerenesse of the light they feare,

And dare not stay till day appeare.

Before the rising Sun they spye,

They into close darke cauerns flye.

Which is a signe they know the scope

And crowne of our re-promis'd hope;

That when sleepe hath our eyes forfooke,

We for Christs comming wait and looke.

Additions to the Premisses.

OF the *Sylvans*, *Faunes*, *Satyrs*, *Folletti*, *Paredrij*, &c. all included within the number of such as wee call Familiar Spirits, there are diuers stories extant; as, That they can assume the shapes and figures of men, and eat, drinke, sit at table, talke,

Macrobius lib. 1.
Saturn. cap. 18.

A strange story
of a Noblemā
of Silesia.

talke and discourse after the manner of our fellowes; so that they may be easily tooke for some friend or acquaintance. *Macrobius* writeth, That in the mountaine of Parnassus these Syluans and Satyrs yearely keepe their Bacchanalian feasts, where they meet in great companies, singing and dancing to rurall musick: which may be easily heard at the foot of the mountaine, and their trouping and skipping together easily discerned.

In Silesia a Noblemā man hauing inuited many Ghests to dinner, and prepared a liberall and costly feast for their entertainment, when all things were in great forwardnesse, in stead of his friends whom he expected, he onely receiued excuses from them, that they could not come: euery one pretending some businesse, or other occasion, that he could not keep appointment. Whereat the Inuitor being horribly vexed, broke out into these words, saying, Since all these men haue thus failed me, I wish that so many Diuels of hell would feast with me to day, and eat vp the victuals provided for them: And so in a great rage left the house, and went to Church, where was that day a Sermon. His attention to which hauing tooke away the greatest part of his choler, in the interim there arriued at his house a great troupe of horsmen, very blacke, and of extraordinarie aspect, and stature: who alighting in the Court, called to a Groome to take their horses; and bade another of the seruants run presently to his master, and tell him his Ghests were come. The seruant amased runneth to Church, and with that short breath and little sence he had left, deliuer to his master What had happened. The Lord calls to the Preacher, and desiring him for that time to breake off his Sermon, and aduise him by his Ghostly counsel, what was best to doe in so strict an exigent: hee perswades him, That all his seruants should with what speed they could depart the house. In the meane time they with the whole congregation came within view of the Mansion: Of which all his seruants, as well men as maids, had with great affright cleared themselues, and for haste forgot and left behinde a yong childe, the Noblemāns sonne, sleeping in the cradle. By this the Diuels were reuelling in the dining chamber, making a great noise, as if they had saluted and welcommed one another: and looked through the casements, one with the head of a Beare, another a Wolfe, a third a Cat, a fourth a Tygre, &c. taking bowles and quaffing as if they had drunke to the Master of the house. By this time the Noblemā seeing all his seruants safe, began to remember his sonne, and asked them What was become of the childe? Those words were scarce spoke, when one of the Diuels had him in his armes, and shewed him out of the window. The good-man of the house at this sight being almost without life,

life, spying an old faithfull seruant of his, fetcht a deep sigh and said, O me, what shall become of the Infant! The seruant seeing his master in that sad extasie, replied, Sir, by Gods helpe I will enter the house, and fetch the childe out of the power of yon Diuell, or perish with him. To whom the master said, God prosper thy attempt, and strengthen thee in thy purpose. When hauing taken a blessing from the Priest, he enters the house, and comming into the next roome where the Diuels were then rioting, hee fell vpon his knees, and commended himselfe to the protection of Heauen. Then pressing in amongst them, he beheld them in their horrible shapes, some sitting, some walking, some standing. Then they all came about him at once, and asked him what busines he had there? He in a great sweat and agonie (yet resolved in his purpose) came to that Spirit which held the Infant, and said, In the name of God deliuer this childe to mee. Who answered, No, but let thy master come and fetch him, who hath most interest in him. The seruant replied, I am come now to doe that office and seruice to which God hath called me; by vertue of which, and by his power, loe, I seise vpon the Innocent. And snatching him from the Diuell, tooke him in his armes, and carried him out of the roome. At which they clamored and called aloud after, Ho thou Knaue, ho thou Knaue, leaue the childe to vs or we wil teare thee in pieces. But he, vnterrified with their diabolicall menaces, brought away the Infant, and deliuered it safe to the father. After some few dayes the Spirits left the house, and the Lord re-entred into his antient possession. In this discourse is to be obserued, With what familiaritie these Familiar Spirits are ready to come, being inuited.

Of the Syluans, *Alexander de Alexandro* makes this relation: A Friend of mine of approued fidelitie (saith he) called *Gordianus*, traouelling with a Neighbour of his towards Aretium, they lost their way, and fell into desarts and vninhabited places, insomuch that the very solitude bred no small feare. The Sunne being set, and darknesse growing on, they imagin they heare men talking; and hasting that way, to enquire of them the readiest path to bring them out of that Desart; they fixed their eyes vpon three strange humane shapes, of a fearefull and vnmeasurable stature, in long loose gownes, and habited after the manner of Mourners, with blacke and grisly haire hanging ouer their shoulders, but of countenance most terrible to behold. Who calling and beckoning to them both with voice and gesture, and they not daring to approach them, they vsed such vndecent skipping and leaping, with such brutish and immodest gestures, that halfe dead with feare, they were inforced to take them to their heeles and runne,

Ecc

till

A strange Vi-
sion of Syl-
uane Spirits.

Sabell. lib. 1. c. 4.
A Strange Hi-
story of a Syl-
uane Spectar.

till at length they light vpon a poore countrey-mans cottage, in which they were relieued and comforted.

Sabellius deliuereth this discourse: The father of *Ludowicus Adolifus* Lord of Immola, not long after his decease appeared to a Secretarie of his in his journey, whom he had sent vpon earnest businesse to Ferrara. The Spectar or Sylvan Spirit being on horse-backe, attyred like an huntsman, with an Hawke vpon his fist: who saluted him by his name, and desired him to entreat his sonne *Lodowicke* to meet him in that very place the next day at the same houre, to whom hee would discouer certaine things of no meane consequence, which much concerned him and his estate. The Secretarie returning, and reuealing this to his Lord, at first he would scarce giue credit to his report; and jealous withall, that it might be some traine laid to intrap his life, he sent another in his stead: to whom the same Spirit appeared in the shape afore-said, and seemed much to lament his sonnes diffidence, to whom if hee had appeared in person, hee would haue related strange things which threatned his estate, and the means how to preuent them; Yet desired him to commend him to his sonne, and tel him, That after two and twenty yeares, one moneth, and one day prefixed, he should lose the gouernment of that City which he then possessed. And so he vanished. It happened iust at the same time which the Spectar had predicted, (notwithstanding his great care and prouidence) That *Philip* Duke of Mediolanum, the same night besieged the City, and by the helpe of Ice (it being then a great frost) past the Moat, and with ladders scaled the wall, surprised the city, and tooke *Lodowicke* prisoner.

Fincelius remembreth vnto vs, That in the yeare 1532, a Nobleman of his country had commanded a countreyman a Tenant of his with whom he was much offended, either to bring home to his Mannor house a mighty huge Oke which was newly felld, betwixt that and Sun-set, or he should forfeit his time, and the next day be turned out of his cottage. The poore husbandman bringeth his cart to the place, but looking vpon the massie timber, and finding it a thing vnpossible to be done, he sits down, wrings his hands, and falls into great lamentation. When presently appeared before him one of these Spirits in the shape of a laboring man, and demanding him the cause of his sorrow, he was no sooner resolved, but, If that be all (saith the Diuell) follow me, and I will saue thee the forfeiture of thy Lease. Which he no sooner said, but he tooke the huge Oke, boughes, branches and all, and threw it vpon his shoulder as lightly, as if it had beene a burthen of Firres or Broome; and bearing it to the house, cast it crosse the gate which was the common entrance into the house, and there

left

Another re-
corded by
Fincelius.

left it. The Gentleman returning towards night with his friends from hawking, spying the doore barricadoed, commanded his seruants to remoue the tree: But forcing themselves first to stir it, then to hew it with axes, and lastly to set it on fire, and finding all to be in vaine; the master of the Mannor was inforced to haue another doore cut out in the side of his house, to let his Ghests in, for at the backegate hee had vowed not to enter, hauing before made a rash Oath to the contrarie.

By the aid of these Spirits, (as *Caspianus* giueth testimonie) the Bulgarians gaue the Romans a great ouerthrow, in the time of the Emperour *Anastastus*. The like the Huns did to the French King *Sigebert*, defeating him, notwithstanding the oddes of his great and puissant Armie. Of this kinde those were said to be, who when the Poet *Simonides* was set at a great feast, came like two yong men, and desired to speake with him at the gate: Who rising in haste from the table to know their businesse, was no sooner out of the roome, but the rooffe of the hall fell suddenly, and crushed all the rest to pieces, he onely by this meanes escaping the ruin.

Those Spirits which the Greekes call *Paredry*, are such as haunt yong men & maids, and pretend to be greatly in loue with them, yet many times to their hurts and dammage. *Mengius* speaketh of a Youth about sixteene yeares of age, who was admitted into the Order of Saint *Francis*; whom one of these Spirits did so assiduously haunt, that hee scarce could forbear his company one instant, but visibly he appeared to him, sometimes like one of the Friers belonging to the house, sometimes one of the seruants, and sometimes againe he would personate the Gouernour. Neither was he onely seene of the Youth himselfe, whom he pretended so much to loue, but of diuers of the Domesticks also. One time the Youth sent this Spirit with a Present of two Fishes vnto a certaine Monke; who deliuered them to his own hands, and brought him backe a commendatorie answer.

The same *Mengius* in the selfe same booke speaketh likewise of a faire yong Virgin, that dwelt in a Noblemans house of Bonnonia, (and this, saith he, happened in the yere 1579.) haunted with the like Spirit, who whither soeuer she went or came, stirred not from her, but attended on her as her Page or Lackey. And if at any time vpon any occasion her Lord or Lady had either chid or strooke her, he would reuenge that iniury done to her, vpon them, with some knauish tricke or other. Vpon a time, hee pretending to be extremely angry with her, caught her by the gowne, and tore it from head to heele: which shee seeming to take ill at his hands, hee in an instant sowed it vp so workeman-like, that it was

E e e 2

not

Caspian.

*Mengius Com-
p'dio Manuscr.
A yong man
beloued of a
Spirit.*

A yong Maid
beloued of a
Spirit.

not possible to discern in what place hee had torne it. Again, she being sent downe into the cellar to draw wine, he snatcht the candle out of her hand, and cast it a great distance from her; by which occasion much of the wine was spilt: & this he confest he did only to be reuenged on them who the same day before threatened her. Neither could he by any exorcismes be forced to leaue her company, till at length shee was perswaded to eat so often as she was forced to do the necessities of nature: and thereby she was deliuered from him.

Of another
Maid of Bon-
nonia.

Another of these *Paredrij* haunted a Virgin of the same City, who was about the age of fiftene yeares; who would doe many trickes in the house, sometimes merrily, and as often unhappily: for it would breake stone vessell, and make strange noise and vpror in the night time, as vntiling the house, and flinging great stones in at the windowes, whistling and hissing in the cellar and lower roomes of the house. And though it did not indanger any ones life, yet oftentimes it made them breake their shinnes, faces, with other displeasures, as flinging dishes and platters, and sometimes dogs and cats into the Well. Neither could this Specter be remoued from the house, till the said Maid changed her seruice.

Onomanteia.

To this kinde of Spirits that superstitious kind of Diuination is referred, called *Onomanteia*, which is a coniecture made by anagrammatizing the names of those that come to aske counsell of the Magitian: by which they take vpon them to foretell either good or bad hap.

Arithmantia.

There is a second kinde of Diuination called *Arithmantia*, and that is two-fold; one is, By considering the force and vertue of the Greeke letters; and in a combat to know who shall be Victor, by hauing the greater number of letters in his name. By the which means they fable *Hector* to be subdued by *Achilles*. The second is vsed by the Chaldaeans, who diuide their Alphabet into three Decads, and by the section of their names, and intermingled with some letters out of one of these Decads, vnto certaine numbers, and then refer euery number to his Planet. Allied to this is a third, called *Stoicheiomanteia*; that is, When suddenly opening a booke, wee consider the first verse or sentence that wee cast our eye vpon, and from that coniecture some future euent. So *Socrates* (it is said) predicted the day of his owne death. And so *Gordianus*, *Claudius*, *Macrinus*, and other Roman Emperors calculated both of their empires and liues.

Stoicheiomanteia.

We shall not need to call in question, Whether Spirits can speake from the mouthes and tongues of others, seeing we haue histories to the same purpose many and frequent. *Philostratus*

writerh, That the head of *Orpheus* foretold to *Cyrus* King of Persia, That he should die by the hands of a Woman. The head of a Priest before dead (as *Aristotle* witnesseth) discovered *Cercydes* the Homicide.

Phlegon Trallianus writes, That at the same time when the Consul *Acilius Glabrio* ouerthrew *Antiochus* the King of Asia in battell, the Romans were terrified and forewarned by the Oracle from entering into Asia any more: and *Publius Acil. Glabrio's* head beeing left by a Wolfe who had deuoured his body, as if re-animated, deliuered to his Army in a long Oration, the discourse of a great strage and slaughter which should shortly happen to the Romans. *Valerius Publicola* being Consul, and warring vpon the Veintans and Hetruscians; out of the groue *Arlya* one of the Syluans was heard to clamor aloud, (whilest the battel was yet doubtful) One more of the Hetruscians shall fall, and the Roman Army shall be Victors. *Valerius* preuailed, and the slaine of either part beeing numbred, they found it to be iust so as the Syluan had predicted: as *Valerius Maximus* reporteth. Who writerh further, That the Image of *Fortune* in the Latine street was heard to speake. So also an Infant of halfe a moneth old, in the Ox-market. And an Oxe at another time. All which were the presages of great misfortunes.

It is reported, That a Spirit in the shape and habit of *Polycrates* was created Prince of *Aetolia*; who tooke to wife a beautiful Ladie of the Locrensiens, and lay with her three nights onely, and then disappeared and was seene no more. He left her with child, and when the time of her deliuerie came shee brought forth an Hermophrodite, of a monstrous and prodigious shape: at which the parents of the Lady much astonished, calling the Senatours together in the market place, caused it there to be publicly shewen, and then demanded of them, What should be done with the Monster? Some gaue their censure, That they should burie it aliue; others, That it should be consumed with fire: and some againe, That the mother with it should be banished and excluded the confines of *Aetolia*. Whilest they were in this deliberation, *Polycrates* appeares in the midst of them, in a long black garment, and first with faire intreaties, and then with rough menaces, demands of them his sonne. Whom they denying to surrender, he snatcht it from the armes of the Nurse which held it, and eat it vp before them, all saue the head, and then instantly vanished. The *Aetolians* at this horrid spectacle strooke with feare and wonder, fell to a second Counsell amongst them, to send to the Oracle to know what this portent might signifie. When suddenly the Infants head in the market place began to moue and speake, and

This History I
receiued from
D. Sirozza, lib.
de Incant.

The questions
haue been di-
uerly argued.

in a graue folid speech predicted a great slaughter to ensue. The which happened not long after, in a great war continued betwixt the Aetolians and the Acarnenses.

A Question may arise, Whether a Spirit hath the power to take away a mans fence of feeling, so that hee shall not shrink at torture, but as it were sleepe vpon the racke, &c. Or, Whether they haue the power to cast men into long sleepes? as wee haue read of some, who haue not onely slept moneths, but yeares, and after waked.

Of the first there is no question; for many Witches and praestigious Magi haue endured torments beyond the sufferance of man, without the least sorrow or complaint, sigh or grone. Some vsing naturall Vnguent & Oiles extracted from Opium, Nightshade, and other herbes and mineralls of wonderfull operation; by which the humors are disturbed, sound sleepe is begotten, the Sences stupified, and the feeling hindred. Some haue this power from a Contract made with the Diuell, vsing medicines or applications made of the small bones, the ashes, or fat of Infants, or of men slaine or executed; or by swallowing a King of the Bees, who is prime Ruler of the Hiue, and bigger than the rest: or by binding about certaine parts of their body scrolls of parchment inscribed with diabolicall characters; or by the muttering of some incantment. Of which diuers Writers haue from their knowledge giuen sufficient testimonie: as *Grillandus*, *Paris de Puteo*, *Hippolitus de Marseilis*, *Dodimus*, &c.

Now concerning long sleepe: and first of those seuen brothers of *Ephesus*, commonly called the seuen Sleepers. These vnder the Emperor *Decius*, in the yeare 447, endured many and cruell torments for the profession of the Christian Faith: Their names were *Marcus*, *Maximilianus*, *Martinianus*, *Dionysius*, *Iohannes*, *Serapion*, and *Constantinus*. Who after examination and torment were shut into a dark caue there to be famished: but hauing commended themselves in prayer vnto God, they laid them down to rest, and awaked not till two hundred yeares after. Which time being expired, and the doore of the Caue by Gods providence being opened, they waking rose, and walking forth began to wonder at the change and alteration of things (as not knowing any place or face they looked on) at length they were brought before the Emperor *Theodosius*, and gaue sufficient testimony of the Resurrection to many Christians who in that point doubted.

Somewhat like this is that which *Paulus Diaconus* writeth, That in the vtmost parts of Germany, towards the North, and neere to the sea side, there is a great mountaine, and beneath it a darke and obscure Canene, in which fise men were found sleeping, their

The names of
the 7 sleepers.

Paulus Diaconus.

their bodies and garments in no part consumed, but sound and whole as at the first, who by their habits appeared to be ancient Romans. Certaine of the inhabitants had often made attempt to waken them, but could not. Vpon a time, a wicked fellow purposing to dispoile and rob one of them of his garment, he tooke it, but his hand withered and dried vp. *Olaus Magnus* was of opinion, That they were confined thither to some strange purpose, that when their trance was expired, they might either discouer strange Visions reuealed vnto them, or else they were to reach and preach the Christian Faith to Infidels, who neuer knew the Euangelicall Doctrine.

I spake before of certaine notes or indubitable marks by which the good Spirits or Angels might be distinguished from the bad Genij or euill Demons. It shall not be amisse to amplifie that point somewhat more by Circumstance, and illustrate it by Historie.

The good Angels are imployed in nothing saue the honour of God, and the profit and preseruation of good men. When on the contrarie, the Caca-Demons aime all their enterprises and endeauours to derogate from Gods worship, and assume it to themselves; and by their flattering deceptions and oily insinuations with man, to worke the vtter subuersion both of soule and body. For as Sathan hath the power to transforme himselfe from an ougly Diuell to an Angell of Light; therefore ought we to haue the greater care, both to distinguish him in his shape, and discouer him in his nature. For all apparitions whatsoever, which perswade to blasphemie, superstition, lying, man-slaughter, luxurie, or any other thing execrable, doe infallibly proceed onely from the Diuell.

Againe, that Spirit that coueteth to be adored, or that prompts vs to desire knowledge in things curious and vnneccessarie, or that counterfeits it selfe to become a subiect or seruant to man, by the vertue of any herbe, stone, mettall, wood, or other creature, he is a Diuell. Those also that put themselves vnder any certain constellations, by which to beget rare and prodigious effects, whereby the worke is taken from the Creator, and attributed vnto his creatures the Starres; those are Diuels. In briebe, all those operations, Conjurations, Incantations, Abjurations, Murmurations; all those Conuenticles and nightly assemblies in places desert and remote, of Witches, Sorcerers, Magitions, Conjurers, and such like, haue the great Diuell himselfe for their Authour and Abettor.

In a Chronicle belonging to the House of the Frier Minors in Auergne, this historie is related: This Couent hauing liued long

Necessary ob-
servations.

D. Sirozza.

in

in contented pouerty and peace of minde, as Saint *Francis* their Founder had left them; the Diuell enuying their abstinence and strictnesse of life, takes vpon him the shape of a seruant, and insinuateth himselfe into a Noblemans family, whose house was not far from the Monasterie; to whom he was so diligent, and appeared so obseruant in all things, that hee made him his Steward, committed all his affaires vnto his charge, and gaue him the gouernment of his whole house and family. Hauing crept into this great credit and fauour, and obseruing that his Lord and Master was of a penurious and gripple condition, and although this poore religious Brotherhood was placed neere him, yet he neuer at any necessitie relieved them with any charitable largesse or almes. Of whom when mention was made in any discourse betwixt his Lord and him, this subtile Impostor began exceedingly to commend their sanctitie and asperitie of life; and perswaded his master, That he could performe no one act so acceptable vnto God, and profitable for his soules health, as to relieue this Fraternitie with a free and bonntifull hand. His words proued so effectuall with his Lord, that thinking to do a meritorious act, hee sent them dayly full dishes from his table, vpon the open dayes flesh of all sorts, and vpon their dayes of fast, of fish the most curious and delicate that could be provided: so that in a short time the good Friers had left the care of their bookes, to take charge of their bellies; and neglected their deuotions, to feed high, and drinke hard. Which being obserued by one of the Seniors of the Societie (who much grieved that they had forsaken their former austeritie, to embrace such a dissolute life) and perceiuing whence they grew to be such Libertines, he rooke with him one of the same Fellowship, a man of his own strict conuersation, with purpose to giue the Nobleman a visit. Who making them friendly and courteous entertainment, this Frier amongst other discourse, demanded of the Lord the reason why he, being so many yeares together so sparing and close-handed toward his Brethren, was of late grown so profusely bountifull? Who answered, That it was at the great intercession of his iust and faithfull Steward, whom he much loued, and no lesse trusted. The Religious man desired that he might be acquainted with this good seruant. To which motion the Nobleman was very willing, and caused him to be enquired for and called into his presence. Who after much delay being forced to shew himselfe, the Deuout man by some secret marke or other (before spoken of) knowing him to be a wicked Spirit, hee instantly disappeared and was no more seene. Thus the Impostor being discouered, to the great wonder of the Nobleman; the good Frier returning backe to the Monasterie,

told

told to the Brotherhood what had happened: by which hee reduced them to their former deuotion and austeritie of life.

Against these subtile temptations of this crafty and deceitfull Pannurgust, there are no such profitable and wholsome preventions as fasting and prayer: as appeareth by that of *Antonius Lauerinus*, the vnblemished authoritie of whose name we haue vsed before, the better to countenance some former Histories. He comming by godly meditations, to heale a Dæmoniacke, or one possessed with a Diuell; after he had vsed certaine holy and deuout prayers, such as are vsed in the like Exorcismes, the obstinat Diuell began to menace him, and told him that hee would be with him that night, to his great terror and affright, and therefore wished him to prepare himselfe against his expected comming. To whom he againe as confidently answered, that if he failed of his word, and kept not his promise, he would hold him for one of the basest and most abject Diuels that fell with their arch-Captaine *Lucifer*. That night *Anton. Lauer.* heard him knocke three severall times at his chamber doore, and suspecting him to be the Diuell, betooke himselfe to his deuotions and prayers, commending his safetie to the protection of God and his good Angells, and made no other answer. The Diuell went then to the top of the house, and began to vntile the roofe, as if hee purposed there to make his entrance. But hee continuing his godly meditations, was no further troubled, but slept quietly the remainder of the night. The next day comming againe to visit his Patient, whom the Diuell had possessed; after he had prayed with her awhile, he began to vpbraide the Diuell of promise-breach, and told him that he had neither visited nor terrified him, no nor so much as entered his chamber, which he bragged and boasted he would do. To whom he replied, That he was at the doore and knockt; & moreover, That hee had vntiled a grear part of the house, but had no power to enter, the place being so munified and defended by his holy supplications. Nay more, if all the legions of hell should haue attempted it, it had been in vaine, since there is no inuasion or irruption to bee made by them into a place sanctified and made holy by prayers and blessings of holy and deuout men. He then profered the Diuell to remoue his bed into any other open place, where was no roofe nor couering: but he refused to meddle with him vpon any termes. So that by his pious and Christian endeauour he was exterminate and cast out, neuer troubling the good woman after. Most true and vndoubted it is, That the inuocation of the holy Name of God is a most preseruiue Amulet or sweet-smelling Confection, to expell all the noysome and pestilentiall saours, by which hee seekes to poyson and infect the soule

Remedies against the temptations of the Diuell.
Anton. Lauer.

Tobit c. 8. v. 3.

The miserable
ends of noto-
rious Magi-
tians.

Simon Magus.

foule of man. Or like the heart and liuer of the fish layd vpon the coles by *Tobit* in his marriage chamber; the perfume whereof being smelt by the euill Spirit, confines him into the vttermost parts of *Ægypt*.

I come now to the miserable and most remarkable ends of the most notorious and infamous Magitions. Amongst whom, *Simon* surnamed *Magus* (from his prestigious and diabolicall act) may claime a kinde of priority and precedence; wherefore I rank him in the first place. He by the Diuels assistance hauing long deluded the people with many stupendious and prodigious nouelties, grew to that height of opinion, not onely amongst the vulgar and vnletter'd sort of people, (who are ready to admire euery Mountebanke and Iugler) but had purchased himselfe that credit and reputation with the Emperour and Senat of Rome, that they were not willing onely to celebrate his name and reuerence his person, but they concluded and agreed to conferre vpon him Diuine honors; causing an Altar to be erected, with this inscription, *Simoni sancto Deo*, To *Simon* the holy god. Notwithstanding hee had thus blinded the eyes, and deluded the senses of such an vnderstanding Nation; yet he himselfe knew, That whatsoeuer he did was but *Deceptio visus*, meere iugling trickes and legerdemaines. Therefore when he beheld the holy Apostles to worke true Miracles meere by the powerfull hand of God, and immediately by the name of our Redeemer, hee offered them a great summe of money to purchase from them the gift of the holy Ghost; as knowing that to be real and essentiall, and his spells and riddles to be nugatorie and vaine. *Nicenus* commemorateth diuers of his seeming wonders. He hath (saith he) made statues and Images to moue and walke; he flung himselfe into the fire, and wrapt himselfe in flames, and not been burned: he hath flowne in the aire; and of stones made bread that hath been eaten; he hath changed himself into a Serpent, and could take vpon him the shape of any beast whatsoeuer: he would many times appeare to haue two faces, and hath turned himselfe into an heape of gold: at feasts and banquets he would shew strange apparitions; all those dishes and chargers appointed for the seruice, brought vp the meat of themselves, without any scene to support them; and the bowles and glasses offered themselves of their owne accord into the hands of them who had an appetite to drinke. But after all his cheating, iugling, and prestigion, (if I may so call it) flying in the aire; at the prayers of *Saint Peter* his spells failed, and his incantations deceiued him, so that falling precipitate from on high, he brake all his bones to shivers. And this of his execrable Art was the miserable end.

Now

Nicenus of
Simon Magus.Zito the Bohe-
mian a cunning
Iugler.

Now of those Iuglers that make a trade and profession thereof, and do sell their trickes for money, there are diuers examples. Of one *Zito* a Bohemian, an expert and cunning Inchanter, *Iohannes Dubravius* thus writeth. *Vinceflaus* Emperour and King of Bohemia, hauing entred into league and affinitie with *Iohn* Duke of Bauaria, by taking to wife his daughter *Sophia*; the father in law hearing his sonne to be much delighted in sports and especially in iugling and prestigious conueyances: hee caused a waggon to be furnished with such like implements and properties, Fencers weapons and the like, to furnish feuerall pastimes, and carried them with him to the city of Prague, where the Emperour then kept Court. Now when the most excellent amongst the Bauarian Magitions had presented himselfe on the stage, to shew the Princes and the rest of the spectators, some rare nouell and wonderment, presently appeares (vnknowne and vnexpected of the other) one *Zito* belonging to *Vinceflaus*, with his mouth gaping and drawn to either eare; and comming neere to the Bauarian, he seemed to eat and deuoure him cloathes and all, saue his shooes, which were somewhat durty; and those (as if his stomach would not digest them) he cast vp againe. Then, as if his belly had bin troubled with this vnaccustomed dyet, he rettyred to a great Vessel full of water which was placed by, and making shew as if hee would ease himselfe, and exonerate his body charged with such a burthen, he presently deliuered vnto them the Bauarian conjured out of the tunne, wet from head to foot, to the great admiration and laughter of the multitude. Which strooke such a terror into the rest that came to shew themselves and their cunning, that not one of them after that durst appeare in the sight of *Zito*.

Olaus Magnus writeth, That one *Gilbertus* contending with his Master and Tutor, Which was the best experimented in art Magicke, (which they both professed) the Archi-Mage or Teacher, whose name was *Guillias*, produced a small staffe, inscribed with Gothicke or Ruthnicke characters, and cast it vpon the ground: which the scholler *Gilbert* taking vp, he presently grew stiffe and hard, and was instantly conueyed into an Island called *Latus Venter*, (which lies within the dominion of the Astro-Goths) and in a cauerne there was finally confined.

It is likewise reported, That before a publique assembly of the Nobilitie and others in the Court of a great King, two famous Magitions contended, which of them should haue the precedence for skill; and in the triall it was concluded betwixt them, that by turnes neither should refuse what the other commanded him to do: to which couenant they had both past their oathes in the presence of all the Spectators. The first who was to begin, com-
mands

A triall of skill
betwixt two
Magicians.This story is
reported by an
Italian Doctor.

commands the other to put his head out of a casement : Which was no sooner done, but instantly there appeared to grow out of his forehead an huge paire of Harts hornes, of that height and greatnesse, that it was not possible to draw his head in againe; and thus he kept him for a good space, to the peoples great sport and laughtet. But at length being released, and growing angry and impatient of such an injurie, and (as it seemes) dealing with a greater and more powerfull Diuel, he bethought him of a more deepe and dangerous reuenge : He drawes with a cole the picture of a man vpon the wall, and commanded the former Magition who had before insulted ouer him, to enter and hide himselfe within that Effigies. But he seeing before his eyes the terrour of imminent death, began to quake and tremble, and beseech him on his knees to spare his life. But the other inexorable, injoynd him to enter there, as he had commanded : which hee with great vnwillingnesse being inforced to doe, the wall was scene to open and giue way to his entrance, and shut againe, but neuer returned his body backe dead or aliue.

Of Zedechia
Iew, a great
Magitian.

More gentle and of lesse malice were those ludifications and deceptions of *Zedechias* the Iew, who liued in the time of *Ludovicus Pius*. He tossed a man into the aire, and dismembred him peece-meale limbe from limbe, and after gathering them together, re-jointed him, and made him whole and sound as at the first. He seemed also to deuour and eat vp at once a cart full of hay, the Carter and horses that drew it, with their teeme-traces and all. But in the end, for poysoning *Charles* the Bald King of France, he was drawne to pieces by foure wilde horses.

A certaine Lady (descended from the Earles of Andegonia a prouince of France, from which Family *Henry* the second, King of England, deriueth his descent) was a great Inchantresse, and as *Polidorus* testifies, comming one day into the Church where the holy Sacrament was to be administred, the Diuell her master snatched her vp aliue, and carried her through a window, her body nor any part thereof being euer scene after.

Polidor.
Virgil.

Iamblicus, who had for his Magicke skill great estimation amongst the people, at length (as *Eunapius* hath left related) despairing by reason of his former wicked courses, dranke poison and so died.

Empedocles of Agrigentum (who as *Suidas* saith, for those black Gothicke Arts had great name and fame) when as the Etesij or Easterne windes blew vehement and high, insomuch that the fruits were in great danger of blasting, caused certain Asses to be stript out of their skinner, and with diuers vnknowne charms and murmurations vttered, commanded them to cease their tempe-

stuous

stuous gusts. To which they seemed to obey; insomuch that he was called *Ventorum Coactor*, i. The Tamer of the Windes. Of himselfe hethus boastingly sung:

*Pharmaca queis pellas morbos tristemque senectam,
Percipies, quæ cuncta tibi communico soli:
Compescesque truces ventorum rite procellas
Ex orto insanis, &c.*

¶ Thus Englished:

Med'cines from me, diseases how to cure,
And make sad Age in strength long to endure,
Thou shalt receiue, with things of higher rate,
Which solely I'll to thee communicate.
The stormy Windes thou shalt command to cease,
Lest their mad gusts destroy the Earths increase.
I'll teach thee how the riuers to reclaime,
And force their streams to turne from whence they came.
Calmes from the midst of tempests thou shalt bring,
Cause timely showres in Haruest or in Spring;
And at thy pleasure make the *Welkin* cleare
Or if thou call'st on dead Ghosts, they shall heare.

But what was the end of this great Boaster? notwithstanding his practise and proficiencie, his profound learning and iudgement, his great respect that he had from the Philosophers of his time, and the reuerend opinion conceiued of the multitude; yet this great Artist ended his dayes most wretchedly, in the sulphure flames of *Ætna*.

The miserable
end of Empe-
docles.

In a certaine part of Germany we reade of a Circulator or juggler, who amongst many other his illusions, standing in the midst of a throng of people, he would aduance himselfe into the aire, and in his flight a woman hold him fast by the heele, and behind her a yong childe hold by one of her heeles; and thus they would sport in the aire many houres together. But notwithstanding all his agilitie and cunning, being brought within the lapse of the Law, for certain forceries and witchcrafts, he was burnt at a stake, being then forsooke of the Diuell when he had most need of his aid.

Nicetas reporteth of a Sorcerer called *Michael Sidecita*: This Fellow sporting with others vpon the battlements of the great Imperiall Palace in Constantinople, in that part that prospectts vpon the water, he spied a Lighter or Boat which was laden with pots, pipkins, portingers, dishes, and all kinde of earthen vessels,

Mich. Sidecita
a Sorcerer.

Fff

some

some plaine, some curiously painted with diuers colours; and to shew some sport with those Courtiers that were in his company, by whispering some Magicke charme to himselfe, hee caused the owner of the boat suddenly to arise from his seat, and with his oare neuer cease beating the brittle Vessels vntill hee had almost powned them to powder. Which done, hee was perceiued to recollect himselfe, and after to wring his hands and pluck himselfe by the beard, and to expresse signes of extraordinarie sorrow. And after being demanded, What madnesse was in him to make such spoyle of his wares, as where before they were all vendible, now to make them worth nothing? Hee sadly answered, That as hee was busie at his oare, hee espied an huge ougly Serpent crawling toward him and ready to deuour him; who neuer ceased to threaten his life till hee had broken all his merchandise to pieces, and then suddenly vanished. This the Coniurer did to make his friends sport, but he was suddenly after drowned in earnest.

Of *Eumus* an English Magitian, and his wretched end.

Gulielmus Nubrigensis writeth of an English Magition called *Eumus*, who was likewise an Heretique, and was wont to shew the like prestigious trickes to the people. He could so effascinat the eyes of the Spectators, that he seemed to feast great Princes, lords, and Barons at his table, furnished with store of seruitors and waiters extemporarie, dishes with delicacies being brought in, and all the rarities that could be imagined, with waiting-gentlewomen of extraordinarie beauty and feature attending; the Court Cupboords being richly furnished with siluer and gilt plate. Hee would likewise shew them pleasant and delightfull gardens, decked with all sweet and fragrant floures; with Greene Orchards, planted with trees that bare all manner of ripe fruits euen in the depth of Winter. Yet he that could do all these things could not preserue his owne life: for being condemned by the Councell of Rhemes, he suffered by fire, notwithstanding his many and loud inuocations on the Diuell for helpe to deliuer him from that torture.

Scafius, the Magition.

Scafius a notorious Sorcerer in the iurisdiction of Berne, would brag in all places where he came; That to escape the persecution of his enemies, he could at any time trans-shape himselfe into the likenesse of a Mouse. But when the Diuine Iustice thought fit to giue a period to his insolencies, being watched by some of his enemies, they espied him in the Sunne, sitting in a window that belonged to a stode or hot-house, sporting himselfe in that shape: when comming behind him when he least suspected, they thrust their swords through the window, and so slew him.

A Magition of Nuburch.

In like manner that great Magition of Newburg, who sould a bottle of hay in stead of an horse; being twice apprehended, and hauing

hauing twice by the Diuels helpe escaped out of prison; the third time hee was forsaken of his great Patron, and deliuered vp vnto death.

I will conclude with the great Archi-Mage of these our later times, *Cornelius Agrippa*; who when he had spent the greatest part of his houres and age in the search and acquisition of this blacke and mystical Science, yet doubted not to write after this maner: The Magitions by the instigation of the Diuell, onely in hope of gaine and a little vain-glory, haue set their mindes against God, not performing any thing that is either good or profitable vnto men, but leading them to destruction and error. In whom whoeuer shall place any confidence, they plucke Gods heauy judgments vpon themselves. True it is, that I being a yong man writ of the Magical Art three bookes in one volume, sufficiently large, which I entituled, *Of Hidden Philosophie*; in which wherefoeuer I haue erred through the vaine curiositie of youth, now in my better and more ripe vnderstanding I recant in this Palinode. I confesse I haue spent much time in these vanities; in which I haue onely profited thus much, that I am able to debort other men from entring into the like danger. For whosoever by the illusion of the Diuell, or by the operation of euill Spirits, shall presume to diuine or prophesie by Magicke vanities, Exorcismes, Incantations, Amatories, enchanted Ditches, and other demoniacall actions, exercising blasphemous charmes, spels, witchcrafts and forceries, or any thing belonging to superstition and Idolatrie; all these are fore-doomed to be tormented in eternall fire, with *Iannes, Mambre, and Simon Magus*.

The miserable end of *Cornelius Agrippa*.

These things this wretched man writ, who saw the best and followed the worst. For he continued in that execrable studie to his end; and hauing receiued a promise from the Diuell, that so oft as age came vpon him, so oft his youth should be renewed, and so liue euer; he commanded his owne head to be cut off, in hope instantly to reuiue againe. But (miserable that he was) he was cheated in his confidence by that great Deceiuer, in whom hee most trusted; by which he made both soule and body a sudden, though long expected prey to the Diuell.

There can scarce a sin be imagined more hatefull to God, than Magicke: by which the Couenant made with him being violated, the Sorcerer entreats a new with the Diuell; in which open war is proclaimed against God, and a treaty of Peace first debated and after concluded with Sathan. God himselfe saith by the mouth of his seruant *Moses*, *If any turne after such as worke with euill Spirits, and after Soothsayers to go a whoring after them; I will set my face against that person, and will cut him off from amongst his people.* And

Leuit. 20. 27. 6.

And againe, If a man or woman haue a Spirit of Diuination or Sooth-saying in them, they shall die the death, they shall stone them to death, their blood shall be upon them. Reade Deuteronomie, cap. 18. vers. 10. Let none be found amongst you that maketh his sonne or his daughter to goe through the fire, or that useth witchcraft, or a regarder of times, or a marker of the flying of Fowles, or a Sorcerer, or a Charmer, or that counselleth with Spirits, or a Sooth-sayer, or that asketh counsell of the Dead: for all that do such things are abomination vnto the Lord; and because of these abominations the Lord thy God doth cast them out before thee. Thus we see, as well by the Scriptures themselues, as by the Ciuill Lawes of Kingdomes, all such as shall separate themselues from God, and enter into conuerse and fellowship with Sathan, are cursed in the act, and ought to be extermined from all Christian Churches and Commonweales.

The Emblem.

A Moth or Silk-worme creeping from an old stocke or trunke of a tree, and turned vnto a Butter-fly. The Motto, *Ecce noua omnia*, Behold all things are made new. Complying with that which wee reade in Saint Pauls second Epistle to the Corinthians, cap. 5. vers. 17. Therefore if any man be in Christ let him be a new Creature: old things are passed away, behold all things become new. And Ephes. 4. 22. That you cast off, concerning the conuersation in times past, that Old Man which is corrupt through the deceivable lusts, and be renewed in the spirit of your minde, and put on the New Man, which after God is created vnto righteousness and true holinesse.

The Emblem is thus exprest:

*Truncus iners cruce fuit, nunc alba volucris,
Ambrosium Cæli corpore gaudet iter:
Antea vermis erat, mutatio quanta videtis
Corporis antiqui portio nulla manet.
Vestis, opes, habitus, convivium fœdera mores,
Lingua sodalitium gaudia luctus amor.
Omnia sunt mutanda viris quibus entheus ardor,
Terrhenæ decet hos facis habere nihil.*

¶ Thus Paraphrased:

A meere trunke was the Silke-worme, now it flies,
A white Bird sporting in th' Ambrosiall Skies.

Before

Before a Worme: What a great change is here!
Of the first shape no semblance doth appeare.
Garments, Wealth, Banquets, Contracts, Mannors, Ioy,
Loue, Language, Fellowship, Change must destroy.
Such men whom Diuine ardor doth inspire,
Must of this terrhené drossie quench all desire.

After which change followeth eternity. And of the Saints and Ele& it may be said, *Paruapatiuntur, ut magna potiantur*; Smal are the things they suffer in this world, compared with the great things they shall receiue in the world to come. We reade, Dan. cap. 12. vers. 2. thus; And many of them that sleepe in the dust of the earth shall awake to euerlasting life, and some to shame and perpetual contempt: and they that be wise shall shine as the brightnesse of the Firmament; and they that turne many vnto righteousness, shall shine as the Starres for euer and euer. Moreouer, Iob 19. For I am sure that my Redeemer liueth, and he shall stand the last on the earth. And though after my skinne, wormes shall destroy this body; yet shall I see God in my flesh, whom I my selfe shall see with mine eyes, and none other for mee, &c. *Aternus non erit sopor*; Death shall be no euerlasting sleep. Iohn 5. 28. Maruell not at this; for the houre shall come in which all that are in the graues shall heare his voice; and they shall come forth that haue done good, vnto the resurrection of life; but they that haue done euill, vnto the resurrection of condemnation. Saint Augustine in one of his books saith, *Resurgent Sanctorum corpora sine ullo vitio, sine ulla deformitate, sine ulla corruptione, in quibus quanta facilitas, tanta felicitas erit. i.* The bodies of the Saints shal rise againe, without any defect, without any deformitie, without any corruption; in which there shall be as much felicitie as there is facilitie. And Schoonius, ex D. Hieron.

*Sen vigilo intentus studijs seu dormio semper:
Iudicis aterni nostras tuba personat aures.*

Whether I waking study, or sleepe, still
The Iudges last trumpe in myne eares sounds shrill.

I conclude with Iacobus Catsius, de Eternitate, in these words:

*Cum saprema dies rutilo grassabitur igni,
Perque solum sparget fulmina perque salum.
Protinus erumpet gelido pia turba sepulchro,
Et tolletur humo, quod modo vermis erit,
Hic cni squallor iners, cui pallor in ore sedebat.
Veste micans nived, conspicendus erit.*

Alma

F f f 3

*Alma dies optanda bonis, metuenda profanis,
Ades & parvum suscipe Christe gregem.*

¶ Thus paraphrased:

When the last day with wasting fire shall shine,
Disperst through earth and sea beyond each line;
Straight from the cold graue shall arise the Iust,
And breathe againe, who late were wormes and dust.
He in whom squallid palenesse late hath beene,
Clad in white shining Vesture shall be seene.
O Day, the good mans joy, the bad mans feare,
(That Christ his *Small Flocke* may receiue) draw neare.

A Me

A Meditation vpon the former
Tractate.

I.

Betimes awake thee,
And vnto sad and serious contemplation
Dull Soule betake thee;

Thy selfe retire,
And after the great GOD of thy Salvation
With care enquire.
Withdraw thy selfe within thy hearts close center,
Whither, saue him alone, let nothing enter.

II.

Then let thine Heart
Thus say; My GOD, let me behold thy face;
Shew in what part,

Or in what ground
Of the vast world; what corner, or what place
Thou mayst be found?
How shall I finde thee, if thou bee'st not here?
Or why not present, being eu'rywhere?

III.

'Tis Thou excellest,
And in thy great incomprehensible Light
For euer dwellest.

How can fraile Eyes
A Glory that's so luminous and bright
By Sence comprise?
Yet of thy Grace so much to me impart,
That, though it check my Sight, it may chere my heart.

IV.

Who shall abide
Thine anger, if thou bee'st insent with vs?

Or

Or if Thou hide

From us thy face,
Poore wretches then how darke and tenebrous
Would be our place?
Without the lustre of thy louing kindenesse,
Gropes should we euer in Egyptian blindenesse.

V.

Great GOD imprint
The Seraphs Loue into this Heart, scarce mine;
Once Flesh, now Flint:

Stirre up an heate
In this my frozen brest, by Pow'r Diuine,
I thee entreat;
And neuer let thy Grace from me remoue,
Since Loue is God, and thou my GOD art Loue.

VI.

It was th' ambition
Of knowing Good and Euill, that first brought
Man to perdition.

The Cherub who
Is Knowledge, and can teach vs as we ought,
Our God to know,
Is He, the first Transgressors did expell,
And cha't from the blest place, in which they fell.

VII.

Iust is the Throne;
Iudgement is thine, O GOD, and it pertaines
To Thee alone:

In ballance ev'n,
Vnpartiall thou weigh'st all that doth remaine
In Earth or Heav'n.
Yet though all Iustice be to Thee assign'd,
In thy good Grace let me thy Mercy find.

VIII.

As thou art Iust,
Beyond all apprehension, all opinion;

Ev'n

SERAPH,
Vriel.

CHERUB,
Iophiel.

THRONES,
Zaphkiel.

DOMINAT.
Zadkiel.

Ev'n so we trust,

That since to Thee
With Maiestie, likewise belongs Dominion
Of all that bee:
Thou, which with mighty sway the World maintain'st,
Will pittie haue of those o're whom thou reign'st.

IX.

The Vertues they
In their high Classe vpon thy Will attend,
And it obey:

Ready they are
In dangers, those that feare thee to defend,
And still prepare,
In hostile opposition to withstand
Sathan, with all his proud infernall Band.

X.

The heau'nly Pow'rs
As Ministers about thy Seruants wait,
And at all how'rs

Assistant bee,
From such as would our Soules insidiate,
To set vs free.
And when these Champions in the List appeare,
The Tempter flies, surpris'd with dastard feare.

XI.

Should the great Prince
Of this vast World muster his hellish Legions,
Vs to convince;

From Water, Aire,
The Earth, or any of the other Regions,
To make repaire:
Where any of the Principats are nam'd,
They leaue the place, confounded and asham'd.

XII.

Proud Lucifer
The first of Angels, bearing name of Light;

Who

VERTUES,
Haniel.

POWERS,
Raphael.

PRINCIP.
Chamael.

ARCH-
ANGELL,
Michael.

AT.

68.

far they

ibid.

70.

71.

od, 72.

73.

Orators

Who durst prefer
 Himselfe before
 His pow'rfull Maker the Great GOD of Might,
 Whom we adore;
 Was in an instant by Prince Michael
 Cast from high Heav'n, into the lowest Hell.

XIII.

Gabriel, imploy'd
 I'th Virgin Mothers blest Annuntiation,
 Mankinde o're-joy'd,
 He first proclaim'd
 Unto the World, the LORD of our Salvation,
 E MANUEL nam'd:
 Who though on earth revil'd and dis-esteem'd;
 Yet by his Suffring, Mankinde he redeem'd.

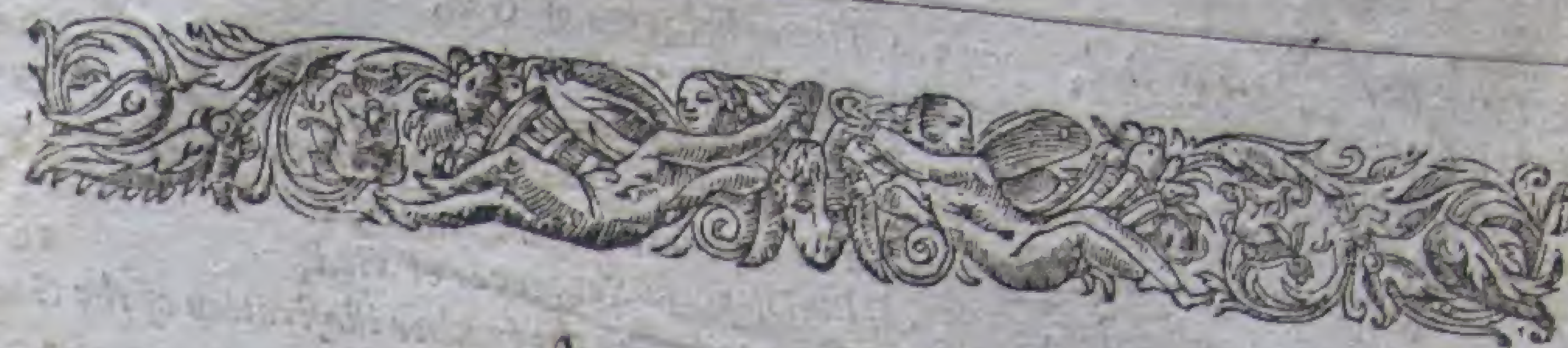
XIV.

O Holy, Holy, Holy,
 Three Persons, and but one almighty GOD,
 Unto Thee solely
 Our Pray'rs we tender;
 And in thy Kingdome hoping for abode,
 Freely surrender
 Our Soules and Bodies. Whilest we live, when die,
 Protect us with thy heavenly Hierarchie.

Obsecro Domine ne dessem suspirando,
 sed respirem sperando.

FINIS.

ANGELL,
 Gabriel.



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